This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY

1896

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

STANFORD UNIVERSITY
LIBRARIES

THE CHRONICLE

OF THE

London Missionary Society.

VOL. V.—NEW SERIES.

Edited by the Rev. GEORGE COUSINS.

1896.

London:
London Missionary Society, Blomfield Street, E.C.

Digitized by Google

STANFORD UNIVERSITY
LIBRARIES
Stacks
MAY 3 1900

BV2351
L6
N.S.
V.5
1896

LONDON:
PRINTED BY ALEXANDER AND SHEPHEARD
27, CHANCERY LANE, W.C.

Digitized by Google

INDEX.

A.

PAGE

AITUTAKI 103

AFRICA, CENTRAL Hymnology, 45; Fwambo New Church, 45; Urambo Mission, 94, 186; Tanganyika Mission, 98; Niamkolo New Church, 111; Stirring Events, 143; Far from Civilisation, 155; Recent News 270

AFRICAN MISSIONS Farewell to the Bechwana Chiefs, 20; Mr. A. J. Swann's Useful Work 39

AFRICA, SOUTH Hope Fountain Mission, 45; The L.M.S. in South Africa, 66; First Baptisms in Lake Ngami Mission, 70; New Year's Gathering at Kuruman, 93; The Habitations of Cruelty, 94; Rebellion in Matabeleland, 98; Work among Mashonas and Matabeles, 101; Distress in Bechwanaland, 146; In Matabeleland, 158; Out of Their Poverty, 185; Khama's Marriage, 186; Among the Women of Khama's Country, 228; Among the Heathen, 237; Work at Motito, 256; A Representative Meeting 285

ADDRESS TO LI CHUNG TONG 196

ALLAN, Rev. A. L., Return to India 288

ALMORA 68, 90, 115, 185, 198

AMBATONAKANGA 152

AMBOHIMANGA 69

AMBOHIPOTSY 261

AMBOSITRA 69, 212

AMOY 68, 89, 184, 282

ANALAKELY 36, 152

ANTANANARIVO 14, 21, 116, 143, 152, 236, 260

ANTSIHANAKA 230

ASHTON, Rev. J. P., Calcutta, Arrival in England .. 144

ASHTON, Dr. R. J., Kachhwa, Arrival in England .. 72

B.

BACH, Rev. T. W., Trevandrum, Marriage to Miss Smith 24

BARON, Rev. R., Madagascar, Arrival in England .. 264

BELGAUM 8, 108

PAGE

BELLARY 15, 88, 93

BECHWANALAND 146, 185, 186, 228, 237

BEGG, Rev. A. P., Return to India 288

BENARES 204

BERHAMPUR 68, 91, 93

BETSILEO, Province of 185

BEVERIDGE, Rev. S. A., Samoa, Marriage to Miss Glasson 168

BIRTHS, Announcements of—24, 48, 72, 96, 120, 144, 192, 216, 240, 264, 288

BLOMFIELD, Mrs., Upper Norwood, Death of .. 172, 182

BROCKWAY, Rev. W. G., B.A., Calcutta, Arrival in England 120

BROCKWAY, Rev. T., Arrival in England 216

BROCKWAY, Mrs. T., Death of, 196; Obituary of .. 200

BROCKWAY, Rev. Fred., Arrival in England 240

BROWN, Mr. J. H., Ordination of, 264; Marriage to Miss Wookey, 264; Departure for Calcutta .. 288

BROWN, Miss, Return to India 288

BUTTON-HOLING 16

C.

CALCUTTA 44, 80, 148, 166, 185, 205, 283

CAMPBELL, Rev. W. H., M.A., B.D., Cuddapah, Return to India 48

CANTON 165, 215, 260

CARSON, Mr. A., Resignation of, 122; Death of 172, 181

CENTENARY ODE, A 106

CHATTERTON, Mr. J. D., formerly of Neyoor, Death of 288

CLARKE, Rev. W. E., Samoa, Resignation of 244

CHIANG-CHIU 67, 114, 187

CHI-CHOU 43, 123, 151

CHINA—Chinese Antagonism to Missionaries, 25; A Most Encouraging Tour, 32, 53; Tientsin Hospital, 43; Chi-Chou Mission, 43; The Late Mrs. Owen, 62; New Hospital at Chiang-Chiu, 67; A Chinese

Digitized by Google

PAGE

Christian, 68; Yun-Mung, 68; Mr. Massey's Offer for Chung King, 80; Work in Tientsin, 86; Struggles of a Beginner, 89; Valuable Gifts, 92; An Interesting Appeal, 92; Mrs. Fan, 108; A Faithful Worker, 114; A Foothold in Hunan, 115; What we are doing in Chi-Chou, 123; Centenary Meeting in Hong Kong, 141; Progress in China, 145; Special Needs of Central China, 146; A Clever Capture, 151; A Fruitful Tour, 162; Plague in Hong Kong, 165; Encouraging Signs, 165; Sketches from Chung King, 178; Finding a New Pastor, 184; Interesting Development in Yun-Mung, 184, 211; A Complimentary Tablet, 187; Address to Li Chung Tong, 196; A New Member at Fatshan, 202; Hopeful Signs in Shanghai, 210; Natural Foot Society, 211; Bright Prospects in Hunan, 211; First-fruits from Quemoy, 212; Isolated Members, 215; Work in Peking, 221; New Work at Yensan, 232, 236; Poor Chinese send Help to Armenia, 234; Mongolian Mission, 236; A Man's Foes shall be Those of His Own Household, 251; A Visit to Mongolia, 254; After Many Days, 260; A Chinese Church Meeting, 272; An Important Memorandum, 282; A Pastoral Letter 283

CHRISTLIEB, Miss, Bellary, Arrival in England .. 264

CHRISTIAN ENDEAVOUR SOCIETIES, Great Convention of 154

CHUNG KING 80, 178, 234

COUSINS, Rev. W. E., M.A., Return to Madagascar .. 168

COUSINS, Dr. A. L., Dedication Service, 264; Departure for China 288

CRIBB, Mr. C. J., Ordination of 240

D.

DAVIES, Miss Helen, Hong Kong, Arrival in England 144

DAVIES, Dr. S. H., Samoa, Resignation of 196

DEATHS, Announcements of—24, 96, 120, 144, 168, 192, 216, 264, 288

DEMERARA 23

DIGNUM, Rev. A. A., Salem, Return to India 48

"DUFF," Sailing of the Ship 235

E.

ECHOES FROM THE HOME CHURCHES—20, 35, 72, 96, 120, 125, 168, 192, 208, 238, 261, 287

F.

PAGE

FAMINE AND FOE, a Parable 227

FARAFANGANA 45

FARAVOHITRA 213

FELLS, Mrs., Neyoor, Return to India 48

FIANARANTSOA 173

FIELD IS THE WORLD, THE—23, 47, 71, 83, 117, 140, 167, 213, 238, 262, 285

FOXALL, Miss, Antsihanaka, Arrival in England, 192; Resignation of 244

FREDOUX, Miss, Fianarantsoa, Arrival in England .. 144

G.

GERMAN, Miss E. A., Departure for Coimbatoor .. 48

GILL, Miss, Return to India 288

GILL, Rev. Dr. Wyatt, formerly of South Seas, Death of 288

GILLISON, Dr., Hankow, Return to China 72

GILLISON, Mrs., Hankow, Return to China 240

GLASSON, Miss E. E., Departure for Samoa 48

GOULD, Mr. A. J., Kuruman, Arrival in England .. 264

H.

HAILE, Rev. J. H., Madagascar, Marriage to Miss Attwell, 120; Return to Madagascar 168

HANKOW 32, 53, 92, 115, 145, 272

HANKOW, Out-stations 162

HARE, Miss Frances, Dedication Service, 216; Departure for Madagascar 240

HAWKER, Rev. E. E., Return to India 288

HAWKER, Rev. J. G., Return to India 288

HELM, Rev. C. D., Matabeleland, Arrival in England .. 120

HEMANS, Mr. J. H. E., Visit to Jamaica 144

HERVEY ISLANDS, Out-stations 103

HIAU-KAN 68, 184

HICKLING, Mr. R. A., Chik Ballapur, Arrival in England, 144; Return to India 288

HONG KONG 141, 165, 176

HOPE FOUNTAIN 45

"HOW I BECAME A CHRISTIAN," by a Heathen Convert 225, 246

HUNAN 115, 211

HUTCHINSON, Rev. A. J., Departure for China.. .. 288

I.

IMERINA, Province of 44, 93, 153

INDIAN GIRLS' EDUCATION, The Practical Side of .. 64

Digitized by Google

PAGE

INDIA, NORTH—Decision to Abandon the Kachhwa Mission, 4; Story of an L.M.S. High School, 8; Mirzapur Women and Children, 40; Centenary Celebration in Calcutta, 44; Jiaganj Medical Mission, 64, 187; A Convert of Great Promise, 68; The Communism of Christianity, 68; Baptism at Calcutta, 80; Sharing the Honour, 93; A Fortnight's Tour, 110; An Old Disciple, 115; A Younger Disciple, 115; The *Tara* at Work, 148; Mirzapur Day School, 156; First Bengal Native Christian Legislator, 166; Bhowanipur Y.M.C.A., 185; A Deeply Interesting Service, 185; Pleading for the Lepers, 198; Light Shining in a Dark Place, 204; Calcutta High School for Girls, 205; Decision to reopen the Kachhwa Mission, 267; Sowing the Seed, 274; A Family embraces Christianity .. 283

INDIA, SOUTH—Educational Work in Travancore, 49; The Missionary at Work, 56; Tripatur Caste Girls' School, 69; Woman's Work in the Past, 15, 88; A Fruitful Pilgrimage, 93; The Lechler Institution, 100; A United Attack on Madras, 102; Letters from Madras, 106, 158; A Hindu's Difficulties, 108; A Royal Visit to Vakkam, 142; The Ordination of Mr. Devadasan, 161; A Brave Convert, 166; "By My Spirit," 170; A Centenary Gift, 180; The Story of Kamakshiah, 197; Martandam, 198; Old Chapel at Trevandrum, 207; A Pitiful Need, 231; Grateful Pupils, 232; First Baptism in Trevandrum Leper Hospital, 236; Death of a Faithful Native Worker, 260; Some South Indian Homes, 281; New College at Nagercoil, 283; Magic Lantern Exhibitions, 283; An Unfortunate Climax, 284; New Work, 284; A Plea for Violins 284

J.

JAMAICA 186

JENKINS, Mr., Chi-Chou, Arrival in England 216

JIAGANJ 64, 110, 187

JOHN, Dr. Griffith, Letters from, 32, 53, 162; Article by 145

JOHNSON, Mr. and Mrs., Madagascar, Resolution of Sympathy to Friends' Foreign Missionary Society, 5; Obituary of 29

JOHNSON, Mr. H., Ordination of, 144; Departure for Central Africa 144

"JOHN WILLIAMS" (Steamship), First Round of Stations, 17; Other Voyages 22, 41, 144

"JOHN WILLIAMS" BARQUE, Sale of, 22; Loss of . 183

PAGE

JONES, Mr. Percy, Ordination of, 144; Departure for Central Africa 144

JOSS, Mrs., Bangalore, Return to India 48

JUKES, Mrs., Madagascar, Arrival in England 264

K.

KACHHWA 4, 267

KADIRI 283, 284

KAMBOLE 143

KANYE 284

KURUMAN 93, 94, 256

L.

LARGE, Miss, Departure for Calcutta 288

LAWRENCE, Rev. W. L., Bangalore, Arrival in England 240

LAWRENCE, Rev. W. N., Return to Aitutaki 216

LECHLER, The Late Mrs., 124; Obituary of .. 139, 144

LEICESTER VALEDICTORY MEETINGS 258

LEPERS, Work Among the 115, 198, 236, 261

LEWIS, Mr. H., Ordination of, 288; Departure for India 288

LEWIS, Rev. E., Departure for Australia 96

LIFU (Loyalty Islands) 22

LLOYD, Rev. E., Kanye, Return to Africa 72

LOCKHART, The Late Dr., 123, 144; A Testimony to .. 206

LOCKHART CHINESE LIBRARY 259

LONDON MISSIONARY SOCIETY—Secretarial Notes, 5, 27, 51, 78, 98, 146, 171, 219, 243, 267; Part Appropriation of Centenary Fund, 28; An Unfulfilled Prognostication, 31; Encouraging Figures, 30; Congratulation upon Centenary from New Zealand Baptist Missionary Society, 52; Reception of Report of Dr. Barrett and Rev. W. J. Woods, 52; The L.M.S. in South Africa, 66; Proceedings of the Board, 4, 28, 52, 80, 99, 122, 147, 172, 195, 220, 243, 268; Resolution of Sympathy with the Friends' Foreign Missionary Society, 4; Paris Missionary Society, 5; The Better Organisation of our Churches for Foreign Missionary Work, 122; Arrangements for the Foreign Secretary to visit New Guinea, the South Seas, and Madagascar, 122, 172; Resolution of Sympathy with Mrs. Lockhart, 123; Anniversary Meetings, 126 to 138; Madras Centenary Gift, 180; Resolution of Sympathy on the Death of Mr. Whittingham, 220; Three Questions for the Society's Constituents, 224; Election of Mr. S. Massey as Chairman, 245; The Second Century of the L.M.S. 278

LONG, Rev. S. J., Return to India 288

Digitized by Google

M.

PAGE

MACGOWAN, Rev. J., Amoy, Arrival in England .. 120

MADAGASCAR—A Country Station, 14; Centenary Meeting, 21; New Church at Analakely, 36; The Tsanonim-Bolana, 44; Visit to King Tsimivony, 45; Ambohimanga opened to Foreigners, 69; A Popular Bible-class, 69; The Malagasy Church, 93; French Protestant Deputation, 116; Changes through French Occupation, 143; Development of the College, 143; Conference of Imamo Churches, 143; Current Events, 152; Religious Liberty, 172; Ten Days in a Country District, 173; Visit of French Resident to Ambositra, 212; Refugees from the Disturbed Districts, 213; Two Books on Madagascar, 217; Members of my Bible-class, 230; Martyrs of To-day, 235; Presentation to the Queen, 236; Destruction of the Sanatorium, 260; Faithfulness of a Leper, 261; Good News, 261; Freeing the Slaves 272

MADRAS—56, 102, 106, 158, 161, 166, 180, 197, 265, 281, 284

"MAKE JESUS KING" 97

MANGARI 274

MANUA (Samoa) 46

MARRIAGES, Announcements of 24, 48, 120, 168

MATABELELAND 45, 98, 101, 158, 159

MATHER, Dr. C. B., Return to Central Africa 144

MCFARLANE, Dr. Sewell, Arrival in England 288

MEACHEN, Miss, Almora, Return to India 72

MEMORABLE ROOM, A 74

MISSIONARIES, Personal Notes Relating to—39, 70, 95, 119, 138, 160, 191, 210, 237, 263, 280

MISSIONARIES, School for Daughters of 61

MISSIONARY PRAYER MEETING, The Weekly 71

MISSIONARY'S ENCOURAGEMENT, The 241

MIRZAPUR 40, 156, 260

MOLEPOLOLE 185, 237

MONGOLIA 236, 254, 260

MORLEY, Mr. Herbert, Ordination of, 192; Departure for Samoa 216

MORRIS, Rev. W. J., Canton, Marriage with Miss Gosnold 24

MOTITO 256

MUIRHEAD, Rev. Dr., Shanghai, Return to China .. 72

N.

NAGERCOIL 16, 49, 90, 283

PAGE

NEW GUINEA—A Splendid Beginning, 22; The College at Vatorata, 60; Launch of the *Olive Branch*, 70; A Native Wedding, 116; New Church at Bulea, 166; A Handsome Collection, 167; Boys' Brigade .. 212

NEYOOR 16, 232

NGAMI, Lake 70

NIAMKOLO 111

NICHOLAS, Dr. Lucy, Letter from 65

NUTT, Mr. W. H., Lake Tanganyika, Arrival in England 96

O.

OUTWARD BOUND 252

OWEN, The Late Mrs. W. 62

P.

PARIS MISSIONARY SOCIETY 5, 78, 116,

PEAKE, Dr. G. H., Fianarantsoa, Marriage to Miss Frédoux 192

PEARSE, Mrs., Return to Madgascar 240

PEILL, Dr. A. D., Departure for China 240

PEKING 221, 251

PHALAPYE 186

PHILLIPS, Rev. W. B., Death of 80, 91, 96, 105

POOL, Mr. W., formerly of Madagascar, Death of 168, 172

POWER AND POLICY 193

Q.

QUEMÓY 212

R.

REA, Miss, Resignation of 80

REES, Mrs. Bowen, Matabeleland, Arrival in England .. 168

REES, Rev. Bowen, Arrival in England 288

REES, Rev. J. L., Shanghai, Resignation of 4

REID, Mr. J. E., Lake Ngami, Arrival in England .. 144

RICE, Rev. E. P. (B.A.), Chik Ballapur, Marriage to Miss Edgar, 48; Return to India 96

RICHARDSON, Rev. J., Return to Madagascar 216

ROBERTSON, Mr. H., Ordination of, 288; Departure for China 288

ROBINSON, Miss Leila, Return to India 288

ROBINSON, Miss L. J., Calcutta, Arrival in England .. 120

ROSS, Rev. R. M., Amoy, Resignation of 52

Digitized by Google

S.

PAGE

Salem, South India 100
Samoa, 17, 21; Out Stations, 41, 275; Delegates in Council 208
Scott, The Late Mr. S. R. 7
Shadforth, Rev. W., Departure for China 48
Shanghai 92, 210, 211
Shaw, Rev. G. A., Madagascar, Resignation of .. 196
Shaw, Rev. T. F., Urambo, Arrival in England .. 24
Simmons, Miss, Departure for Mangaia 216
Smith, Miss G. L., Peking, Arrival in England, 48; Return to Peking 240
Smith, Miss S. H. Mudie, Departure for Trevandrum .. 48
Smith, Mr. Howard, Ordination of 264
South Seas—Fatumanava, 17; Samoan Out-stations, 17, 41, 275; Centenary Day in Samoa, 21; Standing Firm, 22; Death of Queen of Manua, 46, 209; Hervey Islands, 103; Delegates in Council .. 208
Sparham, Rev. C. G., Return to China 288
Spicer, Mr. Albert (M.P.), Letter from 224
Stevens, Rev. H. J., Canton, Marriage to Miss Read .. 48
Stribling, Mrs,, Return to Madagascar 168
Student Volunteers' Missionary Union, 26; Liverpool Conference, 34; "Make Jesus King" .. 97
Stursberg, Mr. O., Ordination of, 288; Departure for Berhampur 288
Succession of Losses, A 181
Symes, Rev. Colmer B., Death of 172, 182

T.

Tanganyika, Lake 45, 98
"Tara" at Work, The 148
Terrell, Mrs., Arrival in England 288
Terrell, Mr. W. G., Hian-Khan, Death of, 195; Obituary of 248
Thibet, A Trip into 37
Thomas, Rev. W., Lake Tanganyika, Arrival in England, 144; Resignation of 196
Thomson, Dr. J. C., Hong Kong, Resignation of .. 220
Thomson, Mrs. Baylis, Neyoor, Arrival in England .. 144
Tientsin 43, 86, 108
Timothy Mason's Growing Son 3
Travancore 49, 198, 207, 231, 232, 236, 283
Trevandrum 207, 231, 237
Tripatur 69
Turner, Dr. E. Paul—Departure for Hankow, 48; Death of, 172, 182; Account of 201

U.

Urambo 94, 155, 186

V.

Vatorata 22
Vakkam 142
Vonizongo 235

W.

Ward, Rev. R. J., Madras, Return to India 48
Wasson, Mr. J. S., Ordination of, 240; Departure for China 288
Watchers' Band, Secretarial Notes—6, 28, 59, 94, 102, 154, 179, 216, 233, 245, 269
West Indies—Centenary Day in Demerara, 23; Review of Thirty Years in Jamaica, 186; Resolution on the Future Relation of the L.M.S. to Church in .. 28
Whittingham, Mr. W. E.—Elected Chairman, 172; Death of 220
Williams, Miss F. A., Departure for Bellary 48
Wilson, Mrs., Madagascar, Arrival in England .. 264
Wilson, Rev. A. W., Arrival in England 288
Wolfendale, Dr., Departure for China 288
Woman's Work 11, 40, 64, 85, 110, 155, 176, 204, 228, 281
Wookey, Mr. A. Bevan—Ordination of, 216; Departure for Samoa 216

Y.

Yen-san 232, 236
Young Men's Missionary Band 26, 31
Young Women's Missionary Band 31, 165
Young People's Conversazione 81
Yun-Mung 68, 184, 211

Digitized by Google

ILLUSTRATIONS.

PAGE

AFRICA—

Encamped on the Veldt 229
Life in Central Africa 271
Motito Sketches (3) 257
Niamkolo New Church 112
Niamkolo Scenes 113

CHINA—

Chang Chih-Tung, Portrait of 54
Chung King, Sketches of 178, 179
Complimentary Tablet 187
Cousins, Dr. A. L., Portrait of 253
Curwen, Dr. Eliot, Portrait of 221
Fan, Mrs., Portrait of 109
Hutchinson, Rev. A. J., Portrait of 253
Lockhart, The Late Dr., Portrait of 139
Marshall, The Late Miss Elsie, Portrait of 58
Native Workers in Central China 33
Peill, Dr. A., Portrait of 253
Peking Boys' Boarding School 223
Robertson, Rev. H., Portrait of 253
Terrell, The Late Mr. W. G., Portrait of 249
Tientsin Boys' School 87
Tower into which Babies are thrown alive 57
Turner, The Late Dr. Paul, Portrait of 201
Wasson, Rev. J. S., Portrait of 253
Wolfendale, Dr., Portrait of 253

INDIA—

Belgaum High School 9
Brown, Rev. J. H., B.A., Portrait of 253
Devadasan Family, The 161
Lechler, The Late Mrs. 124
Lechler Institution (Three Views) 100, 101
Lewis, Rev. Herbert, Portrait of 253
Madras Girls' High School 180

PAGE

Martandam Mission Hospital 199
Mirzapur Day School 157
Nagercoil, Women's Work at 13
Phillips, The Late Rev. W. B., Portrait of 91
South India District Committee 2
Stursberg, Rev. Otto, Portrait of 253
Sunderbunds and Isamutty Views 149
Tara, The Mission Boat 148
Trevandrum, Old Church at 207
Webster, Miss, and Group 205

JAPAN—

Great Buddha 247
In a Temple 246
Temple Precincts 246

MADAGASCAR—

Analakely, New Church at 36, 37
Country Mission Station, A 173
Johnson, The Late Mr. and Mrs. 29
Memorable Room, A 73, 74, 75, 76, 77

NEW GUINEA—

Vatorata College 60
Vatorata, Choir and Collection at First Missionary Meeting at 61

SCOTT, The Late Mr. S. R., Portrait of 7

SOUTH SEAS—

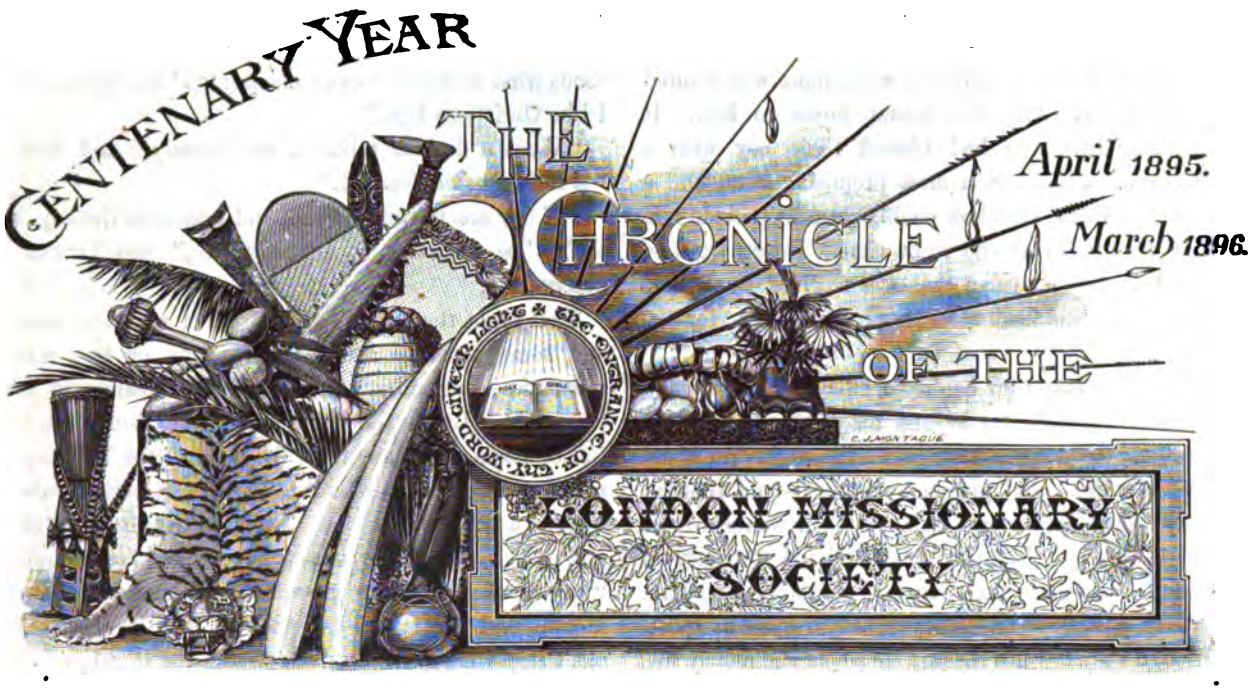
Crayon Study of a Woman's Head 277
Fatumanava, Portrait of 17
Hervey Islands, Map of 103
Hutchin, Mr. and Mrs., and Group 104
Manua, Monument to the late Queen of 209
Samoan Islands, Map of 276
S.S. *John Williams*—Group of Officers and Crew . 183

Digitized by Google

Digitized by Google

THE SOUTH INDIA DISTRICT COMMITTEE, AUGUST, 1895.

Digitized by Google



No. 49.—New Series.] JANUARY, 1896. [Price One Penny.

TIMOTHY MASON'S GROWING SON.

A PARABLE.

"I'M feeling fair beat with that growing lad of ours," said Dorothy Mason to her quiet husband, as she turned over the lad's stockings, which had been darned so often that the original worsted in them was hard to find. "He grows like a willow by the side of our stream. I do believe you might see him grow, if you made him stand against a telegraph pole. He grows night and day, when he walks and when he sits. But his clothes don't grow—except his stockings; they grow rather shorter with washing."

Timothy heard all this, and more, in silence; for he was a cobbler, and cobblers are not a talkative race. He only said in a restful tone, "Yes, our Paul does grow; it's his nature, body and soul. God made him that he might grow, and we mustn't grumble at his doing it. I like to see him getting taller and broader, wiser and better. He'll make a fine man, will Paul. The world will be glad of him some day."

"But your way of talking, Tim, won't give him some more new things, and he badly wants them from top to toe. Just look at his cap, the bit of a thing can hardly stick on the crown of his big head; he has long been out at the elbows, his bones come clean through, and I sometimes think he'll burst the middle seam of his coat right down the back and go about in two parts. Oh, this clothing and feeding a growing lad, it's enough to make a mother silly! Feeding—yes, that's something terrible. Not as I begrudge him a bite, but if he didn't take so much to eat then I could clothe him, or if he didn't want so many clothes I could feed him better. And then there's his school. He gets through his work like play, they say, and so he wants higher fees. Oh, dear! oh, dear!"

Timothy just said again, "Paul was made to grow, and we must keep up with him. We can't put him into a straight waistcoat. 'Twould be a sin to try. We shall get some more things for him, please God."

The cobbler's mind, always tenacious of mercies, had been going back upon the past, recalling the time when Paul was born, and when, although the house had no superfluity, it had enough for them all. His earnings were small, but they sufficed. Then he thought of how he got a house with a garden when they required a little more to live upon. Next he remembered the increase in his trade, just when they had come to a hard pinch. At

Digitized by Google

every stage of the boy's growth, when more was wanted more had come. And this meant much to him. It meant that God, who had blessed their boy with a vigorous constitution and a most promising mind and a kindly heart, would somehow enable them to provide him all that he needed at the right time. Dorothy got so immersed in present cares that she received small help from the past, and had more fears than hopes for the future.

Timothy was sure they ought to offer special prayer in this "time of need." So he and his wife got the Bible, and read its sweet promises again—its strong promises, its exceeding great and precious promises—and thought that they were large enough to cover their wants and to take in their boy. Then, with the Divine warranty in their hands, they made their requests to God, giving Him thanks for past mercies. They were refreshed in spirit, and though they did not see how or where the money was to come from to get Paul some new and larger clothes, they were sure it would come.

Just then a neighbour, Brutus Naylor, came in; a long-faced, doleful, down-looking man—not a bad sort of man, but deficient in trust and hope. Paul, too, came in. Somehow—very likely the sight of the lad did it—the conversation turned on feeding and clothing growing boys. Brutus was strong on one point: "Cut your coat according to your cloth." Things became animated, for Dorothy was resolved that Paul should have what he wanted, and Paul, feeling things too personal for himself, slipped out again.

Timothy quietly maintained that the boy must grow, and that his modest income must also grow. "Cut your coat according to your cloth. Yes," he said, "but you must buy your cloth according to the boy's size. God has made the boy to grow, and he is growing, and my little business must grow too. God doesn't bring us into tight places to leave us in them, but to let us see how He can get us out of them. I shall buy cloth according to the boy's size. There's a few things, Dolly, you and I can deny ourselves of."

Brutus Naylor slunk out, leaving behind him two "obstinate people." As his footfall died away, Dorothy remarked what a "heatheny name" for a Christian name his father and mother had given him.

"Yes," said Timothy, "his father was fond of reading about what he called 'brave old pagans,' but for my part I like Christians best."

"What a deal he talked about honesty," said Dolly; "it did make me feel hot."

"If we are honest to God, and honest to the boy, we sha'n't be dishonest to anybody else," was Timothy's observation.

That night there was a committee of ways and means, and some progress made towards one or two minor economies—only minor economies were possible in that household. But in the morning a servant brought a bag full of boots and shoes from the "Hall" for Timothy to mend, and news that he was to have "the work regular"—quite a windfall for him. As he sat down on his stool and got his tools he might have been heard saying, "God made the boy to grow, and the coat will grow to fit him, and the money will grow to buy the cloth. We can't stop the boy, but we can stretch the earnings."

J. P. GLEDSTONE,
Chairman of the Board of Directors.

PROCEEDINGS OF THE BOARD.

Board Meeting, November 26th, 1895.—Rev. J. P. GLEDSTONE in the Chair. Number of Directors present, 79.

The Rev. T. F. Shaw, of Urambo, was welcomed by the Directors.

Upon the recommendation of the Special Committee on Expenditure in Relation to Income, the Directors decided to abandon the Kachhwa Mission; also that at present no further expenditure should be incurred in the development of the Yen San (North China) and the Jiaganj and Jungipur Missions, in the Murshidabad district of North India, by the provision of permanent buildings.

Board Meeting, December 10th, 1895.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 77.

The Directors took farewell of the Rev. R. J. Ward, returning to Madras, and of Dr. E. P. Turner, proceeding to Hankow.

The Board accepted, subject to a satisfactory medical certificate, and provided she can be sent out without additional expense to the Society, the offer of service by Miss A. L. Cousins, L.R.C.P. and S. (Ed.), daughter of the Rev. G. Cousins, Editorial Secretary.

The resignation by the Rev. J. L. Rees, of Shanghai, of his connection with the Society was accepted with regret. The Rev. W. Shadforth, B.A., was appointed to succeed Mr. Rees, and Dr. A. E. Lovitt was appointed to Mongolia.

The following resolution was adopted:—"That the Board respectfully urge upon the District and Auxiliary Secretaries the great desirability of inducing churches now arranging for separate deputations to act unitedly wherever possible, and of making larger use of local help so as to economise the time and strength of the deputation."

Digitized by Google

FROM THE FOREIGN SECRETARY.

THE sad news from Madagascar which reached this country on the last day of November—that two of the most respected members of the Friends' Mission had been murdered at their station—has, naturally, caused no small anxiety and excitement. The sympathy of a very large circle who are interested in Madagascar has been deeply stirred. Mr. and Mrs. Johnson were greatly beloved by all who knew them, and were most devoted missionaries. Mrs. Johnson was the daughter of Mr. Sewell, formerly one of the Friends' Mission in Madagascar, and now one of the most respected members of their Foreign Missions Committee. The Directors of our Society, at their last meeting, after the receipt of the sad news, adopted the following resolution, which will, I am sure, be most heartily endorsed by all the constituents of the Society:—

"The Directors have received with great sorrow the distressing news of the murder of Mr. and Mrs. Johnson, members of the Friends' Foreign Mission Association, in Madagascar. The fraternal and intimate relations always existing between the Friends' Mission and the missionaries of this Society in Madagascar, and the affection and respect in which Mr. and Mrs. Johnson were held by all who knew them, have combined to give peculiar prominence to this sorrowful and tragic occurrence. The Directors feel as they would if the murdered missionaries had been members of the staff of the London Missionary Society, and they desire to express to the members of the Friends' Foreign Mission Association, and especially to the relatives of Mr. and Mrs. Johnson, their deep and affectionate sympathy in a common sorrow. It is an unspeakable comfort amidst the darkness of such an unexpected trouble to be assured that their friends were at the post of duty when death found them, and that though their work on earth has been so tragically ended, they have passed into the presence of their Lord to receive the crown of Life."

THE murder of these missionaries has called forth the usual crop of criticisms. We have been counselled on the one hand to retire from Madagascar, and to give up work among a false and treacherous people who treat their benefactors after such a fashion. On the other hand, strong and foolish language has been employed against the French, as though such an event as this, sad though it is, is to be regarded either as an indication of the character of the Malagasy or of the results of French rule. No details have as yet come to hand, but it seems highly probable that the robber bands which have for some years past increased in number and boldness, in consequence of the incapacity of the late native Government, have become reinforced in numbers by Malagasy soldiers, and have taken advantage of the general unrest and lack of authority necessarily resulting, in the first instance, from a change of Government to be more bold and violent in their conduct, and that Mr. and Mrs. Johnson have lost their lives during an attack by some of these desperadoes upon the people of their station. It will not be surprising if, for some time to come, there is a good deal of unrest and disturbance in country districts in Madagascar, for it will require months for the French to organise and effectively to carry out their plan of government.

From a missionary point of view it is very satisfactory to note the indications on the part of the French Government of a desire not only to treat the Malagasy with leniency, but also to carry out in the most loyal spirit their engagements with Great Britain in regard to freedom of residence and liberty for work for missionaries. The declaration in the French Chambers that the Government has resolved to sustain the Treaty made with the Queen of Madagascar, with some modifications, is itself an indication that they are not going to yield to the policy of the reactionary party. The appointment of a Protestant, who is known to be in sympathy with Protestant worship and missionary work, as the first Resident-General in Madagascar, is another and clearer indication of the same pacific purpose.

THE Committee of the Paris Missionary Society, which represents so worthily the missionary zeal of Evangelical Protestants in France, has very wisely resolved to send a special deputation to Madagascar for the purpose of making inquiries into the condition of Christian life and work in the island, and of rendering such help as it can in the development of work under the new auspices. It is needless to say that such a deputation will receive all encouragement from our own Society, and will meet with a warm welcome on the part of English missionaries in Madagascar. R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE beginning of the year reminds us that we have only one quarter of our financial year left, and makes inquiry rife as to the nature of our next balance-sheet. We have said and heard so much in praise of the first century of our work, that we are bound to begin and—as far as lies with us—to continue the new century on a higher plane and larger scale. If we accept such obligation we must lose no opportunity of publishing our need and enforcing the claims of our work. We may do so hopefully, for, in spite of large contributions to the Centenary Fund, our general contributions up to the end of November were well maintained, while the income from legacies will probably be larger than for some years past. But we must not relax our efforts; for the promise of enlarged income, which appeared just twelve months ago, was not realised, and, unless we are still active and determined, we may have a repetition of last year's disappointment, and have to face a large deficiency.

IN this connection let me call attention to the week commencing February 16th, which the Directors are inviting all the churches out of London to observe as a Week of Thanksgiving, Self-denial, and Special Giving. It will take a large effort to secure as much this week as in the first year of the movement, but if the leaflets and envelopes (specimens of which will be sent to all ministers and superintendents) are distributed, so that people may decide for themselves individually, I feel sure there would be a great increase on last year's total.

THE steady growth of interest in our work is very encouraging, though the appeals that reach me are sometimes embarrass-

Digitized by Google

ing, as, for instance, when I am asked to send almost by return of post three or four speeches for delivery at a Christian Endeavour meeting! We have not yet a supply of written speeches, but are always glad to say where information, out of which speeches and addresses can be made, is to be found. I wish we could scatter our publications more widely. The verbatim report of the Founders' Week Convention is a store-house of information. It ought to be on the table of every minister's study. I wish some rich friends would entrust me with the means of putting it there forthwith.

SOMETHING must be done, and speedily, about deputations. We cannot go on at our present rate. A "real live missionary" is a grand person, but it is not desirable for him to speak three times on a Sunday and once or even twice on a Monday in the same building. Some of our churches must see less of our friends that others may catch a passing glimpse of them. The heavy labour of being on furlough must be reduced in order that all returned missionaries may have rest as well as work at home. Churches that are near together must combine to save time and expense, and all local secretaries must kindly allow the needed reformation to begin in their *own* districts. We shall thus not only lighten the labours of our brethren from abroad, but we shall raise among us an increasing number of well-informed speakers on foreign missions.

THE Centenary Fund now stands at £84,652 8s. 11d., of which about £65,000 has been paid. ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

IN accordance with previous announcements, special prominence is given in the present number of the CHRONICLE to the Woman's Work of the Society. Other societies are adopting a similar policy, and, dropping the sectional periodical, are embodying their records of this branch of operations in their general magazine. For this there is, we think, a preponderance of argument. Still, some will miss their old friend, the *Quarterly*. These, if not already subscribers to the CHRONICLE, should become such forthwith.

A COPY of the Title-page and Index to the 1895 CHRONICLE will be supplied gratis to all subscribers who wish to bind up the year's magazines.

News from Afar for January has as its frontispiece a school-room scene belonging, we would fain believe, to the past, yet sufficiently clear in its meaning for boys of the present generation to comprehend. "Tamate" (Rev. James Chalmers) sends a "good-bye" message from the ss. *Merkara*, and Capt. Hore cuttings from the *John Williams'* log-book. A pleasant chat with that "gentle-mannered, kindly-looking missionary," the Rev. J. G. Hawker, of Belgaum, follows; then come a paper on the East Coast natives of Madagascar, by the Rev. G. A. Shaw; some verses from Miss Minnie L. Haskins; the story of a little Mashona girl, by the Rev. W. A. Elliott, formerly of Matabeleland; the first chapter of "The Idol Maker's Child," by an Indian missionary; and a "Peep at a Nagercoil School Anniversary," by Miss Derry.

"The Children's Garden" portion has its own frontispiece, and is full of short, bright papers for the little ones, including a paper on monkeys, and the usual letter-box, puzzle-box, &c.

Will our readers who have children order *News from Afar*, that they may see for themselves what this young people's magazine is?

GEORGE COUSINS.

FROM THE SECRETARY OF THE WATCHERS' BAND.

A HAPPY New Year to you all, dear "Watchers" of our world-wide Band.

* * *

THE opening of another year, with all the precious opportunities it will offer for the exercise of our gifts of prayer and service, calls for our thankful praise, and for a fresh and more entire surrender of ourselves to God. May it be for every "Watcher" a year of enlarged desires and extended efforts, of more earnest and persevering prayer, and of more enthusiastic and fruitful service; and may it be for our beloved Society a year of quickened progress at home, and of greater achievements abroad! We enter the new year with rich memories of blessing and of help; if spared to see its close, may we be able to testify that it has been a year of fuller manifestation of the presence and power and grace of Christ.

* * *

REGARDING the difficulties that beset us at the present time, and the problems that press for solution, Dr. Pierson declares that the great need is a new era of prayer. In urging this, he says:—"I believe that prayer, offered directly and in faith to God, will accomplish more than any amount of appeal and persuasion addressed simply to men, because the only way to open men's minds and hearts, even to the most convincing and persuasive appeal, is to have them first touched by the power of the Holy Spirit. And if we can rouse the Church to importunate, believing, prevailing prayer, we shall have a new era in missions."

* * *

DR. BERRY, in emphasising the same truth, says:—"We have the whole of the apparatus. What we want is the power to move it, and I have found no power like the power of prayer."

* * *

I THINK it is generally known that the Watchers' Band year begins with April, as does that of our Society; but it may be of interest to state that new members who are registered on and after January 1st will not be required to renew their subscription until 1897. The new Watchword Card and the Revised List of Missionaries will, however, be supplied to such without further charge when issued.

* * *

IN view of this arrangement, I shall be glad if Branch Secretaries will make good use of the opportunity thus offered for enlisting recruits before the close of the current year. It cannot be doubted that there are very many more in our churches who are deeply interested in the great work of the world's evangelisation, who would willingly and gladly take their places in our ranks if the movement were properly placed before them, and opportunity given them to become members. Special efforts should therefore at this time be made to reach them; and where a personal interview cannot be secured, a copy of the circular letter should be sent, enclosing an application form and one of our excellent leaflets.

* * *

MANY of our devoted Branch Secretaries are always on the watch for opportunities of increasing the membership. New members of the church and congregation are looked after, and thus they are adding to the strength of their Branches and enlarging the circle of interest. Many others would do well to copy their example in this respect. It is also very important that care should be taken to retain connection with members removing to other districts until they can be transferred.

* * *

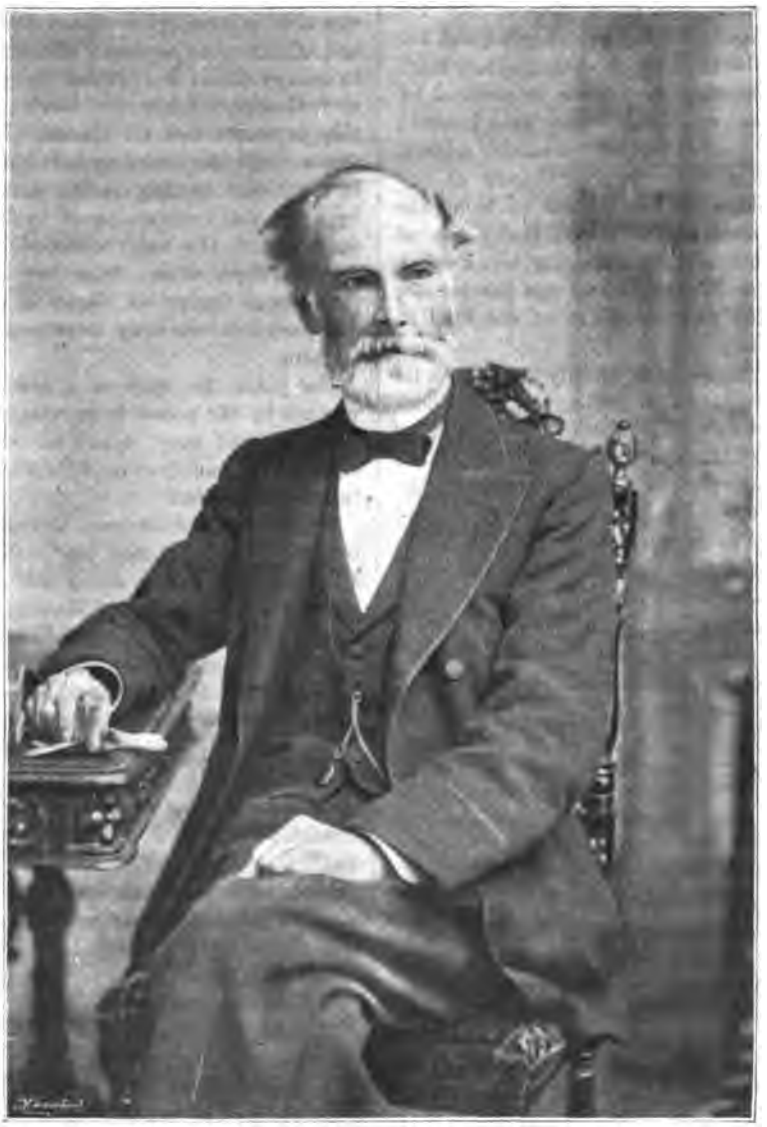
THOSE of our ministerial friends who are not yet members might render invaluable service by a hearty recognition of the movement, first setting the example of membership, then in helping "Watchers" and others by remembering in their public prayers the allotted country for the week, and by keeping the Watchers' Band prominently before their churches

JAMES E. LIDDIARD.

Digitized by Google

THE LATE MR. S. R. SCOTT.

WE have recorded in a previous issue the great loss sustained by this Society in the death of Mr. S. R. Scott, and given in full the text of the resolution by which the Board of Directors sought to express this. Many of our readers will be glad to see a portrait of this devoted and earnest friend of foreign missions, and we gladly avail ourselves of an opportunity for publishing one. As a generous, ever-ready donor to the Society's funds; as a warm friend of its missionaries, a large number of whom were at one time or another his guests; as a Director who brought to the consideration of the Society's affairs highly-efficient business capacity, large experience, and intelligent sympathy and interest; as a financial adviser to whom the Board was constantly indebted for prudent guidance, which brought substantial gain to its exchequer; as Chairman for many years of the Committee specially charged with the control of the India and China Missions; and as a trustee, whose probity and reputation were a guarantee to the general public; Mr. Scott stood forth conspicuously as one of the staunchest friends the London Missionary Society has ever known. He was one of an unbroken line of capable, conscientious, and warm-hearted business men to whom the Society through its entire history has been constantly and deeply indebted.



THE LATE MR. S. R. SCOTT.
(From a photograph by ALFRED PETTITT, *Keswick.*

Our readers must not suppose, however, that Mr. Scott's sympathies were limited to this one Society; for, on the contrary, he was interested in mission work and all connected with it, wherever and by whomsoever carried on. Together with Mrs. Scott he was directly and intimately associated with the Walthamstow Hall School for the Daughters of Missionaries, at Sevenoaks, and within a short time of his sudden illness was actively engaged in business connected with that institution. The C.M.S also commanded his sincere admiration, and the enterprise, elasticity, and spiritual fervour manifested by that Society often furnished him with a text for urging the L.M.S. to emulate its noble example. In no half-hearted way, but as a matter of supreme importance, did he lend his influence and contribute of his means to further the spread of the Gospel.—G. C.

Digitized by Google

THE STORY OF AN L.M.S. HIGH SCHOOL.*

UNDER the name of the English school this institution was founded in the month of February, 1832, by the late Revs. Joseph Taylor and William Beynon, missionaries of the London Missionary Society.

At that time Government was doing nothing for the enlightenment of the people of this country. Beyond the indigenous schools, which were of the most elementary kind, the only educational institutions were those established by missionaries at the few centres at which they were located; and these were, almost without exception, vernacular schools. The Free Church institution in Bombay known as the Wilson School and College has the honour of being the first in the Bombay Presidency to afford the youth of Western India an opportunity of obtaining an English education. The Belgaum Mission School was the second, and was for many years the only institution of the kind in the South Mahratta Country.

I find that the school began with twenty pupils. In its second year there were forty. In its tenth year, 1842, there were ninety-two, and this was the highest number ever on the rolls till the year 1871, when the school was placed under Government inspection. The disturbed state of the country in 1843-44 seriously diminished the numbers, and just as the attendance had again risen to nearly what it was in 1842, the Sirdars' High School was established and drew away many boys, so that for some years afterwards the numbers did not average more than about fifty or sixty.

In 1871 the school was placed under Government inspection, which necessitated the introduction of the Government system of teaching and management. This made it more popular. At the same time the grant given by the Government enabled the manager to employ a larger and better qualified staff of masters. The result was that the numbers in attendance rose rapidly, till in 1889 we had 451 names on the rolls.

The school has been fairly successful in the University Examination, especially of late years. Our highest figure in the matriculation was 18 in 1884, and in the Final School 27 in 1890, when we stood second in the whole Presidency in that examination. From the year 1872 till 1891, inclusive, 134 of our pupils have been successful in the matriculation, and from 1889, 51 in the Final.

Fees seem to have been first levied in 1861, when the amount for the whole year was only Rs. 10. It took them three or four years to rise to Rs. 100. In 1868 they were Rs. 300, and from that time they gradually increased in amount, till for the last two or three years they have stood at upwards of Rs. 5,000 a year.

From the time our numbers began to increase in 1871 we found ourselves cramped for room. The old building in the bazaar was never intended for the kind of school this had grown into. Not having funds to provide a new building, we did the best we could to relieve the pressure by erecting two small class-rooms on a piece of ground at the back of the old building. But in a year or two our numbers had again out-grown our space. Fortunately, I was able to rent three rooms directly opposite the school, and after a year or two still another, which we continued to occupy till it was pulled down to make way for the new theatre. After the theatre was completed we were able to secure that for classes. Thus at last we had ample space. Still the accommodation was inferior. The classes in the rooms opening on the street were much disturbed by noise, and inconvenienced by dust and by the insanitary condition of the neighbourhood. In the theatre, though free to some extent from the noise of the street, the presence of five or six classes in one large building without partitions seriously interfered with both teaching and learning.

For years the want of a new building was felt, but it was not in our power to provide one. We began, however, to collect and save money for this object, which, in the face of disappointments, difficulties, and delays, has at last been accomplished.

By the kind recommendation of General Cox, who was commanding the station two years ago, the Commander-in-Chief of the Madras Army was so good as to grant us the site. The Government of Bombay is granting us one-fourth of the total cost. The bulk of the money required has been procured in various ways, one of which was a general appeal to all old pupils known to be in a position to give assistance. A considerable number have cheerfully responded. A few have done so very liberally, and others, who have contributed smaller amounts, have given in proportion to their means. We have, however, been disappointed in not receiving help from many who are largely indebted to this institution, and small sums only from others, from whom substantial contributions were confidently expected. Some English gentlemen, and some Hindu gentlemen, who were not pupils in the school, have been among the best contributors.

We avail ourselves of this opportunity of publicly expressing our hearty thanks to all who have so kindly contributed to the building fund. Nor must we forget those who helped us in other ways, particularly Mr. Raghunathrao Phaterpekar, an officer of the P. W. D., who, being on furlough at the time, voluntarily and gratuitously prepared plans and estimates, marked out the site, and superintended the laying of the foundations and the construction of the plinth, and has in various ways given us very valuable aid.

We propose to name the various class-rooms after those friends to whom we are most indebted, as a slight memorial of the help they have rendered us. Thus, the hall in which we are assembled is named after Mr. Tilve. Mr. Khot

* A paper read by the Rev. J. Smith at the opening of the new buildings.

Digitized by Google

desires, with filial respect and affection, that one of the halls shall be named after his mother, Luxamebai. Marble tablets bearing these names will be placed on the walls.

Besides this hall the building contains fourteen rooms, and will accommodate 550 boys.

We open it without debt; but that does not mean that we have all we want, or that we have money to pay for all we want. We have not. We must have a house for the keeper of the school, a coach-house and stable, a gymnasium, and other subsidiary buildings. The compound must be fenced; hedges are of little use; we wish to get wire. Roads have to be made. We need extra furniture, and we sadly need a library. I hope the friends who have promised us assistance, but who have not yet redeemed their promise, will not think that there is no necessity for them to do so now the building is up. We need their help as much as before, and, if it is not forthcoming, we shall be put to much inconvenience.

NEW SCHOOL BUILDINGS OF THE BELGAUM HIGH SCHOOL.

I think I may fairly claim for this school that, during the whole period of its existence, it has conferred immense benefits upon this town and district. At the time of its establishment English was an unknown language throughout this part of the country. The only natives who wrote and spoke it were a few clerks brought from Madras. There was a demand for such, and this school provided a supply on the spot. By the education received in it numbers of men have been qualified for the important positions they have occupied under Government and elsewhere. In this connection I may mention that Government was for many years indebted to this institution for some of its most useful native officers. They were, and are, spread all over the district, and have rendered very valuable service.

But material advantages are not the only ones our pupils have reaped here. Our aim has ever been to combine religious instruction and moral training with the education of the mind. We have felt that the cultivation of the intellect alone is not necessarily an unalloyed good, and may be a serious evil. Knowledge is power, but power wrongly directed may result in disaster. God has furnished every man with a regulating faculty, and this needs attention no less than the intellect.

Before the lads are launched on the ocean of life they are sent to us to be prepared for the voyage. If a vessel were built on the best lines, fitted with the most improved machinery, manned by skilled officers and an able-bodied crew, and yet sent to sea without rudder, chart, or compass, we might safely predict that she would never reach her destination, but would rush to destruction with a speed proportioned to the power of her engines.

So, for these lads to get the training of the intellect, the storing of the mind with useful knowledge of various kinds, and the exercise and development of the physical powers is not enough, even with the most favourable opportunities, to ensure for them an honourable and, in the highest sense, a successful career. To give them no more would be like sending our ship to sea without the means of navigation. Without religious and moral training a lad's education is altogether one-sided; the regulating faculty of his life and conduct is ignored or neglected and we shall not be

Digitized by Google

surprised, by and by, to find him a moral and social wreck.

It has ever been our endeavour to impress upon our pupils the fact that there are duties which they owe both to God and man, and that God will hold them responsible for the proper discharge of those duties. We have sought to make them God-fearing men, conscientious, truthful, honest, pure, upright in all their dealings; and we have tried to put them in possession of those motives and aids to moral conduct which the Christian religion supplies. Nor have our efforts in this direction been unappreciated. Old pupils sometimes speak in the highest terms of the value in life which the religious and moral training received here has proved to them.

But the usefulness of this school is not to be measured, as some would measure it, simply by the secular advantages which the education received here has secured for so many; nor by the mental discipline to which the pupils have been subjected; nor by the knowledge—historic, literary, scientific, and religious that has been imparted to them; nor even by the religious impressions and moral effects produced upon them as individuals; but by the whole influence, direct and indirect, exerted upon Hindu thought and life throughout this and neighbouring districts. Going forth into the world with modified views of God, of religion, of morality, of duty, of social and family life, they, in turn, produce a change in the thought and practice of others. Thus, both directly and indirectly, this institution has done its share in bringing about that remarkable change in public opinion which is so powerfully and beneficially affecting the destinies of the country.

In this paper, read before an audience not in sympathy with our spiritual aims, greater prominence could not be given to the more distinctively Christian character of our work. We could not speak of the endeavours which, as they know, we make to turn our pupils from their ancestral and national faith, the maintenance of which is held to be the highest duty of the Hindu, to the simpler and purer faith of Jesus Christ; and yet this is our object in all that we do. We are here to put the youth of India into possession of a knowledge of Christ and his salvation. We seek by regular Scripture lessons to make them familiar with His person, His character, His teaching, His works, His death as an atonement for sin, His resurrection, and ascension to the right hand of the Father where all power is given unto Him both in heaven and on earth. We show them that it is their duty to submit to Him as their rightful Lord and King, and that they cannot escape from His authority by saying "We will not have this man to reign over us." We seek to convince them of sin and their need of such a Saviour as Jesus Christ is, and to show them that there is no other name under heaven given among men whereby we may be saved. We urge them to repentance and faith in Him, that through Him they may receive forgiveness of sins and everlasting life. Although the majority may seem indifferent to all this, we know that there are some interested in it and affected by it, as the following incident will prove.

Several times during the year one of our pupils spoke to me of his wish to be baptized. After frequent conversations with him, I was convinced that he was thoroughly in earnest and that his motives were right. There were family difficulties in the way of his coming out, as there always are. He was at first disposed to wait, and did wait for a time, hoping that by delay he might win his wife; but as there seemed no probability of his being able to do so, he decided towards the end of the year to come alone, and asked us to baptize him. We inquired whether he had informed his father of his intention. He said that although his friends knew well of his faith in Jesus Christ, he had not told them of his wish to make an open profession; nor was he disposed to tell them, as he feared they would adopt some means to prevent him. We did not think it right to encourage him to take such a serious step secretly; so we told him we thought it his duty to communicate with his friends. They would probably give him some trouble; but could not deter him by force. He had no violence to fear; but would need much moral courage and firmness to enable him to withstand their entreaties. We advised him, if he had quite made up his mind, to write to his father and tell him what he meant to do. He did so His father and brother-in-law, with some other friends, came and had an interview with him in Mr. Hawker's house, in the presence of the missionaries and native assistants of the mission. They worked upon his feelings by speaking of his mother, wife and child. They told him they were in the town and pressed him to go to see them, promising that they would let him return after an hour or two. From the first he did not take a firm stand, and after spending an hour or two in an agony of indecision, he yielded and went away with them, in spite of all our warnings and entreaties to be firm. He promised to return after seeing his mother; but we told him that if he went he would not come back again, and so it proved. Those who know the complete severance of all the tenderest family ties, which is the lot of the young Hindu of caste when he becomes a Christian, will be the last to blame him for his weakness. It is indeed a terrible ordeal, of which those in Christian lands, who have to make little or no sacrifice for their faith, can form a very inadequate conception. Still, we believe this young man has the root of the matter in him, and that he will return to us some day and cast in his lot with the people of God.

FOURTEEN NEW CONVERTS IN THE IMAMO DISTRICT, MADAGASCAR.—The Rev. E. H. Stribling reports:—"Some time ago we held special services in this district, urging our hearers to accept the Gospel and decide for Christ. The meetings were continued for five days, and as the result of those meetings fourteen candidates have been received to Christian baptism and the Lord's Supper. Eight were baptized and six joined the church (having been baptized when infants). These converts have been carefully selected from about twenty who came forward at the close of the meetings mentioned above."

Digitized by Google

OUR NEW DEPARTURE.

I VERY willingly respond to the Editor's appeal to me to fill a little space in this number of the CHRONICLE which appears on the day when, for the first time for more than fifteen years there is no *Quarterly News of Female Missions* to plead the cause of Woman's Work for Women in connection with the London Missionary Society. I would like to say, first, that our little magazine has not ceased to appear because of any lessening interest on the part of the Society in Woman's Work. Just the contrary is the case. When the Ladies' Committee was first appointed, in the year 1875, to superintend the interests of women's work in heathen lands, the new departure, while it was viewed with sympathy and hopefulness by the majority of the Directors, was regarded by others as a doubtful experiment, and all agreed that it should be treated as a distinct branch of the Society's operations, and that the Ladies' Committee should be instructed and empowered to raise for it a separate fund. It was natural then, and even necessary, perhaps, that we should have our own organ to plead our own special cause and its claims. Since those early days woman's work has been so largely developed, and the interest in it has taken such a firm and deep hold on the reason and conscience of the Christian Church, that, we are thankful to say, there is no longer any risk of the importance and necessity of special agents for carrying the Gospel to women, especially in India and China, being overlooked. Indeed, it is mainly because it is seen to be so important, and because it has grown to such large proportions, that it has now been merged in the general work of the Society. When, however, this important change took place in 1890, the work of the Ladies' Committee became incorporated in the general work of the Society; ladies took their places at the Board as Directors of the Society, and the lady missionaries in the field sent all their reports and letters direct to the Foreign Secretary, and it became, on the one hand, increasingly difficult for the editor of the *Women's Quarterly* to secure material that should be both fresh and interesting, while, on the other hand, it became increasingly important that all the members of the Society, and, in particular, all the Directors, should be fully and regularly informed of what was being done by the lady missionaries, whose work was now recognised as an organic part of the operations which they

Digitized by Google

had to guide, provide for, and control. Necessarily, therefore, the letters from lady missionaries found a place in the CHRONICLE, and the need of a separate magazine to disseminate information about woman's work no longer remained. As soon, however, as the *Quarterly* ceased to be necessary, it seemed to me to become our duty to give it up. Its sale, which amounted to about 10,000 copies each quarter, did not pay for its actual cost; and while we have always believed that this cost was amply, although indirectly, repaid to the Society in the increased interest which its readers took in the work, and the funds which, as the result ofth is increased interest, were provided for the special work among women, yet in times like these, when every penny that can be saved is needed at the front, it became a matter of very serious consideration whether the money expended on the *Quarterly* might not be saved without detriment to the cause it was designed to help. We believe the women's missionary intelligence will not be less ample in the pages of the CHRONICLE than it has been in the *Quarterly*, while the larger circulation of the former will afford a wider publicity to the letters of our agents, and the fact that it appears monthly will secure for its news a freshness which was impossible in a quarterly publication.

I venture, therefore, to express the hope on my own behalf, as the editor of the *Quarterly* during all the years of its publication, and on behalf of the ladies who are my colleagues on the Board and on the Ladies' Examination Committee, that all our friends who have been subscribers to the *Quarterly* only, will now subscribe to the CHRONICLE instead, and if, to this end, we can secure the help of those members of our auxiliaries and churches who have hitherto been kindly instrumental in circulating the *Quarterly*, we shall have ground for hoping for a large increase in the interest taken, not in Woman's Work only, but in the whole wide field of the Society's labours.

It is probable that from time to time, if we should receive letters of special interest or importance from our lady agents, these may be issued in the form of occasional leaflets, suitable either for general distribution, or for reading at working parties and guild meetings.

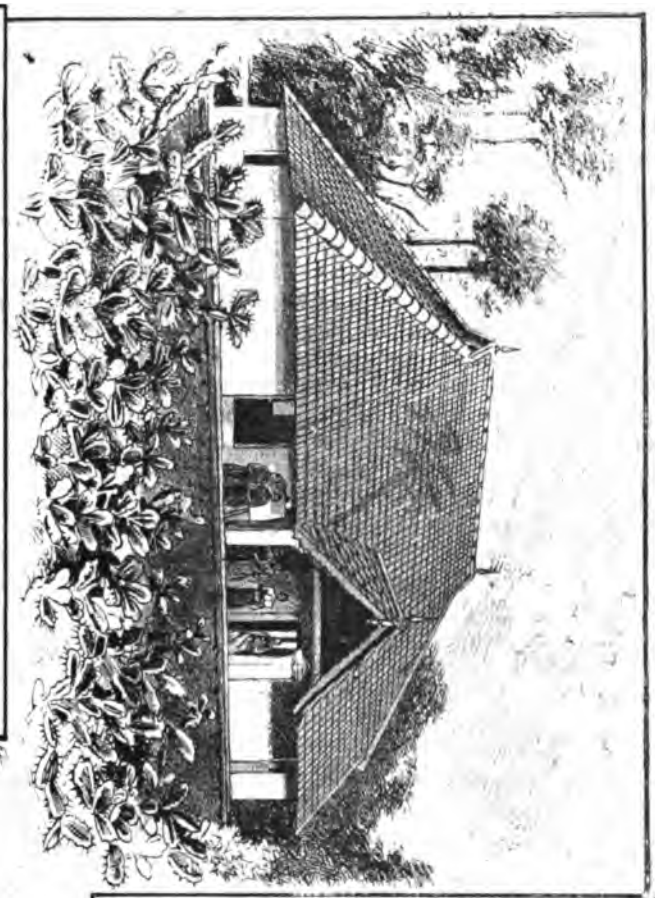
We hope we have now said enough to remove the impression which we fear has existed in the minds of some of our friends that the decision come to in this matter is a backward step. If it is so in any sense at all, it is only in that of the French proverb: "*Il faut reculer pour mieux sauter*," for indeed the need for redoubled—though at the same time more concentrated—effort must be manifest to all who take an intelligent interest in foreign mission work.

It is simply impossible to keep the glorious work, to which we have pledged ourselves, from going forward on every side, and it is vain for timid and distrustful souls to bid us restrict our work to the limits of our present income; as well might fishermen be told, when they cast their nets into the deep, to be careful not to enclose more than a certain number of the fish which swarm in its waters. True, there is a risk of our nets breaking, or proving too small to land all the rich "harvest of the sea." What can we do then but, like the Galilean fishermen, beckon to our partners for help? In our own special department of the work, the advance during the past thirty years has been wonderful, but what yet remains to be done far outmeasures what has been already accomplished. The last census in India revealed the fact that in a female population of over 128,000,000 there are only 197,000 girls under instruction, and only one girl for fifteen boys. In China, of course, the disproportion is far greater, and indeed woman's spiritual destitution and degradation in India, China, Africa, and all over th heathen world, in spite of all progress during recent years, remains simply appalling. We are standing upon the threshold of another century of our great enterprise, and are no longer therefore venturing upon the uncertainties of a new experiment; we have already before our eyes unmistakable evidence, that can neither be ignored nor disputed, that the Gospel is the power of God unto salvation to everyone that believeth—of every race, and in every clime. True, it is still only twilight in many of the dark places of the earth; but even there, praying and working, we may in confidence work and wait in hope; for the Sun of Righteousness has already arisen with healing in His wings, and the noon-day glory is assured. "For the knowledge of the Lord shall cover the earth as the waters cover the sea;" and all "the kingdoms of the world shall become the Kingdom of our Lord and of His Christ."

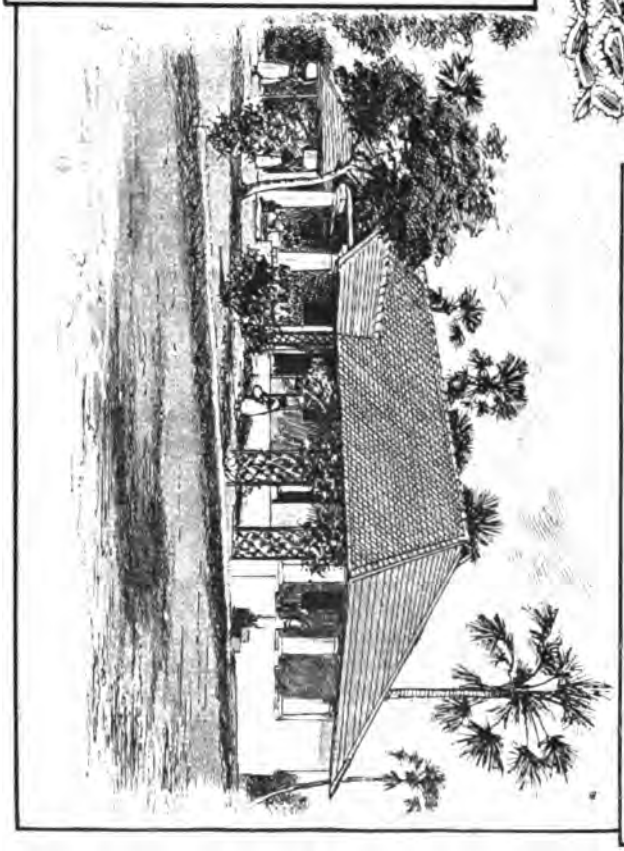
CAROLINE WHYTE.

Digitized by Google

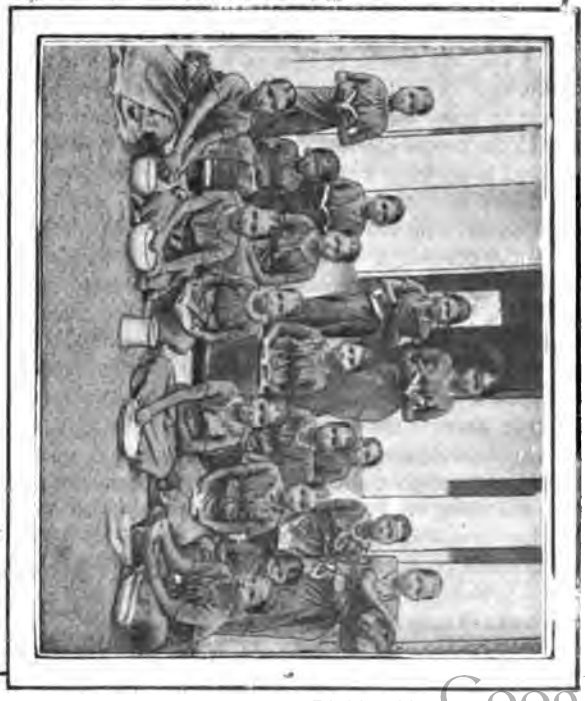
TRAINING CLASS.



BUILDING FOR TRAINING CLASS.



ORPHANS' HOME.



CHILDREN IN ORPHANAGE.

WOMAN'S WORK IN NAGERCOIL, TRAVANCORE.

Digitized by Google

A COUNTRY STATION.

By Miss Bliss, of Madagascar.

WORK in the country places near Antananarivo is of a very quiet, steady character, and affords but little of interest about which to write for the Chronicle. There may, however, be those who wonder how a lady missionary spends her time if she has neither a large school to teach nor zenanas to visit, so in this short paper I will endeavour to give some account of the varied classes, &c., which keep me busy.

Ambohimalaza is a large village about seven or eight miles from Antananarivo on the high road to Tamatave, and, as its name implies, is one of the most important places in the province of Imerina, both as to its size and the wealth of its inhabitants. It is the home of a tribe of nobles very closely allied to the present reigning family; consequently, they are a most proud and conservative people, a strange mixture as to character; exceedingly kind and friendly, but easily offended, and tenacious of their tribal rights; more civilised than any people out of Antananarivo, yet adhering to ancient and often heathen customs in a manner that is a sad hindrance to the reception of Christian teaching.

The bad name borne by them everywhere for obstinacy and pride made it very doubtful as to how they would receive a resident missionary; but the kindness shown to me as soon as I arrived there relieved all fears on that score, and now I am very thankful that I was appointed to live and labour at Ambohimalaza.

Though my work is supposed to be chiefly among women and girls, Mr. Jukes (the missionary of that district) has given me the charge of the three churches in the town of Ambohimalaza, and the six smaller village places connected with it, so that I have nine churches and nine schools to look after. I visit the former in turn on Sundays, and, though I do not preach, my presence in the congregation has a good influence in many ways, and I am able to give advice and talk with the people after service, and often teach them new hymns. I hope, when I return to Madagascar, to have adult Bible-classes in these country churches; but I was not at Ambohimalaza long enough to get those established before I left. On Wednesdays, the evangelist and I used to go to a village about an hour's journey away, where one hundred and fifty to two hundred school children and adults from the villages round would assemble for a busy morning's work. After prayer, &c., we would examine them in catechisms and Scripture knowledge, according to lessons given them each week to be learnt in the day-schools; a singing-class followed; after which we separated, women and girls going to one end of the church, men and boys to the other, and while our sewing was going on, one of the teachers taught arithmetic to the less-advanced boys, and the evangelist had classes for arithmetic and grammar for the other teachers and older boys and men; then we gathered together again, and I gave a Bible-lesson illustrated by large coloured pictures.

The other days of the week were devoted to work at Ambohimalaza, where I have a small high-school for girls who meet in a little mud school-room in my garden. When I came away we had forty-three names on our register, and I was delighted at the progress made by my little girls, for they were far ahead of the boys at the annual examination. My head-teacher is a clever young man, and most earnest Christian, who makes learning so pleasant to his scholars that they never want a holiday, and I often have had to insist on them going home after the day's work, as they were unwilling to be dismissed.

Friday morning was one of the happiest times of the week, being the day specially devoted to women. I had visitors at all times; but on other days they had to take their chance of finding me at home or at liberty to devote myself to them; they were, however, sure of me on Fridays after our Bible-class. The most influential women socially, and the nicest in every way, were attendants at this class, and we all enjoyed it. The numbers varied from thirty to fifty, according to circumstances, and most who came repeated a few verses of Scripture which I gave each week to be learnt by heart. This took a long time, but as we began at nine o'clock, and had the whole morning at our disposal, there was no need to hurry.

The learning of this portion was quite optional, but the women seemed to take a pride in knowing it perfectly; and I have often had them come to me on other days of the week and ask to say the verses as they would not be able to come on Friday. After the teaching was over it was our custom to have a very short prayer-meeting, the prayers generally being most appropriate to the lesson and its application to their individual needs. I could write much about these dear women, but space forbids, as I must tell of our afternoon meetings. Twice a week, united prayer-meetings are held at three o'clock in my little school-room, and on Tuesdays a meeting for pastors and preachers; and on other days we sometimes had singing-classes, or an English class for young men, but these were not regular, being liable to be interfered with by other engagements. And last, but by no means least, in my affections and interest is our Sunday-school, which is held at 2 p.m., also in my little school-room, though the numbers increased so much—to over a hundred in regular attendance—that classes had to be held in my dining-room and kitchen. This school is a bond of union between the three churches, as also is my day-school and the various weekday meetings, such a bond being needed, unfortunately, owing to a serious breach between two of the congregations.

I have but little time for visiting my people in their homes, so that branch of the work is done by an earnest young Bible-woman, who lives in my house, and spends four mornings a week visiting those who need her instruction, even regular church-goers being often sadly ignorant about true religion.

This brief and imperfect sketch will give some idea of

Digitized by Google

what we are trying to do at Ambohimalaza, and in conclusion I would earnestly beg my fellow-watchers to pray that the Sun of Righteousness may illumine the dark hearts of these high-rank Malagasy, whose very civilisation is often a stumbling-block to them, because they think themselves so superior to other people, and fail to realise their true position in God's sight as sinners needing salvation.

WOMAN'S WORK IN INDIA IN THE PAST.

By Mrs. Lewis, of Bellary.

MANY times during this Centenary year have I thought of the part taken by women in the work of the London Missionary Society, and remembered with much interest the things I heard and saw on our arrival in India thirty years ago of women's work for women.

Most of the ladies whose names were then familiar to many, and whose praise was in all the churches of South India, have been called to the higher service of the Heavenly Kingdom.

It will not be forgotten that, for three parts of the century just ended, the Society had no Ladies' Committee or Lady Directors, nor did they, with one or two exceptions, send out unmarried ladies. Yet, what did we find thirty years ago? Large boarding-schools and girls' day-schools in every London Mission station. Meetings for women were held; hospitals and homes were visited; and many other efforts made to influence both heathen and Christian women.

Doubtless, many of us have read of Mrs. Mullens' work in North India, and remember that she was called the "Apostle of the Zenanas," because she was one of the first, if not the first, lady to gain an entrance to the zenanas and carry the message of life to those who sat in darkness and the shadow of death in their prison-like homes. She also used her pen for the benefit of Hindu women, and wrote some books that are yet read all over India.

While Mrs. Mullens and other ladies were working in North India, the missionaries' wives in the South were not idle. Mrs. Mault learnt to make pillow-lace in order to teach the women of Travancore to make it. These women taught others, till the lace schools of Travancore and Tinnevelly have become famous for the beautiful lace made in them. Hundreds of women have found employment that has necessitated cleanliness, both in their persons and homes; while several schools for girls have been supported wholly or in part by the profits arising from this industry.

On our arrival in Madras at the end of 1865, we were most kindly welcomed by Mrs. Corbold, and greatly enjoyed the quiet and rest of her pleasant home after the unrest of the sailing-vessel that had been our dwelling-place for more than three months.

We visited the school, and noted with pleasure the high state of efficiency attained by many of the pupils. The elder girls knew English, and the following Sabbath I had the pleasure of taking them for a Bible lesson. This school was established several years before by Mrs. William Porter, and is often called "Porter's School" to this day, although it is many years since Mrs. Porter left Madras. One incident mentioned to me by my hostess made a deep impression. She told me that a short time before, when visiting the Maternity Hospital, she saw on one of the beds a wee baby and its twelve years' old mother, while on the other side of the bed stood the grandmother aged twenty-seven. Her heart filled with pity for the little group, and she spoke to the elder woman on the cruelty of these youthful marriages, and deplored the custom which brought them about; but the woman answered: "I was a mother at twelve, and why should not my child be?" Since that day much has been done to raise the age at which marriages are legal. Notwithstanding these efforts, the present writer has known similar cases to the above in her own experience within the last four or five years.

While in Madras we heard of the girls' day-schools, carried on in various parts of the town, but did not see them, as they were closed for the Christmas holidays.

On leaving Madras we went by rail to Bangalore, where we saw another large boarding-school. It was commenced by the first Mrs. Rice, and was, at the time of our visit, actively superintended by Mr. Rice's second wife. We also heard of the flourishing girls' day-schools. These were begun with much difficulty many years before by Mrs. Sewell, who at first gathered a few little Brahmin girls at her own house, and taught them to read. The people were very suspicious of the missionary's motives, and greatly opposed their little daughters learning to read; but by degrees all obstacles were overcome, the numbers increased, and the schools grew until, by the time Mrs. Sewell left India in 1864, there were between three and four hundred girls in them.

As there was no railway to Bellary, we were obliged to proceed by bullock-coach from Bangalore. By means of Dak or posted bullocks, which are changed every five or six miles, and by constant travelling day and night, the journey was accomplished in three days. Deeply thankful were we the morning after our arrival to join with God's people, in the chapel at Bellary, in Christian worship. We rejoiced that at last, within four months after leaving England, we were safe in the place where we believed the Lord had appointed us to labour for Him.

With what deep interest I visited the next day, with Mrs. Coles, the boys' and girls' boarding-schools and the good day-school for girls, held in the room that still forms part of our Canarese school. The boarding-school for girls was begun by Mr. and Mrs. Reid in 1833, and benefited from time to time by the interest taken in it by Mrs. Thompson and Mrs. Wardlaw (mother and aunt of the present Foreign Secretary).

(*To be continued.*)

Digitized by Google

JOTTINGS FROM LETTERS.

THE great need of our Mission at Nagercoil, at the present time, is good teachers for the schools, and more efficient Bible-women for the Zenana work.

It is not in our power to do much with the limited means at our disposal, but we have commenced a training class this year, which, we think, is a step in the right direction, and, we hope, will give us better teachers in the future. This class is composed of seventeen of our elder girls. Their progress so far has been encouraging, and we look for still greater results in the future.

Owing to the drought and famine our Centenary Fund has not made much progress; but the Bible-women have given one month's salary to the Fund—made up partly in money and partly by going without the usual cloth which they receive at the close of the year. In other words, as we might say, they have consented to forego the pleasure of having *a new dress* for the greater pleasure of helping on the Lord's work.—A. L. DUTHIE, *Nagercoil.*

WE have had the joy of seeing our new "Women's Centenary Ward," in the Neyoor Hospital, opened, not only free of debt, but with a little surplus to begin our nursing work therein. This is indeed a great joy to us! In order to commemorate this Centenary Year we felt we must aim at beginning a new work in connection with our Medical Mission. And that is the systematic training of native Christian women as nurses, hoping in time to have one to act as "nurse Bible-woman" in each outlying dispensary. We feel that such a band of trained native women must needs be a great power for good in our midst, as they will be able to win their way more freely into the hearts of the heathen women by their ministering services than even the ordinary Bible-women can. The building consists of five rooms—viz., a large central room, containing six beds with movable screens; a small room, with two beds, for those who wish to pay for a private room; a nurse's room, a bath room, and a waiting room. This building, with its fittings and necessary cook rooms (for in this country every paying patient must have a separate cook room), cost about £140; but we must still share the expense of a new operating room, which has not been begun yet.

We hope that by thus having a special maternity ward set apart where only women will attend to women, that we may in time gain more and more of their confidence; that they will gradually get to feel that, after all, it is not such a disgrace to come to us for help. This feeling of it being a life-long disgrace for women to come to a hospital at such times, or, indeed, at any time, is very strong here amongst the middle and high caste people. More frequently than not they will let a woman die rather than break through their caste customs. It will take much time and great patience to win them quite away from many of their old prejudices and barbarous customs. However, we do not fear but that in time even such difficulties may be overcome, for we feel strong in the thought that the work is not ours.—M. MACDONELL, *Neyoor.*

BUTTONHOLING.

THE following short paper was recently given at the first of a series of Young People's Sewing Meetings, which have been arranged for the purpose of preparing for a sale of work, to be held early in 1896, when it is hoped a sum of money will be raised, and devoted to the London Missionary Society, as a special offering on behalf of the Centenary Fund:—

"I have been asked to say a few words upon the important subject of buttonholing. Our lives are made up, for the most part, of small events, little things we have done or left undone. You know how important the placing of every stitch is in the proper making of a buttonhole, how one crooked thread spoils the appearance of all the rest, and how there is a place for every stitch and every stitch should be in its place, if the work is to look well and to stand all the pulling and twisting which many buttonholes get. And so buttonholing is an important subject, and like most important subjects it has two sides to it.

"While your fingers may be busy during the next few weeks in patiently stitching the buttonholes of garments for our sale of work, and sometimes you may feel inclined to grow weary of your task, try as you draw the threads through and through the material at the same time to let your thoughts be busy in finding out the lessons which may be learnt even from the very homely art of buttonholing.

"I remember a few months ago a friend taking me to a temperance meeting in a small village. Of course, we had expected a room full of people, as the meeting had been advertised, and one of the speakers was from a distance, and it was hoped he would be attractive. It was, therefore, disappointing to find only a very few people, and they were mostly already total abstainers; it seemed as though the meeting was rather a failure. But one gentleman made a remark which I have often thought of since, to the effect that the best temperance work is not always done in public meetings, and that he thought we temperance people who were there should make it our business to speak *personally* to others. We should not be so anxious about speaking on public platforms, but rather try to get hold of here one and there another, who was needing a word of warning or advice, and have a quiet talk with them, and endeavour to lead them into the right way.

"We cannot all, my friends, preach sermons publicly, but most of us, especially we women I think, have some influence which we might and ought to bring to bear on someone else. And so it seems to me that some useful lessons may be learnt while we are making ordinary buttonholes in linen and calico, for we may at the same time be learning how to do most valuable work in that still higher art of buttonholing *people.*

"Now, how are we going to do it? Many of us who are very clever with our fingers may have very little idea of how best to use our tongues; we forget that they need training and careful watching as much as our fingers do. You will need first to make your thread firm by gaining the confidence of the one you wish to influence. Try to take an interest in whatever interests them, and so gradually get an influence over them, and then use every little opportunity to bring them into the right way, and to lead them to serve your Master."

AGNES B. DUTTON.

Digitized by Google

FATUMANAVA.*

THIS old man is a chief holding several powerful names or titles in his gift. Better than this, he is an earnest Christian man, and a much-respected deacon of the church in the Samoan capital. He has been in past years a preacher of the Gospel. In an incidental way I learned an interesting fact concerning this old man's faith.

A young Samoan lady, who had been trained at a village school in the Malua district, left home and became the wife of a chief in another district. She had been for some time leading such a life as Christian principle and teaching condemn, and—avowedly in order to have less restraint on her conduct—she connected herself with the Roman Catholics.

FATUMANAVA.

Owing to her influence the chief whose wife she had become, and who was merely a nominal adherent of one of our congregations, consented to send for a Roman Catholic "helper," or catechist, for the village, where hitherto the people had been united in one church and congregation. This occurred on one of the days during the first week of the New Year, which is observed as a week of prayer in all our Samoan churches. At that time the old chief Fatumanava was spending some days at his own home at the village, to which next day the Roman Catholic teacher was to be brought. Hearing of this the old man went to the pastor of the village and suggested that the subject of prayer for that day should be set aside, and that they should meet to pray that the threatened schism should be averted. During the night the lady through whose influence this was to be brought about became deeply impressed with a sense of her sins, and early next morning she sent for the pastor and told him that the teaching she had received in girlhood had come home to her, and she sorrowed over her past life. She wished now to join the catechumens' class in connection with the church of the village. So the Roman Catholic teacher was never asked for, and the lady has returned to the Church of her early youth.

J. E. N.

* From a report written by the Rev. John Marriott.

THE "JOHN WILLIAMS" AT WORK.

HER FIRST ROUND OF THE SAMOAN OUT-STATIONS.*

WE left Apia for our cruise on Monday, the 4th of June, at 5 p.m. The following were passengers:—Miss Schultze and her servant girl, Mrs. Marriott, self, two children, and one boy servant. The native deputation was Pastor Fineaso, from the Falealili District; Pastor Luteru and family, for Nintao; Pastor Isaia, wife and family, for Nukulaelae; Pastor Tafeta and family, for Nanumaga; Pastor Ucle and family, for Vaitupu; Pastor Simond, for Funafuti; Pastor Lilogo and family, for Arorae; Pastor Tavita and wife, for Peru; and other passengers, making a total of 31 adults and 13 children—44 altogether. As the wind was light and unfavourable, the ship had to steam to our first island. So early in the voyage we saw the value of steam, for had we been in the old barque, it would have taken us a week or more to reach this island, but with steam we were there in 30 hours.

Olosega.—We landed here at 8 a.m. on June 6th. The teacher was soon off and reported all well on the island. There is only a population of 57 on this island, and most of these are labourers on plantations owned by a gentleman whose name is Eli Jennings, Esquire. He has built a beautiful little church, which is a conspicuous object on the island. He and his family attend all the services, both on Sunday and week-day. They help very well in the singing. After dinner we struck the bell and had a service. All the people on the island were present. I spoke to them on the New Ship, the Centenary of the L.M.S., and our Malua Jubilee celebrations. These were the subjects of my address in nearly every island. The contributions of the island were £4. Mr. Jennings gave me £4 for the new ship, and £4 for the Centenary. I was delighted to

* From a report written by the Rev. John Marriott.

Digitized by Google

receive these unexpected gifts. We bade farewell to our friends, and were soon in the ship's boat approaching our bonnie ship. Would that the dear children in England could have seen her moving as gracefully as a swan, and putting herself in position to receive us on board. We arrived on board at 2.30 p.m., after a pleasant day.

We were put ashore at *Fakaofo* at 1 p.m. on June 7th. Our worthy pastor, Panapa, and his wife had the house and church neatly whitewashed, and the settlement weeded and prepared for the visit of the new ship. We had a fine, hearty meeting, which was very encouraging. Their contributions were £14 18s. in English money. The church members had read in the *Sulu* some account of the Centenary, and brought me £3 10s. as their contribution to that fund. The pastor's stipend was £11 16s. 6d. All the members of the deputation addressed the meeting. In the evening we had a meeting of the Christian Endeavour Society. It was a beautiful service and did our hearts good. The king is a member, as well as nearly all the church members and catechumens. The church was crowded. Many of them testified to the great usefulness of the meetings in promoting their spiritual lives. The old king, with his hoary head, gave his testimony with the others. The service was to some of us as the gate of heaven. God be thanked for the Christian Endeavour, for it has stirred up ourselves and so many of our students, among them our dear old friend Panapa, to a more consecrated life. The next morning we were up with the sun to hold the examination of the school. It took us five hours' hard work to examine this large school in the six divisions into which they were divided according to our educational code. Miss Schultze rendered me very efficient help. The scholars did very well, and the girls did well in their sewing examination. We were delighted with our teacher and his worthy wife. They are doing very noble work on this island.

We landed at *Atafu* on Sunday morning in time for the service. The bell was soon struck, and we went to the beautiful large church—newly whitewashed, as well as the manse. What a splendid congregation there was, and all so neatly dressed! The singing was very hearty and fairly correct. To look on that congregation was an inspiration, for they were all in hearty sympathy with us, and their faces bade us a hearty welcome. Miss Schultze took the Sunday-school in the afternoon, and Mrs. Marriott took a class with the women of the island. I had a long talk with Tavita, who used to be a member of our family. I had also a talk with Ioane, the old king, who has been for years a warm friend of our cause in Atafu. While chatting with Tavita I was reading his report, in which he gives an account of each church meeting he has held during the year. It was unsavoury reading. I found that twenty-seven had been expelled from the Church during the year for the all too common sins of adultery and fornication. These sins seem rife on the island. This report took all the gloss off things, and revealed much that is rotten in the morality of the people. Pastor Fineaso took the service in the afternoon, at which there was a splendid congregation. All the people of the island attend all the services. After this service I had a meeting with the chiefs, and had a long and earnest talk with them. The fine for adultery was far too small, only £1, and this did not deter the people from this grave sin. They promised to do their best to co-operate with the pastor to rid the island of it. After tea we had our Christian Endeavour service, in which they have thirty-eight members. The king of the island is a member, and gave his testimony as an Endeavourer. At 6.30 the next morning we commenced the examination of the large school. In some subjects they did very well, not so in others. It took Miss Schultze and me a long time to examine this large school. After the examination we found all the church members assembled to give us a present of mats and food for the ship. There are 133 church members on Atafu, and a population of 326.

On the 14th of June we arrived at *Nukulaelae*, the first of the Ellice Islands. I spoke plain words to the people. Their contributions were small and their church building dilapidated. I reminded them that they were the first of the Ellice Islands to receive the Gospel. I begged them to remember from whence they had fallen, and repent and do their first works.

Our anchor was dropped in the beautiful landlocked harbour of *Funafuti* at 11 a.m. of June 16th. The Sunday morning service was over when we landed. We had several services during the day among these interesting people. I introduced the new teacher, Simona, and his wife in the afternoon, when all hands were enthusiastically held up, promising to support them. The scholars did fairly well at the examination. The island has been greatly improved since I saw it last, by means of good roads and good houses. The contributions were £10 7s. The population, 233; church members, 65.

The next morning we were landed at 8.30 at *Vaitupu*. "How is your old teacher, Jeremia?" was the first question we put to the natives who came on board. They replied that he was sick and at the other end of the island. He soon arrived to greet us and to give an account of his work, which seemed to us most prosperous. He gave a warm welcome to the young man we had taken as his successor. The old man had been sick off and on all the year with a serious native disease, but he had kept the services going. He feared his school would be found dark, as he had given little time to the scholars. He gave us the handsome contribution of £40 sterling from his people, whilst his own stipend was nearly as large. Miss Schultze and I were soon in the examination room, and we found the scholars really very well prepared. I wish the Directors could have seen them so neatly dressed and with such intelligent faces. We had the public meeting at 2.30 p.m. All the people of

Digitized by Google

the island were present, and the population is 521. It is a fine, big church, which would hold 800 people, and, as in other islands, it is the prominent object. The next morning at six we had a church meeting, when Jeremia bade farewell to his people, whose spiritual guide and friend he has been for fifteen years. He urged them to a deeper consecration of heart and life, and that they should be faithful to Christ to life's latest hour. He was giving up his work, for he was old and often sick; he would pray that a double portion of his joy and happiness in his work might fall upon his successor, Ucle.

Nukufetau.—We left Vaitupu at 10 a.m., and were anchored here at 4 p.m. Captain Hore considered this the gem of the Pacific. There is a population of 252 people on this island. The ladies had a meeting with the women of the island, and with the chiefs. Miss Schultze and I held the examination of the schools, and found that our young teacher had done fairly well for the first year. We had a good, and I hope useful, public service for all the people, when the native deputation and I spoke to them. There are seventy-six church members on this island, and their contribution to the London Missionary Society is £8 13s. 6d.

Nui.—We arrived here at 2 p.m., June 21st. We had the same services as on the other islands. Kirisome, the old pastor, has a fine school, and his scholars do better in examinations than those on any other island. He is a most successful teacher. I found to my surprise that he had a Christian Endeavour Society. The work is going on very well here. There is a population of 398 people; 143 of these are church members, and most of them are Endeavourers. They had not as yet given the pastor any stipend, nor any contribution to the London Missionary Society. These were to be given before the November visit of the *John Williams*.

Nintao.—There is a population here of 605 people. Talamoni, whom Mr. Newell left last year as *locum tenens*, had done good work during the year. The scholars did fairly well in examinations. The people have transformed the village, for they have made a good road, and have enlarged their houses. They have made a distinct advance since I was there in 1887. We took for them a new teacher and his wife. The teacher, whose name is Luteru, has done very well in two Samoan villages, so that he has been well tried. The hand of every man, woman, and child in the island went up to accord him a hearty welcome, and to promise to support him and his family. I feel very hopeful for Luteru's future.

Nanumaga.—Mr. Newell left Peni, a Malua student, to look after this island for a year, as he found the teacher dead. Peni had done very well, and the people had been very kind to him. We took a new teacher and his wife for them, which pleased the people very much. The ladies had a meeting with the women of the island while I met the chiefs. We also had a public service, which the Samoan deputation and I addressed. We were sorry to see so many on this island suffering from scrofulous disorders, especially from lupus of the nose. The bell was struck at six o'clock the next morning, when I had a meeting with the church members. We were on board at 8 a.m. and ready to set sail for Nanumea. We brought Peni and his wife for Malua. A twelvemonth's stay on his native island has done him much good physically.

Nanumea.—We were twenty-four hours ashore on this island. There were many evidences of distinct advance since I visited it in 1887. The population is increasing fast, soon there will be more people than the produce of the small island can feed. The population is 736. There has been a great scarcity of food during the year, so that the contributions were small as well as the stipend to our worthy pastor, Emosi. There are 135 church members.

Arorae was the first island of the Gilbert Group that we visited. The island, containing a thousand people, has been under the sole charge of Tipani and his wife, and there were many evidences to show that they had done a good year's work. In all the Gilbert Islands there has been very little rain for some four years, hence the people have very little food to eat. Arorae has given in past years a fairly good contribution to the Society, but this year they have only given a few mats, hats, and sharks' fins. The Roman Catholics have tried their utmost to get a standing here during the year, but have failed; they have landed a native from Nonuti, to conduct services here, but he has not been able to get a single convert, and he has grown so discouraged that he has begun to attend Tipani's services. We landed on Saturday morning and spent many hours examining the children, who did very well, indicating that they had been carefully trained. We held a church meeting with our church members of this part of the island, and I also had a meeting with the chiefs. Miss Schultze and Mrs. Marriott met all the women, so that we had a very busy but happy day. As this was a Sunday morning we had a united service of all the people of the island; we estimated that a thousand people were present. Every hand, it seemed to me, was lifted to signify their pleasure at the new teacher I had taken them from Malua. He has just finished a very successful career in Malua. He is the son of one of our most successful pioneer teachers and was born on the Island of Nui, in the Ellice Group. Lilogo is a humble and sincere Christian, and has greatly endeared himself to us during the eight years he has been with us in Malua. He has married a very suitable wife who will be a helpmeet to him. We landed ten people here from the *John Williams*, a youth who had finished his course at the Youths' School in Leulumagu, a Malua failure, and two labourers and their wives from Papauta. We all considered that Tipani had done a good year's work in Arorae. May God's richest blessing rest with the old and new teachers, making them abundantly useful!

(*To be continued.*)

Digitized by Google

AT the autumnal meeting of the Metropolitan Auxiliary Council of the London Missionary Society, held at the Mission House on Monday evening, November 18th, the Rev. J. D. Macgregor presiding, it was decided not to re-appoint a visitation secretary. The Rev. Thomas Grear, who undertook this post for a term of two years, does not see his way to offer himself for re-appointment, nor to recommend the appointment of a successor. At the same time the Council recognises the necessity for the visitation of individual churches in the interests of the Society, and has charged its Committee with the duty of devising some plan by which this may be accomplished. The voluntary agency of ministers and laymen, and the organised visitation by relays of missionaries home on furlough, it was urged, should be chiefly relied upon for this purpose.

FAREWELL TO THE BECHWANA CHIEFS.

A VERY great and enthusiastic audience filled the Queen's Hall, on Thursday night, November 21st, to say good-bye to the three Bechwana Chiefs, Sebele, Bathoen, and Khama. A conversazione preceded this meeting, which was also largely attended, many hundreds availing themselves of the opportunity afforded of shaking hands with our distinguished guests. Mr. Albert Spicer, M.P., the Treasurer of the Society, presided, and the proceedings commenced with the very hearty singing of that grand old hymn, "Jesus shall reign."

In the course of his address, the Chairman said that the three Chiefs on the platform had for many years been under the personal training and teaching of their missionaries, the earliest of whom bore the honoured name of David Livingstone, and that two of them were devoted and consistent members of Christian churches. The object of their visit to this country was then touched upon, and, in concluding his remarks, Mr. Spicer said that they would not be just if they did not say that the success which had attended the efforts of these Chiefs was largely due to the personal action of the Secretary of State for the Colonies. And in speaking, not only as the Treasurer of the London Missionary Society, but as a political opponent of Mr. Chamberlain, he would like to thank him for what he had done in the matter.

The Rev. R. Wardlaw Thompson (Foreign Secretary) was the next speaker. He prefaced his remarks with the statement that the mails from Madagascar received that day brought very satisfactory news from their missionaries there. The letters testified to the humane manner in which the war had been carried on by the invaders, and of the ample assurances they had received from the French general. Mr. Thompson then spoke of the territories belonging to the African Chiefs—of their size and their needs. He read a letter which the Society had just received from these sovereigns, which is as follows :—

"London, November 21st, 1895.

"To the Rev. R. W. Thompson,

"Foreign Secretary of the London Missionary Society.

"OUR FRIEND,—We beg to ask you to be good enough to ask your Committee to help us in the education of our young people. Our desire is that you would establish a large school similar to the Lovedale School, and that it should be in one of our three territories. We are glad to have schools at our several capitals, but this is not enough. What will our children do when they leave the children's school? They must stop learning. In your country we have seen many large schools, and we desire to have one such large school in one of our three territories. We do not know where you would like to build the school, but if you will tell us where it ought to be built, we will do our best to help you in the matter of the land. Whichever territory is selected for the school we shall all be content, and we will do our best to induce our people to send their young people to it.

"We remain, your friends,

"(Signed) "SEBELE, Chief of the Bakwena.
"BATHOEN, Chief of the Bânwaketse.
"KHAMA, Chief of the Bamanwato."

This was received with loud cheers, which called forth the remark from Mr. Thompson that applause would not build that school so earnestly asked for. Cheering was cheap if it did not mean that this should be an accomplished fact. For in the present crippled state of the funds of their Society, and the already huge demands made upon them, the Directors would need a much further response to their financial appeal before they would feel justified to begin this new work. Mr. Thompson rejoiced most heartily in the success which had attended the errand of these friends. But, while rejoicing in this present settlement by Her Majesty's Government, he could not shut his eyes to the future, and he felt some anxiety as to whether the tribes would prove equal to the great opportunity now given Mr. Thompson pointed out that, in the nature of things, such a settlement could not be a permanent one. "It could not be that a vast tract of country should continue to be used only by the present small population unless they were able to justify their rights to occupy by industry, thrift, and growing intelligence." This would alone settle the question, which would assuredly be raised again before many years would pass. The first responsibility rested upon the people themselves, but also in a scarcely less degree upon the London Mis-

Digitized by Google

sionary Society. The Chiefs, while realising to some extent the importance of the present opportunity, could by themselves do nothing, and they look to the Society which first sent them the Gospel to help them now in this great need.

The Rev. W. C. Willoughby, from Phalapye, Khama's town, then addressed the meeting. He explained in detail the object of the Chiefs' visit to England. Their claims had all been granted, and they were returning to their own country with hearts full of joy and gratitude.

Lady Henry Somerset, as the President of the British Women's Temperance Society, welcomed their "brothers in black," because they, of all rulers, had the courage to denounce strong drink. King Khama she welcomed especially, because the value of his record to the Temperance cause was incomparable. "He had focused the gaze of the whole world on the sin and iniquity of selling alcoholic drinks to native races."

Mr. H. R. Fox-Bourne (Aborigines' Protection Society) having spoken,

Sir Wilfrid Lawson, M.P., made a very telling and amusing speech, which was enthusiastically received. As a prohibitionist, he expressed his thankfulness to the Government, and in particular to Mr. Chamberlain, for the grand step he had taken, and predicted that his reign at the Colonial Office would be a memorable and honourable one. He said that the language of the Queen on this drink subject was such as to fill the hearts of all her subjects with joy and thankfulness. He thought that Khama's mission was to teach them that great truth, "that it was the duty of a Government to make it easy for men to do right and difficult to do wrong."

One after another, the Chiefs, interpreted by the Rev. E. Lloyd, addressed the meeting. Each one gave thanks for the fulfilment of their mission to this country, and spoke of the joy they had had, and of the kindness they had received, while in our midst. Sebele rejoiced particularly that they had seen the Queen, and spoke of the presents she had made them when they visited her the previous day. Bathoen pleaded for a school for their children in very touching words.

King Khama, who met with a very flattering reception, spoke of the many wonderful things they had seen in this country, and that he had been specially struck with the fact that here there was no difference between men and women, "that the women learnt as well as the men, and were wise also like unto the men." He also pleaded for this school, and asked for the prayers of those present for them on their return to their own people, and he trusted that on some future occasion he might re-visit England.

The meeting terminated with the singing of the hymn, "God be with you till we meet again," and the National Anthem.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

MADAGASCAR.

THE SOCIETY'S CENTENARY.

OWING to the advance of the French forces into the interior during the month of September, the arrangements which were made some time ago for celebrating the Centenary of the Society in the capital and its neighbourhood had to be given up for the most part. But several of the missionaries made a special mention of the great event on September 22nd, and although the people's minds were troubled, many of them were greatly interested in what they heard. On the following morning the Rev. J. Sibree gave an address to the Girls' Central School, telling them of the work of children in England, and especially of the missionary ships. This was just one week before the bombardment of the capital. The school and college work were kept on until within five days of the occupation of the city, and the boys' high schools were resumed within six days afterwards. J. S.

SOUTH SEAS.

CENTENARY DAY IN SAMOA.

THE Society's Centenary was celebrated at Malua, on September 25th, on a large scale, King Malietoa, with the chiefs of the Government, being among the company present. A magic-lantern lecture had been given in the open air on the preceding night. On the 25th, from 2,000 to 3,000 persons assembled in the enormous booth erected by the Malua students. Special hymns had been written for the occasion, and these were well sung by the young people. The Rev. J. Marriott presided at the morning meeting, and in fervent and well-chosen words described the beginning of the Society. The Rev. J. W. Hills had prepared a map of the world, and by its means he was able to illustrate the extent of the Society's work, and of the world's great needs. Miss Schultze followed with an excellent paper on women's work in heathen lands. Saanga, the assistant tutor at Malua, who visited England with Mr. Newell in 1892, gave a graphic and excellent address on the love and self-denial of British Christians as manifested in their efforts to spread the Gospel in heathen lands. For many, perhaps, the most remarkable and interesting feature

Digitized by Google

of that memorable meeting was the speech of a venerable Samoan chief and orator named Fatumanava, who is probably the only one now able to tell of the introduction of the Gospel to Samoa. The thrilling words of the old man eloquent took us back to the days before the Gospel. The evening meeting was largely devoted to the story which had been so eloquently introduced at the close of the morning meeting by Fatumanava. The Rev. J. E. Newell, who presided, described the introduction of the Gospel to Samoa. The pastor of the church first established described the first teachers and their work. The Rev. W. E. Goward spoke of lands where trial and suffering had come to try the faith and patience of the Church. Miss Moore contributed a paper full of interesting and suggestive information about the efforts and prayers on behalf of the work by women in the homelands. Pastor Fineaso, who accompanied the last deputation to the out-stations, spoke of our work there, and the meeting concluded with an address from another Samoan pastor on the work still to be done in Samoa. At the earnest and unanimous request of the native delegates at the last annual meeting, and with the permission of the Directors, the collection on Centenary Day, amounting in gifts and promises to about £360, will be devoted to the Malua Jubilee Hall, now in course of erection. J. E. N.

THE STEAMER "JOHN WILLIAMS."

An interesting report of the second voyage of the steamer, by Capt. Hore, has been printed in pamphlet form. Mr. Pratt sends us the following programme of her third voyage:—"After visiting the four principal ports of New Zealand, to enable the shareholders there to see their new steamer, the *John Williams* was to leave Auckland for the South Seas on November 12th. At Auckland she will have received on board a horse and trap for the Rev. J. H. Cullen, of Mangaia, which will enable him to visit the different villages on that island far more quickly than on foot. A large whale boat, which has been presented by Mill Hill School to the Rev. E. V. Cooper, of Samoa, at a cost of £70, will also have been shipped at Auckland, and be carried no less than 3,000 miles before it is landed at its destination. From Auckland the vessel will proceed to the Cook Group, and visit some of the outlying islands which it was unable to include in the work of last voyage. At Rarotonga she will receive on board four native missionaries and their wives for mission service in New Guinea. The vessel will, after leaving Rarotonga, proceed to Niué to land Mr. Lawes' goods, and also take on board several tons of yams and arrowroot for the native teachers and others in Samoa. From Niué she will sail for Samoa and the North-West Out-stations, taking the Rev. E. V. Cooper as a deputation. She will then visit all the principal mission stations in New Guinea, landing the stores for the missionaries there, and also the native pastors from Rarotonga. This practically finishes the work of voyage No. 3, as the *John Williams* will proceed direct from New Guinea to Melbourne, where she will be painted and docked, and then for a short time remain on exhibition before commencing her next voyage. It is expected that voyage No. 8 will occupy five months, and the distance covered under sail and steam will probably be not less than twelve thousand miles."

SALE OF THE BARQUE.

Mr. T. Pratt has, on behalf of the Directors, disposed of the barque *John Williams* to a trading firm for the sum of £600, with a proviso that she shall not engage in the Kanaka or liquor traffic with the islands for a period of two years. This will give time for the natives of the various islands to dissociate the vessel from any connection with mission work, especially as her name is also to be changed. It is worthy of note that, had the Directors not imposed these restrictions, the vessel would have realised at least £1,000, and this fact is very favourably commented upon by the Society's friends in the Colonies. The transaction was very appropriately described in the *Sydney Daily Telegraph* as the sale of "a vessel with a history." During the twenty-six years she sailed for the Society she must have covered some 500,000 miles.

STANDING FIRM.

We are glad to hear from the Rev. J. Hadfield, of Lifu, that of the 600 professed conversions which took place at the revival services held early in the year he has heard of one or two failures only—a cheering indication that the work is of God. One of the Lifuan pastors (an Uvean by birth), together with an ex-New Guinea teacher, have been to Uvea for the purpose of holding revival services there, and now, by God's gracious help, there are hardly any of eligible age among the 700 adherents there who are not either church members or seeking church fellowship. There is, however, a dark side to the picture. Ipuneso, one of the evangelists, was arrested "for mentioning the names of two Catholics in one of his addresses," and was sent to hard labour on the roads, until a vessel should arrive by which he might be sent to Noumea to give an account of himself before the tribunal for "creating a disturbance." "I now hear," continues Mr. Hadfield, "that a report has been circulated that he was guilty of telling the Uveans that the island belonged to Queen Victoria. Unless a thorough investigation is instituted it is not improbable that he will be condemned to a few years' imprisonment on some such absurd charge. May I beg your prayers on behalf of the 180 new converts at Uvea, and that Ipuneso may be speedily restored to his home and family."

NEW GUINEA.

A SPLENDID BEGINNING.

The first "May" meeting held at Vatorata, where the Rev. Dr. W. G. Lawes is building up the new College, was a wonderful success and a great surprise to

Digitized by Google

Dr. Lawes. The natives contributed to the funds of the Society the handsome sum of just over £30 in cash and gum (from which indiarubber is manufactured), while South Sea teachers and other aliens contributed £15, bringing up the total of this first effort to £45 1s. 9d. Considering that there are only three small villages connected with the station the result is very encouraging. At Port Moresby, also, collections have been made amounting to £40 10s. 6d.

WEST INDIES.

CENTENARY CELEBRATION IN DEMERARA.

IN celebration of the Centenary of the Society, very auspicious services were held on November 8th, at No. 8 Village, West Coast, Berbice. At ten o'clock the members of the church formed a grand procession through the villages from No. 12 to the chapel at No. 8, accompanied by a band of music, which rendered selections of sacred music. On nearing the sacred edifice, the people sang with great zeal the hymn, "Onward, Christian Soldiers." The chapel was tastefully decorated. On reaching the chapel, the choir, under the conductorship of Mr. W. J. Giddings, sang the grand old hymn, "Creation." The Rev. W. E. Downer, pastor, preached an eloquent sermon from Psalm lxxii. 16, and at its close read a concise history of the Society. In the evening eager crowds thronged the chapel, when a service of song, entitled "The Creation," was partly rendered. A "cake walk" was also a part of the evening's programme. At 12 p.m. "a very lively meeting" was brought to a close.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is now held on THURSDAYS, from 4 to 5 p.m., instead of Mondays at noon.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meetings during January:—

January 2nd.—J. E. Liddiard, Esq.
" 9th.—Rev. A. F. Joscelyne, B.A., Sydenham.
" 16th.—Rev. S. T. Williams, Catford.
" 23rd.—Rev. J. Jermyn, Palmers Green.
" 30th.—Rev. G. Wilkinson, Woodford.

YOUNG MEN'S MISSIONARY BAND.

THERE was a large attendance at the meeting on November 18th, at the Mission House, in response to a special invitation by Mr. Arnold Pye-Smith, to meet Rev. E. Lloyd, of Bechwanaland. After tea in the Museum, Mr. Lloyd gave an interesting account of the lives of the three Chiefs, Sebele, Bathoen, and Khama, and described the effect of the recent decision of the Government with reference to the boundaries of their respective territories. The remarkable progress of God's work in the capitals called for special notice, and there was a great need for an increased staff of missionaries.

SOME three and a half years ago the Missionary Pence Association was started by the Missionary Bureau for the purpose of securing contributions on the basis of "Carey's Weekly Penny." Its chief object was to "tap new sources of supply for missionary funds, even if they should only be tiny streamlets and not rivers." This unique Society is worked on very liberal lines, for instead of forming a new missionary society for itself, it has been able to assist as many as eighty existing societies with the £1,463 12s. 1d. already received through its channel. A very interesting and progressive step in this Association has just been taken. It has been in no hurry to depart from the original broad basis of assisting *all* societies; but the time has now come when it has decided to support a missionary of its own. The Council has, therefore, arranged to send out Mr. G. J. Wilkerson, under the auspices of the London Missionary Society. Mr. Wilkerson, who has been trained in the South London Institute, will proceed to Matabeleland early in 1896. He is at present undergoing three months' instruction in the very useful arts of building, blacksmithing, &c., so as to be of real use in the industrial part of our South African Mission.

IT is interesting to note, from an article on the Missionary Pence Association in the *Missionary Bureau Notes*, that its constituents are chiefly those who would never have sent up a subscription to any missionary society. It can claim some 750 members, most of whom are in the humbler walks of life as manual workers, but whom this Pence Agency enables to have a share in the greatest work in the world.

ALL the current missionary magazines express much sympathy with the Christian Malagasy in the recent fall of the Hova Government. *Apropos* of this, the C.M.S. *Intelligencer* says "that a glance at the report of the London Missionary Society shows that its missionaries have built on a solid foundation. If this Society could point in its Centenary Year to no other fruits of its world-wide labours than the above, its friends and supporters would still have abundant matter for thankfulness and praise."

NEWS of the Tibetan Pioneer Mission is always welcome, and it is interesting to hear from Mr. Polhill-Turner, one of its missionaries, that the experiment of learning the difficult Tibetan language by means of Gouin's system has proved very successful Perhaps at some future time it may be the method used by our missionaries in every land, instead of the slow, tedious dictionary and grammar method usually adopted for learning languages.

Digitized by Google

SUNDAY-SCHOOL teaching is done in India in twenty-five different languages.

IT will be remembered that on the sixtieth birthday of the Dowager Empress of China a beautiful and costly copy of the New Testament was presented to her by the Christian women of the Empire. A little Prayer Union in Shanghai first gave the initiative to the scheme. The Emperor was so much pleased with the present that he sent to buy a copy for himself, and Professor Headland, of Peking University, states that he hears on good authority that the Emperor reads a portion of it every day.

LIKE our own Society the United Presbyterian Foreign Mission Society is making a Special New Year's Appeal to the children of the churches. They have resolved to open one or two new stations and to send out eight additional missionaries, and, of course, this involves a much increased expenditure. The Committee of the Society appeal to the children for this offering as a kind of Wylie Memorial. It will be remembered that not long after the outbreak of the war between China and Japan Mr. Wylie, a missionary to the former country, was brutally murdered by Chinese soldiers.

WE are pleased to observe that the Medical Missionary Association has raised a special fund for the purpose of sending out a copy of "Fred. Roberts of Tientsin," by Mrs. Bryson, to each of their 200 British medical missionaries. These volumes are now on their way, and it is hoped that they will be the means of bringing fresh encouragement and stimulus to many workers in the field.

ONE result of the Student Volunteer Missionary Union is the formation of a missionary settlement for University women at Bombay. Two sisters, the Misses Stone, have just left England as pioneers, at their own expense, of this movement, which, we trust, will prove a most successful and helpful one.

BOOKS ON MISSIONARY TOPICS.

WOMEN IN THE MISSION FIELD. By the Rev. A. R. Buckland, M.A. London: Isbister & Co., 15 and 16, Tavistock Street, Covent Garden.

THIS little book is the outcome of the Kucheng Massacres, and is written with the object of showing that the heroic devotion displayed by its girl-martyrs is no new thing; that the same spirit pervaded certain young wives and others "who long ago went to live (and, for the most part, also to die) amongst unevangelised peoples." The first chapter deals with the growth of women's work in the mission-field, and is a cordial and appreciative testimony to the devotion and ability of women, both as pioneers and workers. The story of the martyrs of Kucheng is sympathetically told, though most of its information has already appeared in print. A little sketch of Miss Charlotte Tucker (A. L. O. E.), who at the mature age of fifty-four went to India as a missionary, is given. The author sees "something reassuring in the spectacle of this quiet, home-loving old maid, possessed of some fame in her own land, resolving to go out from it all, to begin life over again as a missionary." The lives of other women, in outline, such as Mrs. Bowen Thompson and Sophia Albrecht, &c., complete this little volume, which will be of interest to many who, unable to become missionaries themselves, rejoice in the work of their sisters abroad.

JAPAN: ITS PEOPLE AND MISSIONS. By Jesse Page. Price 1s. 6d. S. W. Partridge & Co., 8 and 9, Paternoster Row.

THIS is another volume of the popular series which these publishers are issuing. And Mr. Jesse Page, to whom we are indebted for the lives of Samuel Crowther, Bishop Patteson, Henry Martyn, and others, now gives us this very interesting account of Japan and the missions to its people.

After an introductory chapter on Japanese ancient history, the author presents a very vivid picture of the first attempt to introduce Christianity into the country by Jesuit missionaries under Francis Xavier in the sixteenth century. Then follows an account of the absolute overthrow of the Christian religion by murder and bloodshed, a scene which only has its parallel in the well-known St. Bartholomew's Massacre. After this, Japan locked herself in to conservatism and isolation, and admitted no foreigner to land or Japanese to go out of the country. In the chapter tersely called "The Breaking of the Silent Centuries," we are shown how that, 230 years later, an American naval officer achieved a landing, and how since then the doors have been reopened to Western religion, civilisation, and progress. We are given some charming peeps of the Japs at home, especially of the little children in their games and nursery rhymes.

A long chapter is devoted to the Medical Missions of the country, which apparently are doing a splendid work. It is interesting to note that a native agency called the "Society of Benevolence," which did much active service in the late war, changed its name a few years ago for "The Red Cross Society of Japan." And now its officers and vehicles are distinguished by the familiar sign of the Christian cross.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

The REV. T. F. SHAW, MRS. SHAW, and child, from URAMBO, Centra Africa, *via* Marseilles, November 21st.

BIRTH.

JOSELAND.—On October 30th, at Amoy, the wife of the Rev. F. P. Joseland of Chiang Chiu, China, of a daughter.

MARRIAGES.

MORRIS—GOSNOLD.—On November 20th, at Hong Kong, China, the Rev. W. J. Morris, of Canton, to Miss Bessie Gosnold, of Peterborough. (By telegraph.)

BACH—SMITH.—On November 25th, at Madras, South India, the Rev. T. W. Bach, of Trevandrum, Travancore, to Miss S. H. Mudie Smith, daughter of S. Smith, Esq., of Colville Mansions, W. (By telegraph.)

DEATH.

WALLBRIDGE.—On November 21st, at Upper Norwood, Jane, widow of the late Rev. E. A. Wallbridge, of Demerara, West Indies.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google

No. 50.—New Series.] FEBRUARY, 1896. [Price One Penny.

CHINESE ANTAGONISM TO MISSIONARIES.

IN an article by the Rev. W. Ashmore, D.D., of Swatow, published in the Chinese *Recorder* for November, this veteran missionary undertakes to answer the question: "Is this antagonism against the missionary because he is a missionary, or because he is a foreigner?" and he gives some strong common-sense reasons for believing that Chinese anti-missionary outbreaks are in no sense religious in their origin. He is writing with Protestant missionaries in his eye, and some of his remarks on missionary policy are more applicable to Protestants than to the Roman Catholics, who, by the secrecy of their methods, by the occasional high-handedness of their dealings with the officials, and by their plan of continually mixing themselves up with the lawsuits of their converts with heathen neighbours, have in some instances awakened a feeling of very strong resentment against themselves in the Chinese mind. It is rare to find Protestant missionaries, however, who either court secrecy in their work, or who attempt to interfere in legal proceedings which are not connected with religious persecution. Indeed, an English missionary, even if he were minded to carry things with a high hand in dealing with mandarins, would find his consul would give him no assistance, but would at once check him. Dr. Ashmore begins his article by quoting an objection often heard from the lips of those who criticise missionaries: "But in preaching their Gospel of Salvation the missionaries may run across the popular view of idol worship, and ancestral worship, and of Confucianism in so far as it is a religion." "Yes," he replies, "there is that possibility. But here let the missionary be heard in his own defence. It is assumed commonly that missionaries go smashing around like a bull in a china-shop, thrusting and punching in all directions, as if bent on giving the greatest amount of annoyance possible. That is a calumny. It is true that, now and then, here and there, may be found some ill-balanced, ill-tempered talker, who violates the rules of common missionary courtesy, but these are few in number and feeble in influence compared with the body of solid, sober, and sensible missionaries. Now note what we affirm in connection with them. Their moiety of influence, though defective so far as it goes, has not sufficed to stir up the anti-missionary feeling that has been manifest in these recent years. Why saddle the missionary body with such an awful charge as would make them all out to be ill-bred and inconsiderate disturbers of the public peace?

Digitized by Google

"It is said that it is the missionary's unpalatable doctrines which are at fault. Granting freely that the missionary has some truths to utter not in themselves acceptable, it must be admitted that even these are attended with other truths fitted to turn bitter waters into sweet, and they always go together. For a man to be told to repent, and to be told that he has something he needs to repent of, is not soothing to be sure; but to be told to repent for the reason that if he does so, for him the Kingdom of Heaven is at hand, and what occasion for irritation is left? The missionary is a bearer of good tidings, and unhesitatingly we affirm that the predominant staple of missionary preaching in China is just that."

Passing from the subject-matter of the missionary's preaching to the policy adopted by the missionary in dealing with the people, Dr. Ashmore writes:—

"We affirm that missionary policy is not to irritate, but to make friends; and the missionary going into the towns and villages does make friends. He is politic and civil; he is friendly and affable; he is courteous and dignified; he pays for what he gets, and soon finds he can get credit for anything the shops offer if he has occasion to ask it. In his preaching and argumentation he seeks to be fair-minded and to avoid arousing animosity. Animosity is the very thing he is most anxious to avoid. He wants to conciliate, to gain a candid and hospitable hearing for what he has to offer. He is not such a blunderhead as to spoil his own case by coarseness and vituperation. And yet, somehow, there is the anti-missionary feeling."

Where does it come from? How does it arise?

"It has a genealogy of its own, and the register is well kept. It is not a case of spontaneous generation, but of systematic propagation, and that by the same class of men—the Literati and the Yamen men. If these disturbers of the peace would keep their hands off, the missionaries would get along well enough with the villagers.

"Be it observed next that it is not zeal for their own religion that animates the Yamen underlings—*i.e.*, the lictors and policemen—who do the behests of a Chinese mandarin; nor is it wounded sensibility for the honour of Confucius that fires up these Literati to insatiate hate. The missionary may not have said a word about Confucius. The charge is not made against him that he has. Note that point. And note another one along with it. Yamen officers and literary aspirants and 'expectant' officials are not given to religious sentimentalism; it would surprise themselves very much to have such a character imputed to them. They are not zealots, they are not even Pharisees. They are Sadducees. They do not trouble themselves about either angel, spirit, or resurrection from the dead. For such doctrines they have a supercilious disdain. If the common people are so stupid as to swallow such things, let them do it.

"So far as these specific notions are concerned the Confucian scholar does not care a rap. If occasion requires he can hobnob with a Parsee or a Shinto all day long. At the open ports he does not trouble his brain to ask what men believe. Nor would it be different in the interior if it were not that it is a foreigner that is doing it. It is the foreigner himself that he wants to keep out. If a native were to pass along the street telling a story about a resurrection from the dead of somebody who lived eighteen hundred years ago, the Confucian scholar would simply curl his lip and hurry on; but when a foreigner does the same thing his wrath is aroused. These foreigners! these hated foreigners! they have come here also. Missionaries they call themselves, but what is a missionary? Allow them to stay and others will come, and by and by we shall have consuls, and consuls will have gunboats, and trouble with the foreigners will begin. It is along that line that a true explanation is to be sought." A. F.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is held on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meeting during February:—

February 6th.—Rev. A. N. Johnson, M.A.
" 13th.—Rev. G. Lawson Forster, D.D., Harecourt Chapel.
" 20th.—Rev. J. Johnston, Raleigh Memorial Church.
" 27th.—Rev. J. Wilkins, Marlboro' Chapel, Old Kent Road.

Digitized by Google

SECRETARIAL NOTES.

FROM THE FOREIGN SECRETARY.

THE conference of the Student Volunteers' Missionary Union at Liverpool on the first days of January was a tide-mark of a very significant kind in the religious history of the century. It was noteworthy not so much from the mere fact that hundreds of earnest young men and women assembled who had entered into a compact with each other and with God to hold themselves in readiness to go out to the mission-field if God should open the way for them to go—that fact is one to be profoundly thankful for—but it suggests far more than is at first sight apparent. These Student Volunteers came from all sections of the Protestant Church and from many countries. They represented a great company who were unable to be present, but who were united by the same pledge, and, unquestionably, they represented also a still larger company outside the circle of their special pledge, who have grasped with more or less clearness the great principle of personal obligation to Christ, and, in their measure, are striving to put this principle into practice. Moreover, these Student Volunteers are engaged in a great crusade, being determined to carry into all universities, colleges, and other places of education in every Christian land the great truth that Christ's claim is a personal one, and one which extends to the whole life and powers and means of those who are called by His name, and that the joy and honour of life are to be found in hearty and unreserved response to Christ's call. Surely such a movement is a sign of Christian progress of the most noteworthy and remarkable kind. It would not have been possible to have held such a conference in this country or anywhere else at the time when this Society was formed. Such an association would not have been dreamed of one hundred years ago. The Conference was not only a significant indication of the progress of Christian principle; it was assuredly a note of hope for the future. If such an idea of the meaning of Christianity lays hold of the heart and life of those who are in coming days to form the backbone of the Christian Church, we may expect to see developments of Christian energy and increase of Christian service to an extent never yet realised. The assembling of the Conference was a matter for devout thankfulness. The success of the Conference was so marked and unqualified as to give great encouragement to all its earnest promoters, and the Church in every section and in every land cannot but reap rich advantage from the movement as the days go on.

THE importance of developing our native ministry, and the need for a considerable increase in the grants made for the support of native evangelists, are being pressed upon the Directors from many parts of the mission-field, especially in the East. The halt in the Forward Movement has come at a point which will inconvenience and hamper missionaries in every direction, and it has already placed many workers in an exceedingly awkward position. They have been sent out to the field; they have now acquired the languages of the district in which they are labouring; they are in a position to begin active work, and they find themselves immediately checked by the want of means to employ the necessary helpers. One writes from North India:—"Give me half a dozen catechists, and I will work this district as it ought to be worked. After all, this would cost very little, and it would *pay*. Just now I know of three or four young men available—two from our Almora Mission—just coming out of the Bareilly Methodist Training Institution. Mr. Bulloch wrote me that these must find work in some other mission, as none of our missions have funds to employ them. The Board have granted me money for building a well, which I shall at once set about, but for the mission work you have as yet granted me nothing, and I've been at Mangari nearly two years. Most extraordinary. I am here, and have no money to work with."

Mr. Theobald's words express a feeling and describe a difficulty which has pressed very sorely upon others besides himself.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE year opens with encouragement, and I am glad to think that the first note I have to write in 1896 will report that the Centenary Fund is now £90,384 10s. 5d., while the contributions for general purposes are a trifle in excess of the amount received under that head at the corresponding time last year. This encouragement should make us work with more vigour during the remaining weeks of the financial year, that we may have the joy of reporting a greatly increased income—sufficient for the present expenditure—at our meetings in May. There are still many churches in which we have not heard of any movement on behalf of this Fund. I beg to remind them that the Centenary Year is rapidly drawing to its close, and to express the hope that they will attempt something special for the great cause this year.

LET me again call attention to the Week of Thanksgiving, Self-denial, and Special Giving, which the Directors are inviting the churches out of London to observe from February 16th to 23rd. If we could secure again a sum of nearly £10,000 (gained by a similar week when the movement was first started), we should have done much to dispel our financial difficulties. Will all our friends and helpers interest themselves in the Week, and by personal solicitation get friends to observe it wherever possible?

I HAVE heard a third time from our good friend and helper, Miss Agnes Weston. Writing towards the end of the year, and enclosing a cheque for £35—part proceeds of a sale of work at the Royal Sailors' Rest, Portsmouth—she says: "You may be interested to know that the principal workers were seamen and marines of the Royal Navy, assisted by naval officers and friends, who wished in that way to testify their appreciation of, and interest in, mission work all over the world."

SOME of our friends have turned carol-singing to good account. One of them writes: "About ten of us went round on two nights before last Christmas, mostly, of course, to the houses of friends. We sent in a large card, drawn up by an artistic member of the Band, stating that the carol-singing was 'on behalf of those who have never heard the good tidings of great joy,' and that all donations would be sent to the London Missionary Society and the Congo Balolo Mission; the two figures on the Mite Box were painted at the top. I only mention this in case any use could be made of it next year, as a suggestion to others to do the same elsewhere. We got £2 15s. altogether; 5s. was voted to a member's ship card, and the rest shared between the two missions."

YET another helper through the Centenary Convention. The minister of a church in the North, enclosing £5 1s. 6d., writes: "I could not accept the invitation to the meetings without making an effort for the funds of the Society. I have made a contribution, and got the church and congregation to aid in a contribution to the Centenary Fund. . . . I shall never forget the kindness of my host and hostess."

THE penny-a-week system is still advancing. A few days ago I heard of a London suburban church which, by adopting this method of collection, had raised over £40, half of which would be devoted as an additional contribution to the L.M.S., the other half going to Home missions.

FRIENDS would very greatly facilitate the execution of their orders for books, boxes, &c., if they would kindly write them on papers separate from those containing accounts of moneys remitted.

I HAVE to offer for sale Cassell's Illustrated Family Bible, handsomely bound in leather, at one guinea. It may be seen at my office.

ARTHUR N. JOHNSON.

Digitized by Google

PROCEEDINGS OF THE BOARD.

Board Meeting, December 17th, 1895.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 64.

It was decided to appropriate the sum of £5,000 from the Centenary Fund to the erection of buildings urgently required in the mission-field.

It was arranged that in future the meetings of the Board should commence at 3 o'clock instead of 3.30.

The following resolution was passed on the future relation of the Society to the churches in British Guiana :—

"That the Congregational Union of British Guiana and the churches of the West Coast, Berbice, be informed that as the Colonial Missionary Society has now undertaken to render advice and help, as they may be required, to mission churches formerly connected with the Society in the West Indies, the Directors do not deem it advisable to send out a successor to the Rev. J. L. Green. In withdrawing thus formally and finally from any direct active participation in Christian work in British Guiana, the Directors wish to assure the churches formerly connected with the Society that this action has been taken only under a streng sense of responsibility to the larger claims of the heathen world, and that the Directors cherish a very sincere and deep interest in the welfare of those Christian communities which were gathered by the labours of the Society's missionaries, and sympathise with them in the difficulties and struggles incident to their present condition of poverty and depression."

The marriage of the Rev. J. H. Haile, of the Madagascar Mission, to Miss Annie Attwell was sanctioned.

Board Meeting, January 14th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 75.

The Directors welcomed Miss Smith on her return from Peking on sick leave, and bade farewell to Rev. W. Shadforth, proceeding to Shanghai.

The following offers of service were accepted :—(For 1896) Mr. T. Cochrane, of Greenock, as a medical missionary, and Mr. J. C. Pepper, B.A., of Sydney; (for 1897) Mr. E. H. Lewis (son of Rev. E. Lewis, of South India), Mr. A. J. McFarlane, B.A. (son of Rev. Dr. McFarlane, formerly of New Guinea), and Mr. W. N. Bitton (subject to satisfactory medical certificate); (for 1898) Mr. F. Payne (son of the late Rev. J. E. Payne, of Calcutta) and Mr. A. W. Anderson (subject to satisfactory medical certificate).

Miss Lillie Cousins, L.R.C.P. & S., E., was appointed to work in connection with the Margaret Hospital, Hankow.

The return to England in the coming spring of Mrs. Baylis Thomson, of Neyoor, was sanctioned.

FROM THE SECRETARY OF THE WATCHERS' BAND.

ONE would like to buttonhole some of the dear friends who are still outside our ranks, and quietly but very earnestly urge them to think out the meaning of some of the words of God, and to ask themselves some searching questions which it would be well for them to answer on their knees at the Throne of Grace. Take for example the following :—

"When I join in the deep yearning cry of the redeemed: 'Thy Kingdom come, Thy will be done,' do I really desire that my prayer may be answered?" "If so, do I recognise my responsibility in relation to the multitudes who are still 'in darkness'?" "In what way, then, am I striving to obey the Saviour's command to *all* His disciples—'Go ye into all the world, and preach the Gospel to every creature'?" "Am I using aright the precious privilege of prayer in relation to the extension of the Saviour's Kingdom?"

* * *

IT is the aim of the Watchers' Band to deepen the interest of all its members in the proclamation of "the glorious Gospel of the blessed God" among all peoples, and to cultivate the spirit of prayer and of consecrated service in all those by whom the work of our Society is sustained.

* * *

IN this helpful and inspiring fellowship of prayer there is room, and there is need, for the co-operation of all in our churches at home and abroad who long and labour for the evangelisation of the world. No more appropriate time for joining could be found than the present, and in no better way could sympathy with the missionary enterprise be manifested. Take your place, then, dear friends, as "Watchers," and give this movement your inspiriting support.

o o o

OUR new library is calling forth many hearty expressions of appreciation, and the large demand for the books proves that it has met a very widely-felt need. If the issue continues at the present rate our existing stock will soon be exhausted, and the question of a further supply must be seriously considered. Several friends have kindly sent contributions of missionary works, which have been thankfully acknowledged, and we are indebted to Mrs. Blomfield, of Upper Norwood, for the very welcome donation of £1 to the Library Fund, in addition to the gift of two volumes. In reply to inquiries, I may say that, as the books have all to be issued in an uniform binding, and as suitable works can be obtained from the publishers in sheets on advantageous terms, gifts in money are preferable, and procure larger results for the same outlay.

o o o

As there appears in some quarters to be a little misconception regarding those for whom the Library is provided, it may be well to repeat that the privilege of its use is restricted to members only.

JAMES E. LIDDIARD.

NEW BRANCHES.

COUNTRY.

Branch.	*Secretary.*
Bedford (Howard)	Miss G. E. Biss.
Bradford (Frizinghall)	Miss L. A. Ewens.
Clevedon	Miss S. E. V. Bailey.
Crondall	Miss A. A. Davies.
Ilfracombe	Miss L. Lewin.
Newcastle-on-Tyne (St. James)	Mr. H. G. Fletcher.
Newport, Mon. (Dock Street)	Mrs. K. Fawckner.
New Swindon (Sanford Street)	Mr. L. Perkins.
Royston (Fowlmere)	Miss J. M. Jackson.
Stoke-under-Ham	Mrs. Joseph Staple.
Streatham	Miss A. E. Bentall.
Thaxted	Miss M. Barnard.
Wellington	Miss N. Thorne.
Windsor	Mr. W. Waller.

Digitized by Google

THE OUTRAGE AND MURDER IN MADAGASCAR.

FULL details of this tragedy have reached the Mission House since our last issue, and are intensely painful reading. The insurrection, of which Mr. and Mrs. Johnson, of the Friends' Mission, were the victims, at one time threatened to involve several others. A spirit of sullen and bitter hostility to all Europeans seemed to take possession of the whole western countryside, and the lives of several missionaries belonging to various societies were endangered. Indeed it was only by hiding and by travelling by circuitous roads that some of them were able to make good their escape.

Originating in a dispute over money between two rival clans, a serious rebellious movement suddenly developed itself, and this, under the leadership of a few notorious evildoers, was directed against all isolated foreigners living on the western borders of Imerina. The prompt and decisive action of the French commander and the Queen's Government, who inflicted heavy penalties upon the rebels, soon quelled the disturbance; but it indicates a sad state of affairs which will have to be faced.

MR. AND MRS. JOHNSON.
[*From a block kindly lent by the F.F.M.A.*

In forwarding the harrowing details, which we do not think it well to publish, the Rev. R. Baron says: "There is no question about it. The whole of this disturbance is neither more nor less than the old heathen, anti-European spirit reasserting itself. It has been silent for a time, and has even been wearing Christian garments, but it has never actually been laid in the grave. It is, however, at the same time true that Christianity has taken far too deep a root in the land for any power that the old Malagasy heathenism may possess to be able to uproot it. The declared object of the insurgents is to get rid of the foreigner and of 'the praying.' Doubtless the churches here are now, and will be for some time, undergoing a process of sifting and of purification, so that, after all, the apprehended changes may turn out to the real furtherance of the Gospel."

Through the courtesy of Mr. Watson Grace, the Secretary of the Friends' Foreign Mission Association, we are able to reproduce portraits of Mr. and Mrs. Johnson. The portraits are excellent. The mission circle in Madagascar has lost two of its most honoured and best loved members, and the London Missionary Society equally almost with the Friends' Foreign Mission Association will sorely miss these devoted servants of Christ.

From *Our Missions*, the organ of the Friends' Foreign Mission Association, in which the engraving originally appeared, we extract the following biographical notice:—

"William Johnson was the son of John Johnson, of Clapton. His love for missions woke when a schoolboy at Ackworth. He was afterwards a teacher there, and thus gained useful experience for the Boys' High School at Ambohijatovo. A little later, in an architect's office, he learned how to build schools as well as to teach in them. He spent some years in Gloucester, and first went to Madagascar in 1871. Next year he married Lucy, eldest daughter of Joseph S. Sewell, our first

Digitized by Google

missionary in that island. He built the large mission hospital in Antananarivo just before his last furlough to England in 1892; but his time was mainly occupied in the training and oversight of teachers in the capital and country districts, or, more lately, in Arivonimamo. An all-round man, he was always ready to give practical help when needed; while few women were so apt as Lucy Johnson at nursing the sick or comforting the sorrowful. 'She was just like a mother to me,' was the frequent remark of the natives themselves, as well as of the younger missionaries.

"Only their youngest child, 'Blossom,' was in Madagascar with them, and she was killed at the same time as her parents. Of their three surviving children, the son is in Canada, one daughter at Girton College, and the other at Hertford."

YOUNG MEN'S MISSIONARY BAND.

THE meeting in the Mission House on December 13th was of peculiar interest. The Rev. Wm. Muirhead, D.D., spoke of China as it was in 1847 and as it is at the present day. Dr. E. P. Turner, M.R.C.S., L.R.C.P., one of our earliest members, who has since left for that country, spoke of the work to which he was looking forward there. It was inspiring to see the emotion depicted on the veteran's face as he cordially grasped the hand of the young recruit and devoutly wished him God-speed in his new sphere of labour. "I envy you," he said, "on account of the grand prospects that open out before you in China." Mr. Arnold Pye-Smith took leave of Dr. Turner in the name of the Band, which thus loses one more of its most devoted workers at home to add to the number of its representatives abroad, Dr. Turner being the tenth member who has thus gone to the front.

IMPORTANT TO Y.P.S.C.E. SECRETARIES AND OTHERS.

IT has been decided to hold a meeting of officers of Endeavour Societies, Christian Bands, &c., in the Metropolitan District, to confer as to the best methods to be adopted to bring these and kindred societies into closer touch with the work of the L.M.S. and the Young Men's and Young Women's Missionary Bands.

The executives of these Bands are also desirous of securing the presence at this meeting of delegates from churches not yet represented by their members, as it is their aim to be in touch in this manner with every church in and around London.

The meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., at seven p.m. (preceded by a tea and conversazione in the Museum from six p.m.) on FRIDAY, FEBRUARY 21st, when a thoroughly representative gathering is looked for.

ENCOURAGING FIGURES.

AT the last meeting of the Board of Directors, Mr. Albert Spicer, M.P., Treasurer of the Society, laid upon the table a valuable set of returns intended to show what the churches are now contributing, and what is still required in order to meet existing liabilities. Mr. Spicer desired to bring home to the hearts and intelligent interest of the Auxiliaries throughout the country the actual position in which the Society stands, and to present the figures in a form calculated to facilitate an answer to the question: Are the churches equal to the responsibilities to which the Society is pledged?

To accomplish this he called to his aid a friend who, with one or two assistants, devoted several weeks to the careful working out of the necessary calculations and the embodiment of these in schedules. The schedules show what each church has given in the shape of ordinary contributions, *apart from legacies and donations for special objects*, during the past five years. They set the figures out to show: (1) what the contributions were for each year; (2) the average for the five years; (3) the amount each Auxiliary would have to pay as its proportion of the present expenditure of the Society; and (4) the difference between the amount actually contributed and that required to maintain the present operations of the Society and the present staff, including the sixty-five additional missionaries already sent forth.

Mr. Spicer pointed out that we have about 154 Auxiliaries. Some of these are co-extensive with an entire county. Other counties are divided into four, five, ten, or even twenty Auxiliaries.

He finds that if he takes those 154 Auxiliaries and ascertains what their average gifts have been, then takes the largest sum they have given in any one year out of the five under consideration, and, lastly, compares this with the expenditure for which the Society is responsible he discovers a state of things which is comparatively, satisfactory.

For instance, if 45 of the Auxiliaries would regularly give exactly the same as they have given in what stands out as their best year of the five, they would contribute their share towards the expenditure.

If 26 would give £10 a year more than in their best year, that would be sufficient.

Digitized by Google

If 20 would give between £10 and £20 more;
If 24 would give between £20 and £50 more;
If 16 would give between £30 and £100 more;
there would remain only 23 that would have to give over £100 additional; and when it is mentioned that one of these is Liverpool, it does not appear to be a very difficult matter!

Then as regards County Auxiliaries, take ———shire, for instance. That county might say: We cannot do more than we are doing if you talk of hundreds or thousands; but if you say, "In 1894 you gave us £276; we ask you to give us £286," that would not be an impossible sum.

Now, we have in these figures clear proof that the Directors have not asked the churches to do more than they are able to do. "Of course it is impossible for me to look behind those figures," said Mr. Spicer; "and yet, as I went through them, I had this feeling: our difficulties are due to the fact that our work is done too spasmodically. The men and women who can give £20, £30, or £40 only give those sums every now and then, when some special effort is made, instead of doing it regularly and systematically."

Of course, we cannot in any way dictate to our constituency. We know that changes take place in churches which make it impossible to keep up the standard of past years. But this is not a question of assessment. That is not to be thought of. It is only a method of pointing out to each Auxiliary what is required and how this may be done.

If the Society regularly received the sum indicated in these returns, the Board would be able, at any rate, to carry on with ease its present work; and might even look forward with hope to being able at no distant date to accomplish the Forward Movement, and to send out the remaining thirty-five of the hundred new missionaries.

AN UNFULFILLED PROGNOSTICATION.

A VOLUME of pamphlets on China, to be found in the "Lockhart Library" at the Mission House, contains a remarkable vision of missionary progress. It is reprinted from the *Record* newspaper of January 1st, 1834, and is named "Supposed Abstract of the Report of the General Missionary Society in 1870." Its prophetic insight was more sanguine than accurate, as the following extract will show. The report says:—

"Young men arose in numbers, and went forth animated by the Spirit of Him who came from a far distant country, and at infinite cost, for their salvation. They went, followed by the prayers, and assisted by the exertions, of those whom they left behind. The spirit of liberality was poured upon those to whom God had given wealth—the merchant began to trade, the manufacturer to work, and the author to write for Him. All who could go out in the missionary service at their own cost gladly did so, while those who could not were supported by the churches. Several wealthy churches set the example of supporting one missionary or more. The custom became general, and in a few years the number of missionaries averaged one to every congregation. Many opulent individuals provided for one, two, or three, according to their ability. Parents began to train up their children for missionary service, till it has become no uncommon circumstance for whole families, when grown up, to go out in company, after the parents who have trained them have been removed to a brighter world. And thus, at length, from various sources, Britain has now her 100,000 Christian warriors in the field."

"How long, O Lord, how long" shall it be before this expectation shall be realised?

YOUNG WOMEN'S MISSIONARY BAND.

THIS Band, which was formed in October last, bids fair to be a real help in arousing the interest of young women in foreign missions, and especially in binding together such of them as are willing to take an active part in the different branches of work at home.

Every member on joining is asked to connect herself with some form of definite work for the Society. A fair proportion are engaged in collecting, others help with working parties, and some are willing to speak at young people's meetings. It is hoped that those who have not yet returned the forms sent them will soon do so, in order that all the London churches may be represented.

Letters from missionaries abroad, suitable for reading at sewing parties and Watchers' Band meetings, are in considerable demand. The Secretary (12, Ravensbourne Road, Catford, S.E.) will be glad if any friends of missionaries who receive such letters will kindly allow them to be copied for the use of the Band. The originals shall be immediately returned.

Digitized by Google

A MOST ENCOURAGING TOUR.

LETTER FROM DR. GRIFFITH JOHN.

November 12th, 1895.

DEAR MR. COUSINS,—Here we are weather-bound, and likely to be so for the next twenty-four hours at least. I feel I can do nothing better than spend a part of the time in trying to give you some account of our visit to the districts of Tien-Men and King-Shan. Last year's visit was full of interest, and the visit of this year has not been less so.

Mr. Bonsey and myself left Hankow on the 29th ult., and reached Pah-tsze-nau, in Tien-Men, on the 2nd inst. Thus it took us more than four days to make a journey of about 120 miles. On the third day we reached the lake country, and found that the great floods of the year, concerning which we had heard so much at Hankow, had caused the water to rise to an unusual height. The several lakes were lost in one vast expanse of water, and we seemed to be crossing an immense inland sea. The boatmen were naturally anxious lest the wind should fail us. Fortunately, a brisk breeze sprang up just as we entered the mouth of the lake, which carried us right across, and soon after the sun had set we found ourselves safely anchored on the other side. I asked the boatmen how wide the lake was, and was not surprised to learn that it was more than thirty miles.

We anchored at a small place called Yü-kia-hang. No sooner did we anchor than the wind changed, and began to blow from the north. Before midnight it had risen to a hurricane, and the cold had become very intense. Early next morning I ventured outside. Whilst standing on the fore part of the boat, a rickety old house just in front of me began to swing to and fro, and before I had time to give it a second thought the whole concern was down about my ears. Fortunately, the structure consisted of timber and thatch, and so fell against the boat as to form a perfect pen, in which I found myself most snugly ensconced. Not a post nor a beam touched. When I realised the situation it appeared to me so ridiculous that I found it impossible not to indulge in a loud laugh, which, as I learnt afterwards, brought much relief to the folk inside the boat, who had heard the crash, but did not know what had become of me. No sooner, however, did I emerge out of the *débris* than I saw that the event might have had a very different ending, and my heart went out in gratitude to God for the deliverance. As the day went on the wind became more and more keen and cutting, and by bedtime it was so cold in our chinky boat that I felt there was nothing for it but to rush into my Chinese sack just as I was—clothes, boots, and all. In this way I managed to keep warm, but barely warm enough.

By the morning the wind had abated considerably, and we started for Pah-tsze-nau. It was pleasant to meet the converts once more, and to find that they were all standing firm in the faith. Some were absent, having been driven from their homes by the floods, from which the whole district of Tien-Men had suffered so severely this year. The water had been in our chapel some feet in depth, but we were glad to find it dry again, and looking so neat and clean. Most of the afternoon and evening was spent in talking to the converts, preaching to the heathen, and examining candidates for baptism. The next day was Sunday, and it was a day not to be forgotten. We began by preaching to the heathen; we then had a delightful service with the Christians, at which ten were baptized, and the Communion was administered. We brought with us some simple remedies, and most of the afternoon was given to the work of healing. In the evening the door was thrown open once more to the heathen; and the day's work was closed with a prayer-meeting, which we all greatly enjoyed.

In former letters about the work at Pah-tsze-nau much is said about opposition on the part of the heathen. It is a joy to be able to say this time that the opposition has completely died down, and that our heathen neighbours are perfectly friendly. Our great enemy, Chen Yüen-tai, is quite cordial in his bearing towards the Christians. He has found out that the Gospel is good, and says that were it not for the opium habit he would join the Christian Church himself.

I was impressed this time with Pah-tsze-nau as a centre of influence. Being a market town of some size, and well situated, it is constantly visited by a large number of people from different parts of the district. Many go to the chapel, and hear the Gospel as preached by the native evangelist. Some purchase books, which they take with them to their distant homes. Four of the men baptized on Sunday belong to Tsing-tan, a market town just ten miles from Pah-tsze-nau. The four men are very satisfactory, but Mr. Yen King-tang, the leading man among them, is an exceptionally strong character. He told us that his thoughts were first turned towards Christianity by reading this year's Calendar, which gives the story of Moses and Israel's deliverance from the bondage of Egypt. He could not make very much out of it, but it arrested his attention, and when he came into contact with Mr. Yeh, our native preacher at Pah-tsze-nau, he found that it had prepared him for further instruction. If this man goes on well, he will become a great power for good at and around Tsing-tan.

Early on Monday we left Pah-tsze-nau for King-Shan. We intended to hurry on as fast as possible, but God willed it otherwise. When we reached Tsing-tan we found that the wind was dead against us, and that further progress was impossible. Mr. Yen King-tang and his three friends, who were baptized with him on the previous day, came to the boat at once, and insisted on our going on shore with them. We found Mr. Yen living in a fine, large house, and soon learned that he and his three friends are very well off so far as the things of this life are concerned. A crowd soon

Digitized by Google

gathered, and we preached in Mr. Yen's house for some time. The town of Tsing-tan is on the other side of the river, and two of the four converts are living there. Arrangements had been made for a service in one of their houses. We crossed the river, and tried to carry out the plan proposed, but found it impossible. The house was far too small, and we were compelled to go into the street and hold an open-air service. We preached for nearly two hours to a very attentive and respectful congregation. Nothing could have been more courteous than their treatment of us, and this is to be ascribed in a large measure to native assistants and ourselves. In the evening we had another service in Mr. Yen's house, at which a few inquirers from Peh-ho-kou, a place about a mile off, were present. There are several at Peh-ho-kou who wish to enter the Church, but we thought it best to put off their baptism for the present. I am convinced, however, that the Gospel has struck a new root in the district of King-Shan, and that the next visit to Tsing-tan will be to the missionary a time of great rejoicing.

We left Tsing-tan on Tuesday morning for King-Shan. On our arrival at Tsau-shih, on Wednesday, we learnt that

NATIVE WORKERS IN CENTRAL CHINA.

Mr. Yen's personal influence at the place. One man interested me very much. In my sermon I spoke of Christ's power to save men from sin, and gave as proof of the fact some instances of the way gamblers and opium smokers had been saved in Hankow. This man, who was standing by my side, said: "That is my sin. If I could be convinced that Jesus can save the gambler, I would come and eat the religion too." I assured him that it was a fact, and exhorted him to come and try. After this we returned to Mr. Yen's house, where we found a very good feast prepared for the seventeen of the converts had been there on the previous day to meet us, and to take us to Tsau-wu-kiai, a market town situated in the midst of the Christian villages. We had not to wait long before they made their appearance again, bringing with them four chairs for the two native assistants and ourselves. We were glad to see them; and they were evidently greatly delighted to see us. We started at once, and enjoyed the walking and riding immensely. The day was lovely, and King-Shan is a charming district to visit and work in. The ground is high, and the air is crisp and

Digitized by Google

bracing—a perfect contrast in every way to Hankow. As we drew near Tsau-wu-kiai we were met by a number of Christians who had come out to welcome us. We were taken into the house which the Christians themselves have bought for holding meetings and other church purposes. There are other houses on the ground bought by them, but this is the largest. The ground and houses, which have cost them about 120 dols., have been made over to the Society. Having done so well themselves, we feel it to be our duty to help them to put the house in order.

No sooner did we enter the house than a great crowd of outsiders followed. They were determined to see and hear us, and every effort to put them off only made them the more eager, so we had to go and preach to them. It took a long time to satisfy their eyes and ears fully. The curiosity of all was great, but there were no signs of viciousness. The rest of the evening was spent in receiving the converts and examining the candidates for baptism. We examined twenty-three in all, and then sat down to tea. It was nine o'clock, and we had taken nothing since the early morning.

One of the candidates interested me greatly. His name is Hwang Sü-cheng, and a native of the Mien-Yang district. I asked him when he had heard the Gospel first. "More than ten years ago," was the reply. "From whom?" "From you, sir," was the reply. "Where?" I asked again. "In the streets of Lou-tsei, in the district of Mien-Yang," was the reply. He was asked to tell us all about it. Then he told us of my visit to Lou-tsei many years since, how he heard the Gospel on the occasion, how he received the truth with gladness, and how he resolved there and then never to worship idols again. It was worth going to King-Shan if only to hear Mr. Hwang's story of the way he had been brought to God. He is living at present at Yang-hing, a market town, about ten miles away from Tsau-wu-kiai, where he has been the means of influencing a number of people who are now seeking admission into the Church. The believers there are talking about buying a house with the view of converting it into a chapel.

On Thursday morning we started for the Chang village, where we had a service and fourteen baptisms. After the service we sat down to a sumptuous feast, prepared for us by Mr. Hung, one of the most earnest and warm-hearted converts in King-Shan. We then went to the Tang village, where we had another service and twelve baptisms. Here we had to consume another feast. We then returned to Tsau-wu-kiai, hoping to rest awhile, and thus have a quiet service with the converts. But there was no rest for us. Our heathen neighbours came in crowds to see and hear us, and we were compelled to preach to them for about two hours. Having satisfied them, we had our service with the Christians, at the close of which twenty-nine were baptized. This was a very laborious day in many ways; but the joy of it was unspeakable.

(To be continued.)

THE LIVERPOOL STUDENTS' INTERNATIONAL CONFERENCE.

THE December CHRONICLE gave a forecast of this Conference; now it is an accomplished fact, and our readers will be glad to have a brief account of the proceedings. Truly a grand gathering! Have representatives of twenty-four nations ever before assembled under one roof for several consecutive days, for the simple purpose of inciting each other to greater zeal in bringing the world to the feet of Christ? Add to this the fact that those so gathering were young men and women fresh from college, many of them full of honours, others still working hard to pass through their course with distinction, and one realises that the speakers who referred to it as a unique and august assembly were not exaggerating the importance of the occasion.

The number of delegates was between eight and nine hundred, but the attendance at the great public sessions in the Philharmonic Hall was always over two thousand, the townspeople of Liverpool not being slow to avail themselves of the inspiration such meetings could not fail to afford.

The Conference began with a conversazione on the evening of Wednesday, January 1st, held, by kind invitation of the Y.M.C.A. Committee, in the Upper and Lower Halls of their Institute. The Committee throughout contributed largely to the success of the Conference by placing their commodious premises at the disposal of the students, and making all possible arrangements for their convenience.

Words of welcome and cheer were spoken at the preliminary meeting, which was a fitting preparation for the steady work of the three succeeding days. It is impossible here to give a detailed account of the meetings, or even to name all the speakers. Briefly, each day began with a prayer-meeting at 9.30, when the key-note was struck by an earnest address from Mr. Burroughs (C.M.S.), Mr. Meyer, or Mr. Macgregor.

Sectional meetings to discuss different phases of mission work, or the work of different societies, or in the various fields, followed; together with special meetings for ministers, for business men, and for professors and tutors, all the various rooms of the Y.M.C.A. and Y.W.C.A. being called into use; meetings for schoolboys, for schoolgirls, and for ladies were convened for special times, and were found helpful. The sectional meetings gave opportunities for many missionaries and home leaders of foreign mission work to speak words of cheer and counsel, and to give much useful information. The L.M.S. was well represented by our Foreign Secretary and a goodly band of missionaries, many of them veterans.

A full morning had earned an interval for luncheon, when the delegates were invited to various cafés by generous friends of the movement, and on Friday all met in St. George's Hall, by the kindness of Sir George Williams, who

Digitized by Google

however, was unable to be present and take part in the friendly speech-making.

The afternoon was given to a great public meeting in the Philharmonic Hall, with several inspiring speeches from such leaders as Dr. A. T. Pierson, Mr. C. T. Studd, Mr. Eugene Stock, and many more; and the evening saw a similar noble gathering. Between these meetings most of the delegates found time to visit the Literature and Chart Exhibition, where the chief publications of all the missionary societies were on view, with a fine collection of diagrams setting forth the needs and claims of the heathen world, while the bookstall was well stocked with books and pamphlets for sale.

One or two meetings claim a special word. Many felt that no occasion was of such thrilling interest as the great gathering in the Philharmonic Hall on Saturday morning, when all the foreign delegates sat before us on the platform and were formally welcomed by the Conference. Formally, we say! But, indeed, there was nothing formal in the ringing cheers that burst from the body of British students in their eagerness to give a right hearty welcome to their brothers from over sea. And as Frenchman and German, Chinaman and Jap, with many more, rose to tell briefly how the foreign missionary idea was taking root in their colleges, or simply repeated John iii. 16 in their own tongue, one's heart thrilled with thankfulness that in the midst of political disturbances unity in Christ was drawing the world together. At the Saturday evening meeting the deeply interesting report was presented, and then the duty of giving was set forth, and, after prayer and stirring addresses, promises were asked for. To meet the year's work £900 was needed, but the written promises handed in amounted to £1,600, part of which will therefore be used to help the students in Australia and on the Continent of Europe start S.V.M.U. work.

The Sunday afternoon meeting was of a novel character, for no less than thirty brief speeches or "nuggets" were given by missionaries and by the student leaders of the movement.

And how shall we write of the closing meeting, Sunday evening? Impressions are not readily transferred to paper, but we may state that probably none left the hall that night without a deep sense that true-hearted devotion to Himself is what Christ asks of us. This, indeed, was the keynote of the Conference: Give your whole self to Christ; live by God's Word, and in the atmosphere of prayer; work in the power of the Holy Spirit. These were the oft-repeated lessons. It is in this spirit that the S.V.M.U. is working, and hence its living power. Let our churches rally round the volunteers, and in open-handed generosity consecrate their means to the Master's use, and the world will soon know His name, and the new watchword of the Union, "The evangelisation of the world in this generation," will be realised.

E. B.

A TOUCHING little account of village missionary zeal comes to hand. A Church Missionary Society lady, home on furlough, was staying in an isolated village in Essex. She was led to hold a little meeting in the tiny chapel (which has no stated minister of its own), to tell the village folk something about the darkness of heathenism and what the light of the Gospel has done for it. The villagers, who are chiefly brickmakers, are very poor, but they were so much interested in what they heard that night that they are doing all they can for the missionary cause. They hold a little missionary meeting once a month, at which a neighbouring minister gives an account of various L.M.S. stations, &c. Some of the villagers are subscribers of 1d. and 3d. per annum. One dear old saint gives 2s., for, said he, "it only means giving up the glass, and that is not too much to do for Jesus." The subscribers send upon an average 7s. 8d. a month, and six of them take in the magazine.

Is not this another instance of the true catholicity of spirit there is among the C.M.S. workers? For, indeed, the work is all one!

THE Courtenay Street Sunday School, Plymouth, has been holding a sale of work in aid of the Children's Centenary Gift. Much energy and enthusiasm characterised the proceedings throughout. The room was prettily decorated, and the well-laden stalls were presided over by lady teachers. At the opening ceremony the minister (the Rev. J. T. Maxwell) presided, and Mr. G. Whitley, the hon. sec. of the bazaar, announced that Sir Massey Lopes had sent a letter enclosing a donation of £1.

Mr. Whitley stated that during the past two years the school had raised £53 14s., and that they were all anxious to make this sum up to £100 as their contributions to the Centenary Gift by means of this sale and the New Year's cards.

Mrs. Maxwell, in declaring the sale open, said that it was a great joy to see that among the young people of their church the missionary spirit was growing, and she hoped that they would help this great cause, not only by these somewhat spasmodic efforts, but by continuing in well-doing.

The total receipts of the sale amounted to over £30.

THE *Liverpool and District Congregational Magazine* contains a practical and forcible article by Mr. G. C. S. Thompson on "The Forward Movement in Relation to the Centenary." In speaking of the temporary check which this movement has received, the writer points out that the "pioneer work is done, the languages are reduced to writing, the best routes are known, and the peoples are simply waiting to receive the teachers whom our Society cannot send out."

The causes of the halt in the Forward Movement "are to be found at home, in our social life, in our church life, and, most of all, in ourselves."

Digitized by Google

THE NEW CHURCH AT ANALAKELY.

ANTANANARIVO, the capital of Madagascar, possesses several ecclesiastical buildings of a superior type. The four memorial churches, erected upon sites famous in the

ANALAKELY CHURCH—GENERAL VIEW.

annals of Malagasy persecution, the Roman Catholic and Anglican Cathedrals and the Norwegian Church all occupy commanding positions, and are among the chief architectural ornaments of the city.

Formerly the native congregations were satisfied with very simple structures as their places of worship, but every year witnesses progress towards a higher standard, and not a few of the ordinary churches, built by the Malagasy themselves, furnish striking evidence of an improved conception of what a house of prayer ought to be. In a former issue (August, 1895) we gave details of the opening services of the new church at Analakely, a northern suburb of the capital, which lies on low ground to the east of the great Zoma market-place. Subsequently photographs of this church came to hand, reproductions of which are here given.

The church is constructed entirely of burnt brick and stone, and is very solidly built throughout of these materials, no sun-dried bricks being used in any part of it, or of its boundary walls or gateway. It consists of a nave 78 feet long, 36 feet wide, and 27 feet high to the wall-plates, with a shallow chancel recessed 6 feet and carried by a bold pointed arch. The north front, facing the Analakely plain, shows a lofty bell-turret with open arches, and crowned with a low zinc-roofed spirelet, 85 feet high to the finial. Two tall lancet windows occupy the central portion, and boldly projecting buttresses enclose the chief entrance and porch. Doublets of smaller windows are placed on each side of the main gable.

The church is also lighted by lancet windows on each side, and by a tall triplet window in the chancel. To relieve the monotony of the red brick in the interior, a large surface of wall round the windows is plastered with lime, and can be hereafter ornamented. A deep gallery, with pierced tracery front, gives accommodation for about 300 people. At the chancel end is a massive stone platform, with steps in the centre and projections at each side, in one of which is the pulpit and in the other the lectern. On the upper central portion is the communion table and carved stone font; and at the end wall, under the triplet window, is an arcade of five recessed arches, in which the Ten Commandments, the Two Commandments, the Apostles' Creed, and several texts are illuminated, with diapered ornamentation in the head of the arches. The pulpit, lectern, communion table and platform, and arcaded railing are all in the beautiful native wood called *vòambòana*, and have been very well executed by native workmen. The church presents a very light and cheerful appearance, the numerous windows being filled with cathedral-tinted glass, kindly presented by William Pilkington, Esq., Lancashire, England.

The church, with all its furniture and decoration, has been

ANALAKELY CHURCH—THE CHANCEL.

Digitized by Google

designed by Rev. J. Sibree, the missionary in charge; and all the woodwork and ornamental stonework has been carried out under his personal superintendence.

ANALAKELY CHURCH—NEARER VIEW OF CHANCEL.

A TRIP INTO THIBET.

THE last few months have been spent by me in the districts of Monsiary and Milam in connection with our work amongst the Bhutiyas.

As they are a tribe of travelling traders who never stay in one place for more than a few weeks together, our work amongst them, in order to be continuous, has to move too. So we try as far as possible to follow them in their journeys to and fro between the hot plains of Northern India and the high, bare table-lands of Thibet.

Up to the present, however, our work amongst them has been mainly carried on in the six months of the year which they spend in their summer quarters in Northern Kumaon. Here they enjoy the rare privilege of being permitted to cross the snowy mountains lying between Thibet and British India, and of carrying on their trade in the great closed land beyond.

Closed it undoubtedly is to all Europeans, but we wished this year to see whether, through our connection with the Bhutiyas, it would be possible to cross the passes with them, and so make our way to the great fair at Ganima, in Thibet, where they are accustomed to trade. By so doing we might not only be able to follow up our work amongst the Bhutiya people, but through them, as opportunity might offer, to reach and influence the Thibetans themselves.

For a guide we were happily able to secure the services of Har Singh, who has a wide and well-earned reputation amongst Thibetan travellers, especially those who go for the sake of sport.

When on July 12th we started from Milam our party included Mr. Agnew and myself, two personal servants, the guide, and three other Bhutiyas in charge of our jippoos. Of these last we took four for our baggage and two for riding, also one pony.

Just as we had our tents pitched at the close of the first day's march we noticed a number of fine-looking yaks descending the Thibetan side of the hill, evidently making for the same camping ground. They proved to belong to a Hunya and his wife, who were proceeding to Milam from Thibet. Later on, when they had arranged their camp for the night, they paid us a visit to ask for a little medicine, and were able to produce a pretty Chinese cup, too, in which to take it away. They were an interesting couple, and themselves showed a flattering interest both in us and our belongings.

The lady especially was eager to examine into the quality and uses of the furniture and fittings of our tent, and through our guide we were able, we trust, to satisfy her curiosity to a considerable extent. On leaving they were presented with a cake of soap as perhaps a trifling, yet not altogether inappropriate, offering.

Next day the work of the march began in earnest. The Bhutiyas, by starting before or soon after daybreak, are able to cross the three great passes which lead into Thibet in one day. We, however, were too far from the commencement of the first pass to attempt this, and so it was decided that on this day we should cross the first one only. This pass was the Unta Dura, over 17,000 feet in height.

Long before we reached the final ascent it was evident that we had now fairly entered the snow-world. Snow-covered peaks and glaciers lay all around us. Now and then we crossed beds of frozen ice and snow, but it was not until we commenced the descent on the other side of the Unta Dura that snow was encountered in any considerable quantity. The view from the top of the pass reminded one of Arctic pictures in books of travel, and it was difficult to realise that we were still in *India*. Both we and our jippoos had many a stumble as we floundered through the deep snow down the hill-side, with the "white walls" and snow-fields glistening round us. After this we had to make a long "detour" before halting, in order to reach a spot where both grass and firewood were available. Here we spent a quiet Sunday, and on the following day recommenced our march.

It was a toilsome journey—for our jippoos especially—but we were able in this way to avoid the second of the three passes, and so came out finally somewhere near the main route, at the beginning of the third and last. This, although not quite so high as the one we had escaped, still reaches the respectable figure of 18,000 feet, and to climb it was certainly a matter of toil and patience.

From the point we commenced the final ascent there was apparently no previous track, and the whole hill-side seemed to be covered with loose stones, which gave way beneath us

Digitized by Google

at almost every step. Half way up, however, we struck the regular path, and in due time reached the summit. It was indeed with a sense of relief that we gazed at last over the wide-spreading tablelands before us to where, away in the north, here and there, other snow-clad peaks were shining like the white tents of an army in the sunlight.

We had now fairly clambered on to the "Roof of the World," but we soon found that such a position, however interesting, had also its decided drawbacks.

There were absolutely no traces of cultivation, and, indeed, but little vegetation of any kind. Beautiful flowers, however, abounded, and on the lowlands there was often plenty of good grass. For us, however, the most striking and indeed most useful product was the stunted shrub, about 1 foot or 1½ foot in height, which in Thibet does duty for trees, and which supplied us with all our fuel.

We had spent one whole day on the other side of the mountains, and were indulging the hope that we should now get through to Ganima without hindrance, when, on waking on the morning of the second day, our guide told us that during the night a Hunya had arrived for the purpose of stopping us. These were doleful tidings, but, as we observed the new arrival from without the tent, he seemed harmless enough, and was apparently quite engrossed in consuming the tea promptly provided for his refreshment. He had been, it seems, on his way to Milam to purchase food, but hearing of our arrival had come all the way back from the first pass to stop us.

We resolved, in spite of these marked attentions, to treat him with callous indifference, and to go forward as if nothing had happened.

So after breakfast we started for the day's march as usual, and left him still drinking tea with our guide.

Not rebuffed, however, by our coldness, he came on with the guide about an hour later, and we learnt that he had resolved not to leave us whilst we were on Thibetan soil, and that he had further intimated that we were to return with him on the following day.

Still we were not without hope of managing him.

The crisis came on the following morning. As we were about to start he came up and most graphically by signs, and verbally through Har Singh, explained to us that if we went on and were seen by the authorities in Ganima it would mean for him certain death, as he would be held responsible for allowing us to pass. We did not at first believe him, and still attempted to go forward. But it soon became evident that he was in dead earnest, and, if we had persisted in forcing our way, would doubtless have resisted to the death. Either, therefore, we must use violence and get rid of him or else we must turn back. As we could not consistently do the former, the only course open was to return. This therefore we decided to do, not, however, by the same road, but by what is known as the "Shikari" or "Hunter's" route. In order to make up for our disappointment, our guide offered to take us to the top of a neighbouring hill, from which he told us a fine view both of the snows and of Thibet could be seen.

We were prepared for great things, but the reality far exceeded our expectations.

We were in the centre of the mighty mountains, and all the great peaks of the Western Himalayas seemed ranged around us.

We had in the morning sent our baggage jippoos ahead, intending to camp that night on the shore of a lake formed of melted snow from the surrounding hills. This lake had seemed only a short distance from the foot of the hill we ascended; but distances in Thibet are often deceptive, and we found we had at least a four miles' journey across the open plain before our camp was reached. Fortunately our friend the Hunya was hungry as well as ourselves, and with him behind them our jippoos came along at quite an unusual speed. The view that night at sunset on the shores of the lake was very lovely, and formed a fitting close to a remarkable day.

The return journey to Milam was comparatively uneventful. One day only was especially trying—that on which we recrossed the Unta Dura. A storm of sleet came on which made it bitterly cold, and which lasted until we descended into warmer temperature on the other side. We were able, however, to do a long day's march, and camped that night within easy distance of Milam, which we re-entered early on the following day—just a fortnight from the time of leaving.

Mr. Agnew left almost at once for Almora. It was necessary for me, however, to remain a few days longer before following.

During our stay in Thibet we had but little opportunity of forming any opinion as to the religious condition of the country. From what we could judge, in that part of the country lying between Koilash and British India, Buddhism and Hinduism seemed to be rather mixed.

We were, of course, much interested in what we heard of the huge monasteries for monks and nuns in different places, and of the great temples around Koilash, with their numerous lamps for ever burning, but we *saw* none of these things. If we may judge from report, Thibet is one of the most priest-ridden countries in the world. Each family, if possible, our guide informed us, supplies one of its sons to swell the great host of Lamas, and, with so many of its people thus directly interested in the maintenance of the present system, the fight with Buddhism in Thibet, when it fairly begins, will doubtless be fierce, and perhaps long.

One result of what we saw was certainly to enable us to realise more clearly the value of the work we are now doing amongst the Bhutiyas. Thibet for the present is undoubtedly closed; but through the Bhutiyas we have an opportunity of reaching and influencing its people which, under existing circumstances, is of unique importance.

The Bhutiyas have the privilege, which for years may still

Digitized by Google

be refused to all Europeans, of regularly visiting the country and of openly associating with its people.

In seeking, therefore, to lead them to Christ we are doing that which under God may not only result in their conversion, but be the means of great blessing to the dark, closed land beyond.

Hitherto our work in Bhot, at a height of 11,000 feet, has been carried on in tents, but this year a small bungalow has been commenced. It is in a good central position, and for future workers in this ungenial clime will be of essential service.

Much prayer is needed that this work, in which there are peculiar difficulties, may be blessed of God, first to the Bhutiyas themselves, and then to those who may be influenced through their means. F. F. LONGMAN.

PERSONAL NOTES.

CHINA.—The reserve funds of the Mission Hospitals at Hong Kong have received a substantial addition (£1,350) from the estate of the late Dr. Richard Young.—Mrs. Stevens, of Hong Kong, has sent for acceptance by the Society a gold medal presented to her by the Hong Kong community for work done among the sick during the plague season in 1894.—Mr. and Mrs. Wells, of Canton, have made some interesting tours to the country stations. At Lung Mun there were quite a number of inquirers. In Fatshan there have been several baptisms, and in October two converts were baptized at Canton.—The Rev. Dr. Griffith John hopes to reach England in May.

INDIA.—The members of Hastings Chapel, Calcutta, of which the Rev. J. Levitt is pastor, have written, through their secretary (Mr. Harry H. Hopkins), congratulating the Society upon the attainment of its Centenary. In celebration of the event they have erected and opened a day-school, and are raising a contribution to the Centenary Fund. Mr. Hopkins reports that the various branches of church work are in a flourishing condition. Union Chapel also has marked the Centenary year by an extraordinary effort to increase their Pastor's Sustentation Fund, which has been remarkably enthusiastic and successful; and the Bhowanipur Bengali Church has also distinguished itself by carrying out the plan of a collection every Sunday morning for the Centenary Fund, which is extending over two years. "It is quite possible," says the Rev. J. P. Ashton, "that in this extraordinary self-denying ordinance the Bengali Church is unique amongst all the churches of the L.M.S."—The members of the Benares District Committee have generously contributed Rs. 650 to the Centenary Fund.—In November the Rev. M. Thomas took part in a conference in celebration of the jubilee of the American Evangelical Lutheran Mission at Ragahmundry, in the Godavery district. Twenty-five years ago they had only one hundred church members; now they have 5,000, and the work is rapidly spreading, owing largely to the attention given to training the children. There are also signs of a movement towards Christianity among the Mala cultivators in Mr. Thomas's own district, Vizagapatam.

MADAGASCAR.—The Rev. C. and Mrs. Collins left Farafangana early in November for a short health visit to Natal.

AFRICA.—The Chiefs Sebele, Bathoen, and Khama, with the Rev. W. C. Willoughby, reached Cape Town on December 15th. Addresses of welcome were presented to them when they landed on the following day, and on the 17th they began the railway journey north.—The Rev. C. Phillips, of Graaff Reinet, Cape Colony, has decided to accept a unanimous and earnest call to the pastorate of the church at Johannesburg, in order to institute a Forward Movement there. The call was supported by the Executive of the Congregational Union of South Africa, and by the Colonial Missionary Society. Mr. Phillips has come to this decision with the greatest reluctance, for his own people with one voice expressed the desire that he should remain among them. "I have had seven years of happy struggle," writes Mr. Phillips, "and now the struggle is really over, and only the happiness remains. Among the poorest people in South Africa we have built five new churches, three houses for my assistants, and one schoolroom (acquired by purchase). All are now free from debt." Mr. Phillips proposed to commence his new work in January.—The Rev. W. Ashton's helper, Khobare, of Likhatlong, died a few weeks ago. He was for some years supported by the church at Highfield, Huddersfield, and was known by them as John Glendenning. He was about the same age as Mr. Ashton—Mr. Ashton is in his seventy-ninth year—who has known him as a consistent Christian man ever since he has been in the country.—Many friends of Mr. A. J. Swann will be glad to hear of the useful work he is still performing in Central Africa as resident magistrate and chief collector of revenues and "recognised Sultan of Marimba in succession to the late Jumbe," in the British Central Africa Protectorate. He estimates the population under his jurisdiction at about 200,000. He has established a freed slave village, and in three months has captured seventy-five children, whom he has handed over to the Universities' Mission. His work is both delicate and interesting.—Mr. W. H. Nutt, of the Tanganyika Mission, has unfortunately again been attacked by blackwater fever, and it is feared he may have to return to England.—The Rev. C. D. Helm purposed leaving Hope Fountain for the Cape Colony *en route* to England before Christmas.

Digitized by Google

WOMAN'S WORK

SOME INDIAN WOMEN AND CHILDREN.

MAY I take you in imagination to visit some women and girls in our city of Mirzapur—women in most cases sadly ignorant, often very bigoted, or more often indifferent; but yet all women for whom Christ died, who have the hearts of women, and who can only be reached by their sister women?

Here is one, a Hindu woman, dressed in her simple sárí, consisting of some yards of cotton stuff wound round her figure and over her head, with a plain, but pleasant, face, which lights up with pleasure as we go in. She has been taught for several years now by different workers in the Mission, and, though she is very slow still in her *reading*, we believe that she has learned something better—that the love of Jesus has really entered her heart. I have been to see her several times lately, and each time have been more pleased at the simple, earnest way in which she speaks of her faith in Him. One day I had been singing to her a hymn which she had not heard before, and she said: "That is a very beautiful one; I understand all about it, but it isn't in our religion, and my people won't like it if I say I believe it. They say: 'What is the use of singing things like that?'" She told me that she always reads these hymns when she has time, and that she really believes in Jesus Christ, and knows there is no other Saviour. I asked if she ever talked to others about Jesus, and she said yes, when she was with her friends she often talked to them about the hymns she had heard sung. I feel sure that she is at heart a real Christian. Will you pray that she may have courage to confess Christ in her home and to follow Him truly in her life?

Here is another house where some Mohammedan women live. The man of the house is a tailor. If he comes into the room, the younger of the two women has to go away into a little inner courtyard until he has gone, as she must not be seen by or see him. She and her mother-in-law listen very attentively. They have had a good deal of trouble, several little children, relations of theirs, having died; but after any sorrow of this kind they seem to be the more ready to listen to words about Jesus and His love. The younger woman has learnt the text: "God so loved the world," &c., and sometimes she puts in a word which makes it mean "God sent His Son *for me*." They both told me, the last time I was there, that they did not believe in Mohammed, but in Jesus Christ. I do not think they understand so well as the Hindu woman what believing in Him really means, but feel sure that His work is going on in their hearts.

In a house near by is a woman who is very different. She professes to believe all I tell her about Jesus Christ, but all the time I feel as if she were really in her heart laughing at it. It is more difficult to teach a woman like this than others who openly oppose and say plainly that our religion is not for them. That is one great obstacle; they will say that Jesus is very good, but that He is not for them—they have Rám; or, perhaps, will try to make out that

Digitized by Google

Jesus and Rám are the same; they cannot see how much nobler and more beautiful the life of Christ was than that of any of the gods in whom they believe. We have great hope of some of the children in the schools. They have not, as a rule, much help at home; the parents have terribly little idea of the right way to bring them up, and either spoil or are unkind to them. Most of them are really very fond of their little ones, but have not enough determination to train them aright. One little girl of about eight years old, who goes to one of Miss Waitt's schools, tells her mother plainly that it is of no use to worship the idols, and says: "If it will speak to me, then I will give it food." It is a custom to offer something to the idol first before eating their own food.

Our work is often carried on under difficulties. Perhaps one woman will be listening while others are making a great noise over their grinding in the little stone hand-mills used out here, or, what is worse, over quarrelling; babies will cry, goats run in and have to be chased away, or a woman will see a man passing carrying some article of food she wants to buy, and will call out: "How much will you take?" and jump up to make a bargain with him. In the houses of the higher classes, where the women keep to their own special part of the house, there are fewer interruptions. The other day I had to teach a woman under rather funny circumstances. She had just been bathing, and had washed her hair and wanted to dry it; so she climbed up on to a broad piece of wall dividing one part of the house from another, and sat perched up there, her dark hair spread about her and showing up against the bright blue sky behind. An old woman was cooking in an inner room, and they both wanted to hear, so I sat in the middle of the little courtyard and tried to talk to both of them. We were speaking about God wanting our hearts to be clean, so I said: "You have just been washing your chaddah; your heart wants to be washed too." They generally wash their clothes also when they bathe, and they quite took in the idea that our hearts must be made clean also.

Will you pray especially for those who seem to be very near to the Kingdom, and also for those who as yet are so indifferent, who do not know their own need, and do not understand all the joy there is for them in Him who came to save the women of India?

ELLEN STEVENS.

MISS FRANCES L. EVANS, of 11, Pembroke Road, Clifton, Bristol, the Secretary of the Missionaries' Literature Association, will be glad if friends who used to send papers and magazines to the missionaries in Madagascar will kindly continue to do so now postal communication has been resumed. They should be addressed "Per French Mail."

THE "JOHN WILLIAMS" AT WORK.

HER FIRST ROUND OF THE SAMOAN OUT-STATIONS.*

(*Continued from page* 19.)

TAMANA.—We left Aroare at 11 a.m. on Sunday, and were set down at Tamana at 8.30 on Monday morning. We held the examination of the large school, and found evidence of fairly good work on the part of the teacher during the year. We had the meeting with the people, and Miss Schultze and Mrs. Marriott had a useful meeting with the women in the evening. We met the church members before leaving, and earnest words were addressed to them that they should be faithful to our dear Lord and Saviour even unto death, and that in all things they should walk worthy of their high calling. We have an able teacher here, who has a good grip of the language and the goodwill of the people. I was sorry to find that he has an old-standing ulcer in his leg, which is a great hindrance to him in his work. I would like to have taken him to Samoa for a change; but what about these 728 people who would be as sheepwithout a shepherd? I gave him suitable medicines, and a good supply of food, which will help the medicines, so I hope he will soon be better. We have a church roll of 250 people.

Onoatoa.—We left Tamana at 8 a.m., and arrived here at 6 p.m. on the same day. The three pastors were soon aboard. During the passage ashore in the ship's boat I learned the state of things on the island. The teachers, I am sorry to say, are cowed at the efforts the Roman Catholics are making to get our people. Mr. Swayne, the deputy-commissioner for these islands, while helping us very much in our work, has a notion that we are too hard on our converts, and I am not surprised that he has. It does seem so to an outsider who has a superficial acquaintance with natives. He advised these people to have at least three festive days in the year: the Queen's birthday, the New Year, and Christmas Day. They have been obedient, and have given themselves completely to festivity on these days, and not to these days only but also to many other days. This has led to the revival of heathen dances which the pastors view with the greatest horror; for those who take part in these dances practise the grossest licentiousness and make themselves drunk with kareve. The pastors begged me to speak to the chiefs to forbid this revival of a heathen dance. We spent some forty hours on the island, and visited every important village in it. We had two large meetings, where we met all the people of the island who have influence, and we besought the people to hold fast to the truths of the Gospel in which they have been taught by the noble men who took them the Gospel of Jesus during the time they were heathen; to treat Roman Catholic priests with great kindness, but to

* From a report written by the Rev. John Marriott.

Digitized by Google

reject their doctrines and their presents. The people were all excited at the story that a new Roman Catholic Mission-ship was to visit them, laden with presents for those who will accept their doctrines. I pointed out to the people that they would have to give up their Bibles if they accepted the tenets of the priests. At one of our big meetings Mr. Cullen, second officer of the *John Williams*, gave a bit of personal experience which had a thrilling effect. He had been brought up a Catholic, and had never read his Bible till he was upwards of twenty years of age. After these meetings, the chiefs told us they were ashamed that they had allowed the dancing festivities to go to such lengths, that from that day they would forbid these orgies. This decision of the chiefs gave us very great pleasure. We felt that our painful journeys in a fearfully scorching sun had not been in vain. There is a population here of 1,425, and only 252 of these are church members. There are 368 scholars in the schools.

Peru.—We left Onoatoa at 10.30 a.m. of the 4th of July, and were at the anchorage in Peru at 5.30 that same evening. It is in islands like these where time is gained by a new steamer. It has often taken a week in the old barque to do this journey. It makes one very indignant to find that the Roman Catholic priests have introduced their *lotu* after we have had teachers here for over twenty years. The people were contented, they were all found at our services on Sunday, they were supporting our Samoan pastors and giving good contributions to the Society every year, and all their children were being taught in our schools. We have had five well-trained pastors on the island, and they have done a good work for the people spiritually, mentally, and in temporal matters, for the island is being marked out for a good wide road. Roman Catholic priests began to spy out the land, and then came in force. A mission party has left Sydney this year, consisting of four priests, seven nuns, and three lay brothers, all from France. The leader of this party told the people of Sydney that the most cordial relations have been all along maintained between the Catholic and other missionaries there, and that their presence was not an unwarrantable intrusion. So far as our islands are concerned, these statements are very untruthful. The Roman Catholic Mission-ship has landed all sorts of things to be stored in the priest's house for distribution to all who will accept their *lotu*, such as tobacco, biscuits (ship), garments to wear, prints and calicoes, and money. If a man receives any of these articles, he is looked upon as a Catholic, and his name and the name of his estate are written in a book, and everything is done to bind the man to the R.C. *lotu*. It was most distressing to me that I had to bring our two best teachers in Peru to Samoa. Siose had a deep-seated ulcer in his arm last year. Mr. Newell gave him medicine for this, which cured him. During the year he has lost his brave, energetic wife, at which he seemed heart-broken. He has four motherless children to care for, so I could not leave him, for the Samoan Committee had given him permission to go on furlough, on account of his sickness. He has a splendid grip of the language, and is a worthy son of Tema, who did noble service for over twenty years in one of the islands of the Ellice Group. Then what shall I say of Samuelu? He has done twenty-four years' noble service for God in these islands, more especially in Tamana and Arorae. He has done a splendid year's work, showing what can be done here if we had only suitable men. When I told him the request of the Committee that he should stay another year, he was greatly distressed, and told me several reasons which were most urgent that he should be with his family in Samoa. Moreover, he had been prepared to leave for several years. We felt that we must allow him to leave—I fear never to return. This was most distressing to us. I left a very worthy couple in his place. Tavita is a native of the Gilbert Islands, and has had a good course in Malua. He was able, from his knowledge of the language, to begin his work at once. If it is true that God does not bless the work of discouraged men, then I fear it is a bad look-out for Peru this year. I left the island with a sad heart. Why will not Roman Catholics go to heathen islands? Why will they wait till an island has received the Word of God, and then land and throw all our people into confusion with their hateful accommodation to native ways and habits? Miss Schultze took the examinations of schools here, and also gave addresses to women, Mrs. Marriott assisting. We addressed three large companies of people on the island, through good interpreters. May God add His blessing to our labours in Peru.

Nikunau.—We left Peru at twelve o'clock at noon, and were set down at Nikunau on Saturday evening. The six pastors soon assembled, and presented their statistics and their report of work. Next day was the first Sunday in the month so we arranged to have the Lord's Supper. There is a population here of 1,809 people; 417 of them are communicants, and 417 boys and girls in the schools. The bell was struck for a united service at 8 a.m. on Sunday. The large church was filled with a well-dressed congregation. The singing was beautiful and very hearty, and the spirit of the meeting was all that could be desired. What a contrast to my former visits in 1883 and 1887, when this island was a heavy burden to us! The contrast was simply delightful. There was so much to depress in Onoatoa and Peru; hence our joy in the success of our brethren in Nikunau. There were some 200 church members present at this delightful service. After the cheering services in the morning, we (Mrs. Marriott and I and the children) went in a rickety boat to Nekumanu, some twelve miles distant, where we had a repetition of the same delightful experiences we had had in the morning. Liuvao's fine church was filled with worshippers, all so eager to listen to our addresses. Mrs. Marriott had a meeting with the women of this part of the island in the

Digitized by Google

evening; while Miss Schultze addressed the women in the afternoon at the part of the island where we had been in the morning. We spent a very pleasant evening with our teachers and their wives. The next morning I held the examination of the schools at this end of the island, whilst Miss Schultze examined the schools at the other end. I then had a meeting with the rulers of the island, and urged them to consecrate themselves to the dear Lord, and do their best to help His cause here. After this meeting, our bonny ship came steaming up with Miss Schultze and the other teachers and their wives on board. We then had a long discussion with the teachers on their work. They put many questions to us *re* their attitude to the Roman Catholics—happily only a few. They (the Roman Catholics) have not met with much success, after having kept the island in the greatest confusion for some three years. After addressing them and commending them to the care of our gracious God, we bade them good-bye and left for the ship, very grateful for all the tokens of success God had granted to His servants on this island. I could not but remember my former visits. I landed here in 1883, when there was a large party which still remained heathen. They looked very heathen indeed, and very repulsive. To my delight, on leaving they filled the ship's boat with their feather gods, which were so dirty that Captain Turpie hesitated before receiving them on his vessel, but we agreed that when we got out to sea we would throw them overboard, which we did. On my second visit, in 1887, the island was still in darkness, so that I had little joy in my visit. When I left this time they filled my boat with their weapons of war, which were very long sticks with branches, with shark's teeth attached nearly the whole length of the stick from the handle. We were reminded, by a pleasant surprise we had on reaching the top of the ship's gangway, that our work was done. The captain, officers, and crew gave us three ringing cheers to welcome us. The ship's head was then turned for Samoa, which we reached in *nine* days, so different to the twenty-five days sometimes of the old barque, beating every mile of our way to the distress of all on board.

We left Nikunau with 44 native passengers. There were 7 youths for Leulumoega High School, 4 adults for Malua, 4 girls for Papauta Girls' School, 3 pastors' sons to take to their homes in Samoa, 1 labourer for Papauta, 4 pastors and their wives and children, and 2 servants.

To our great sorrow, we had to bury Samuela's little daughter Nellie at sea, when 400 miles from Samoa. The child was ill when she was brought on board at Peru, and died of convulsions. We buried her with all possible respect, the captain and officers being present. The parents' hearts were greatly comforted at the short address given by myself, assuring them that the Good Shepherd will still care for their precious one, and will one day command the sea to give up the dead which are in it. The parents bore the trial with true Christian resignation, which was very touching to see.

Miss Schultze, Mrs. Marriott, and I have to bear testimony to the uniform kindness and help of Captain Hore and his officers during the voyage. They showed great patience and kindness to the unusually large number of native passengers whom we have had on board during the whole voyage.

Miss Schultze rendered very efficient help to me in examinations. She and Mrs. Marriott had women's meetings in all the islands. The women very greatly appreciated these meetings. The sewing examination for the girls and these meetings increase very much the usefulness of the visit to our out-stations.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

GOOD WORK AT TIENTSIN HOSPITAL.

WRITING in the middle of November, Dr. G. P. Smith reports signs of blessing in the hospital at Tientsin. Three patients had entered their names as inquirers during the preceding three weeks. One was a young scholar who had been cured of opium smoking, and who acknowledged that his memory had been impaired by the habit, but was now improving. Another case was that of an intelligent Hunan soldier, who has been spending the time he has been at the hospital in searching the Catechism and other books, and who shows by the calm smile on his face that he has got the gift of salvation. Dr. Smith has also heard from a friend that, while travelling to Chi Chou, he met many soldiers who had been treated in the Tientsin Hospital, and one in particular had given evidence of his conversion, and had proclaimed the fact among his fellow-villagers. The following official communication from the Tientsin Municipal Council has come as a further encouragement to Dr. Smith :—"I have been requested to inform you that the British Municipal Council have decided to make an annual subscription of taels 50 to your benevolent hospital which they beg you will accept. The Council feel it their duty to support so important an institution, bearing in mind the benefits many of the municipal *employés* have had in the past, and are likely from time to time to have rendered to them in the future."

CHI CHOU MISSION.

THE Rev. S. E. Meech paid a visit to the Chi Chou Mission, at the close of the annual meetings of the Peking District Committee, in order to preach at the autumn gatherings of the churches in that district. From his experience at the first service held in the Hsiao Chang Chapel he is able to bear emphatic testimony to the need of a new and larger building. The missionaries are already heavily taxed by the financial assistance they give to the work, and the little congregations at the out-stations have their own places of worship

Digitized by Google

to provide and support. October 15th was the day fixed for the annual service and feast, and there must have been 450 Christians and inquirers present. Mr. Meech was much pleased by the quietness and orderliness of the service, the singing being hearty and the people attentive. It was the first time Mr. Meech, in his long experience, had had the rare pleasure of preaching to such a number of Chinese Christians, though he has addressed larger heathen audiences. Mr. Meech attended other similar meetings in the district, and thus sums up his interesting visit:—"I rejoice much with the brethren in the work accomplished, and in the promise of progress which seems to cover nearly the whole field. I was very pleased to find, too, the number of old converts, some of twenty and more years' standing, who are now earnest, active workers, serving as deacons in their village churches, and helping on the good work by word and by example."

INDIA.

CENTENARY CELEBRATION IN CALCUTTA.

Meetings in celebration of the Society's Centenary were held at Calcutta in the middle of November, and were marked throughout by a spirit of real earnestness and quiet enthusiasm among both European and Bengali adherents and friends of the Society. Special sermons were preached on Sunday, November 17th, in our own chapels, by the Revs. N. L. Dass, W. G. Brockway, B.A., and T. K. Chatterjee. "On Monday, Tuesday, and Saturday," reports the Rev. A. W. Young, "we met on historic ground, within the walls of Union Chapel, itself a monument of the zeal of the earlier missionaries, even were it not for the many inscribed tablets which bear testimony to the men who so bravely and so nobly pioneered the work in this district of Bengal. At the first and last of these meetings the magic lantern played an important part in illustrating the vast extent of ground which has been covered by the Society. Perhaps the most important meeting of the series was that which was held on Tuesday evening, under the presidency of J. Pratt, Esq., C.S. After the singing of a Centenary Hymn, Miss Robinson read a paper, reviewing the various branches of work amongst women in Bengal, notably that carried on in the zenanas, schools, and in the Sunderbunds. This was followed by speeches from K. C. Banerji, Esq., M.A., B.L., and the Rev. D. Reid, M.A., B.D., the former of whom paid a tribute of warm praise to the Society for the front rank which it had always taken in every branch of missionary enterprise in India and other parts of the world; and with reference to Calcutta instanced, amongst others, the case of the Translation Committee, the Pension and Tract Society's work. The Chairman, who is himself the son of a missionary (the late Rev. G. Pratt, of Polynesia), testified to thorough sympathy with the Society, and related many instances of noble work accomplished by the Society in the South Seas and in other lands. Wednesday found us amid a change of scene, but with no diminution of interest; and a vivid proof of the progress made by Christianity in this, the chief city of India, was presented by the congregation of native Christians, who quite filled the chapel, and who had gathered together to do honour to the Society to which they owe so much. The chair in this instance was taken by the Rev. T. W. Warne, B.D., and speeches in Bengali were delivered by the Rev. A. Jewson, and again by K. C. Banerji, Esq. The large hall of the Institution, almost filled with a large gathering of past and present students of the College, on Thursday evening was a sight also worth seeing. After prayer, offered by the Rev. C. N. Banerjee, B.A., once a boy in the school, the Rev. J. P. Ashton, M.A., gave an outline sketch of the progress of the Society's educational work in Calcutta, in the course of which reminiscences of past days and reference to former principals and professors drew forth hearty applause from the audience. This, in turn, was followed by a lecture by the Rev. W. R. Le Quesne, on the nature of the first efforts made by the Missionary Society's agents in other parts of the world. A very successful meeting of a social character was held in the hall of Hastings Chapel on Friday evening. After a brief introductory address by the Chairman, the Rev. A. B. Wann gave us some strong words of encouragement and advice, deduced from a retrospective and prospective view of the work of foreign missions, whilst Mrs. Brockway dealt with the development of women's work, and illustrated her speech with incidents culled from her personal experience in Berhampur. Music—vocal and instrumental—rendered by the friends of Hastings Church, gave variety, and added pleasure to the doings of the evening. The children's meeting was the best attended of the series, and very much did the young people seem to enjoy the meeting presided over by the Rev. W. Carey, and addressed by the Rev. L. Lamb, M.A., Mr. Kestin, and the Rev. W. R. Le Quesne, and illustrated by magic-lantern views. We concluded the celebration on Sunday, by the holding of special services at Hastings Chapel, at which Centenary sermons were preached by the Revs. N. L. Dass, C. N. Banerjee, B.A., and T. K. Chatterjee."

MADAGASCAR.

THE ISAN-ENIM-BOLANA.

The six-monthly meetings of representatives of the churches in Imerina were held at the capital on November 6th and 7th, having been postponed for three weeks, during which time the missionaries had succeeded in greatly reassuring the minds of the people as to the purposes of the French authorities. There was a full attendance at the meetings, which were very successful, as testified by the Rev. J. Wills, who says:—"The address of the Chairman (Rev. J. Peill) on the 'Kingdom of God' was most timely. The minds of the people had been prepared, as never before, to receive the teachings as to the spirituality and unworldly

Digitized by Google

character of that Kingdom. The address, which was most able and suited to the audience, was listened to with breathless attention, and will be printed and largely circulated. After much conversation on the return of many to heathen superstitions and practices, it was urged that kindly and earnest efforts should be made by all Christians to recall the lapsed brethren to faith and trust in the true God. An important change was made in the constitution of the Committee, so as to include two delegates from each country district as well as city church, thus raising the number of the Committee from thirty to sixty members. The subscriptions brought to the meeting showed, as expected, a great falling off. We very anxiously hope, however, that they will speedily recover, as we have ten native missionaries dependent on the funds of the I.E.B., and many other places sadly need evangelists to be sent to them."

VISIT TO KING TSIMIVONY.

THE Rev. C. Collins, of Farafangana, has frequently been urged by the king of a tribe living to the west of his station to pay him a visit. In September he prepared to do so, and was provided with an escort by the king, who promised faithfully to protect him and his company. At the confines of Tsimivony's kingdom, his headman and others were waiting for Mr. Collins. The morning after reaching their destination, the king received him most kindly, and he had a long talk with his host, begging him to allow the missionaries free entrance for work, and to cease from stealing and fighting and enslaving people. The king gave him full permission to erect schools, gather children, hold services, and teach and preach. Mr. Collins forthwith held a service in the town court, and within a few feet the idols —rude images in wood of a man and woman about two feet high and clad in dirty rags—stood under a small thatched covering. Next day a short examination of the thirty-two children who presented themselves was held, a number of small prizes being given away. The rest of the time was given up to feasting. Mr. Collins regards it as a fine opening for an adventurous missionary. No missionary had ever been to see them, and only one foreigner—a Creole trader. The people threw off the Hova yoke years ago, and live a wild, free, Adullam-like life. Many years ago, two of their number were captured by the Hovas and carried to the interior. They were kindly treated by their masters, and were brought up under Christian influences. When redeemed from slavery, they returned to their native villages, and ever since have been as a light in the darkness. By quiet, unremitting diligence they have succeeded in erecting two small schoolrooms, and in each a few children are gathered every day, and taught and directed to the Lamb of God. On Sundays a few elder folks are got together, and a simple service of praise and prayer is held. "Wonder of wonders!" adds Mr. Collins. "Only yesterday a messenger came from a tribe situated north of the one I visited asking me to visit their king, and the king himself urges me to go as soon as possible, promising me also an open door for the Gospel. What am I to do?"

SOUTH AFRICA.

NEW MATABELE CHURCH.

THE new church at Hope Fountain was dedicated on September 15th. It is to be known as "The Centenary Tabernacle," and has given quite an imposing appearance to the station. The Sunday congregation seldom numbers less than one hundred natives. The cost of the new building (over £400) has been met without any assistance from the Society.

CENTRAL AFRICA.

HYMNOLOGY.

IN December we received a product of the Forward Movement in our Tanganyika Mission, in the form of the first Kimambwe hymn-book, to be kept, the Rev. D. P. Jones says, as a souvenir of the Centenary year. It means a good deal to the Mission, and marks an epoch in its history. The first idea was to prepare a hymnal, but when the first three tunes had been set up the makeshift tonic sol-fa requirements ran out. The first sixteen pages were set up by Mr. Nutt and the Rev. W. Thomas, and the remainder by Mr. Jones, who goes on to say: "It is only by dint of patience and perseverance that we have done even this; for what with a nutmeg-grater roller, and a native to roll, to say nothing of the clouds of dust that were continually swept into the printing room, we had no small difficulty to contend with." Mr. Thomas says the book will be of great service. "From the initials to the hymns you will see there are quite a number of hymnologists out here—the climate may have something to do with it."

A NEW CHURCH.

ON returning to his station from the Committee meeting at Fwambo, Mr. Jones spent a Sunday at Niamkorlo and preached to the largest congegation he had seen in Central Africa. There must have been 700 people present, and it was a cheering sight. On the following Thursday (August 22nd) a memorial stone in the new church was laid by Mrs. Purves. Copies of the new hymn-book, the Society's CHRONICLE and *News from Afar*, and the *British Central Africa Gazette*, together with cloth and beads to represent the currency, were laid in the cavity, the ceremony being witnessed by a large crowd of natives. Mr. Purves had been fortunate enough to discover an excellent quarry near the lake shore, whence huge slabs of grey freestone were dug, which looked as if they had come from the mason's hand, so regularly did the seams lie. "It is amusing to see the children now busy on the lake shore," says Mr. Thomas, "building stone houses and churches. The African in that respect is not very different from the child at home."

Digitized by Google

SOUTH SEAS.

DEATH OF THE YOUNG QUEEN OF MANUA.

"It is with much regret," writes the Rev. E. V. Cooper, "that I have to announce the death of the Queen of the Manua group of islands, the most eastern of our Samoan Mission under my supervision. It was only in September last that the CHRONICLE contained a report of the deeply interesting address which she gave at the opening of a new church building, in the chief settlement of Taû, in May. This good Christian girl was born on December 31st, 1872, and at the age of eighteen and a half years became Queen of Manua, being the thirty-fifth ruler of the group in the direct line from Moa, the first king of Manua. Her name was Margaret; her mother, whose place she was called to occupy as ruler, being of the royal line direct. From before her anointing to the position of queen, Miss Young (daughter of Mr. and Mrs. A. Young) was a girl of quiet ways, of firm temperament, and very thoughtful; to these have been added the very marked trait of a sincere desire to live a Christian life. She will long be remembered by her people for her consistent Christian living, for her strong desire to govern as a Christian ruler, and for the constant exercise of prudence in all public affairs. In September, without any signs of illness, she began to fade away. She was very happy in the feeling that the call had come to her, and with joy she responded. She did not cease reminding those about her of her Saviour. She observed to her pastor, on one of his visits: 'God forbid that I should glory, save in the Cross of our Lord and Saviour Jesus Christ.' On another occasion, she reminded those about her of Christ's words: 'I am the way, the truth, and the life. Some two hours before passing away, she took farewell of her parents and the rest of the family, and then requested her father to allow her chiefs and people (after an old native custom) to take her away. She was thereupon carried by the chiefs themselves to the Government House, and near to her own house, and there she was laid—near to the very spot on which she sat when she entertained Captain Hore, Mr. Goward, and myself, in May last, with the making of 'The Queen's Cup' of Kava—surrounded in her last moments by hundreds of her people. She exhorted the chiefs and the people to live at peace always, to hold fast to the Kingdom of God that had come to them, and to be kind to God's servants, the pastors. Then she asked for a little service, and it was at the immediate conclusion of the prayer, as the 'Amen' had been pronounced, her spirit took its flight, to be with God for evermore. She was greatly beloved, and her memory will long be revered in Manua. The visit of the new *John Williams* last year gave her intense pleasure and satisfaction, which she showed by many kindly acts done in a quiet way. She was also present at, and greatly enjoyed, a little 'Centennial' service, held at Taû, by the native pastor, on September 25th. During her last days she presented a very fine bell to the new church. A monumental stone will mark her grave, and on it will be inscribed in Samoan: 'My last words to you are these: Love one another.'"

AMONG recent books and booklets comes one on "Christian Chivalry," by Thomas Phillips, B.A., Kettering, addressed to young men in the cause of the Kingdom. It is a stirring appeal to the Christian youth of our land to be heroic and daring, and "to attempt great things" in the service of Christ. Published by Mr. H. R. Allenson, 30, Paternoster Row, as an artistic booklet in narrow 8vo, it would make an excellent Christmas reminder of what Christian young men should be. It is essentially missionary in scope and spirit.

THE "American Board of Missions' Almanac" for the present year is a useful little compendium, published in Boston, U.S.A. Information is given about currencies and postages in mission lands, and a list of the foreign missionary societies of Great Britain, Germany, &c. The summary of Protestant Foreign Missions of the World is more complete than in any previous year, and the statistics are pretty well up to date. An interesting item of missionary intelligence is given for every week day in the year, and the Almanac, which contains upwards of forty pages, is profusely illustrated.

THE "China Inland Mission Almanac" for 1896 is of a very novel and interesting design, being in the form of a large Chinese scroll. Its illustrations are a portrait of the Rev. J. Hudson Taylor and some sketches of Chinese people, &c. The daily texts are carefully selected, and the scroll, which presents an unique appearance, is sent, post free, for the small sum of 1½d., on application to the C.I.M., Newington Green, N.

THE Irish Presbyterian Church has issued a dainty little brochure, entitled "Ten Years of Zenana Mission Work," at a penny, to be had of Mrs. J. C. Steen, 30, College Gardens, Belfast. The six chapters, all well illustrated, treat of the various sides of women's work to women, and we are given many interesting peeps of the secluded, down-trodden lives of our sisters in the zenanas of India.

MR. W. RICHARDSON, of South Cave, East Yorkshire, has presented to the Society a copy of "A History of South Cave, and of Other Parishes in the East Riding of the County of York," by John George Hall, published by Edwin Ombler, of Hull. The volume is of archæological and local interest in the main, but contains references to the Rev. Charles Barff, of Polynesian fame; to Mr. Thomas Blossom, another South Sea Island missionary of the Society; and to the Rev. Barnabas Shaw a well-known pioneer of the Wesleyan Missionary Society in South Africa. Mr. Richardson is carefully collating all information available respecting the Rev. Charles Barff, and is especially desirous of obtaining a portrait of that worthy.

Digitized by Google

THE recent atrocities in Madagascar and China, still so fresh in our memories, seem to pale before the terrible and awful wrongs that are being enacted in Armenia. Day by day we read a sickening tale of murder, torture, pillage, and other nameless horrors, and while the Powers of Europe, watching each other, hesitate to act, our brothers and sisters are dying in thousands, and it would appear that the total extinction of these poor Christians will ere long be an accomplished fact. How long are these things to be allowed to go on?

THE Mohammedans in North China appear to be doing their best to copy their brother fanatics of Turkey. We are deeply concerned to hear that the Mohammedan rebellion which began in Kansuh seems to be growing in extent, and spreading into the adjoining province of Shensi. A great gulf of religious prejudice and hatred divides the Moslems from their neighbours here as elsewhere. The rising seems pretty general, and the authorities are helpless. Fighting, torture and slaughter of women and children, fire, and other appalling deeds are the order of the day, which bids fair to rival the state of things in outraged Armenia.

THE little church in Formosa has now a martyr-roll of its own. Some of the native Christians in Kagi, who were unjustly charged by the "Black Flags" of being in alliance with Japan, have been executed without any trial, and their property burned.

WHEN Mr. Henry M. Stanley was at Lake Victoria eighteen years ago, there was not one missionary there. To-day, he says, there are 200 churches and 40,000 native Christians, many of whom are enthusiastic converts, and would spend their last penny to acquire a Bible.

IT is not, perhaps, generally known that the Sandwich Islands have a large population of Japanese and Chinese who flock there for work. There are more than 10,000 Japs engaged in the sugar plantations alone. They are brought more or less into contact with the Christianity that fills those shores. There are eleven Japanese preachers and evangelists on the islands, who are doing a noble work amongst their fellow-countrymen when so far from their own homeland. May that work spread until it reaches and covers the great land of Japan itself!

GREENLAND, with its population of 10,000, is almost entirely Christianised by the Moravian, Lutheran, and Danish missionaries.

AT the beginning of this century the Bible could be studied by only one-fifth of the earth's population; now it is translated into languages that make it accessible to nine-tenths of the world's inhabitants. Statistics show that during the past hundred years there have been three millions of converts in the heathen world.

MISSIONS to Mohammedans have of late years found a special and ardent advocate in Pastor Faber, a Lutheran minister in Saxony. His efforts resulted in the sending of two German missionaries to Persia, to work directly among Mohammedans. They settled at Urumiah, were received in a very friendly way by the Mohammedans, and were cheered by finding a spirit of willing inquiry into the truth of Christianity. But the Persian Ambassador at Berlin, a fanatical Moslem, had become acquainted with some of the writings of Pastor Faber, which he sent to the Shah, and secured the expulsion of the German missionaries from Persia, to the great sorrow of the inhabitants of Urumiah. One of them died from exposure and malaria, on his way through Asia Minor, in March of this year. This defeat has only had the effect of stimulating the friends of the Mohammedan Mission to further efforts. Four theological students of great promise, and a fully qualified lady doctor, have placed themselves at the disposal of the Mission. Pastor Faber has just returned from a journey to the Russian Caucasus, where he has enlisted the German Lutheran Pastor von Bergmann, brother of the celebrated surgical professor at Berlin, for the Mohammedan Mission in Persian Khurdistan. His long acquaintance with Oriental affairs specially qualifies him for this service; while, being a Russian subject, he will enjoy the peculiar protection which is granted to Russians in Persia, and will be allowed to carry on the Mission unhindered. He will begin his work in the autumn of this year, and will shortly be followed by one of the expelled missionaries, who is now studying medicine in order that he may enter Persia as a doctor.—*Der Missions-Freund.*

"ONE of the pleasantest days I have had since I came to Midongy (among the Betsileo) was one Sunday when I was in the large town of Isandra, three hours east of this place. The town lies on the top of a steep mountain slope, and the houses are built in the midst of great boulders, so that even on a near view the town itself looks like a mass of screes. A European could hardly find his way in it without a guide, through its narrow winding labyrinths and its difficult ascents from one terrace to another. At the lower end of the village is a great block of stone, whose surface is quite smooth and flat, and which can be easily reached from above. This rock has hitherto served as a church and school, since there is no other place in the town flat enough. When I drew near the village that Sunday, a crowd of people were already gathered in this singular church, listening very devoutly to the singing of the children, which reached my ear far out on the plain in that quiet morning hour. I could hardly believe my own ears, that this Christian song was sounding towards me to-day from that old robbers' nest. And it was still more wonderful to me when I got so near that I could hear the words of a verse with this meaning: 'I am a stranger on earth, my heart longs for Thee, O God?' How I longed to think that these words came indeed from the heart, as I verily believe that they will come, as surely as the Gospel of Christ has the power to waken that longing. When I came up to the assembly I was met only by glad and friendly faces, and there was great quiet and attention during

Digitized by Google

the service which followed. If ever I felt the Lord's presence, I felt it then, and when I left them at evening I rejoiced over what I had seen and heard in a place which was once so dark."—*Norsk Missionstidende.*

A GLIMPSE at a leper settlement in Madagascar :—"We have not time to visit many more, but we must go to see Rajoanarivony. He lies on his bed of pain, and his wife, who sits by his side, scarcely looks much better. He is very emaciated; he has been ill nearly two years; more than half his fingers and toes are eaten away by the disease; but, what is worse, is the great difficulty he has in breathing. In the midst of all these trials we try to speak a word of consolation, but how astonished and glad we are when he asks us to sing a hymn of praise! We sing a heavenly song of rejoicing, and then leave him. He is one of the happy ones. This I call honouring God, when a man in the midst of such suffering can praise and magnify Him."—*Norsk Missionstidende.*

THE Paris missionaries in the French Congo State have been cheered by the conversion of a chief and his son, who enjoyed an immense reputation as fetish-men throughout a wide district. If a sick man possessed by an evil spirit had to be cured, or the guilty person found out who had bewitched him to death, it was to Akele the people came. But one day his heart opened to the preaching of the Gospel, and he decided to renounce his fetishes and the gain they brought him. He gathered together all the people of his village, and announced that he no longer believed in spirits, but in the one God, Creator of heaven and earth. Then collecting his fetishes and all the instruments of his trade, with the help of his son, he threw them into the lake before the eyes of all the people. There was a great sensation among the villagers, and they expected to see these sacrilegious men fall dead. But nothing happened, save that the former fetishmen repaired to the Mission settlement, and asked to be received as catechumens.—*Journal des Missions Evangéliques.*

THE American Congregationalists in Japan are at present facing a very serious question. Their churches, which, like those of the Presbyterians and Anglicans, have formed themselves into a sort of union, and until now have formed the most important body of churches in Japan, have lately declined all further support from America. They claim at the same time perfect independence in the conduct of the business of their churches. The congregations had already enjoyed a large measure of independence, in accordance with Congregational principles, and made important contributions for church purposes, but whether they are yet ripe for complete independence is doubted by many missionaries. And if the management is for the future to be in the hands of the native church, what will be the relationship of the missionary to it in the future, especially as regards the further prosecution of missionary work? In order to examine these questions in their whole bearing, a deputation is shortly to be sent from America to Japan, which will decide the matter.—*Evangelisches Missionsmagazin.*

A CHINESE Christian newspaper will appear in the course of this year in Canton under the name of *Light*. The editors of this new paper will be the two Christian preachers—Wong Yuk Cho, in Hong Kong, and Au Fung Chi, in Canton. It is intended first of all for the newspaper-reading members of the Christian community in the South of China, especially of the Canton province, but it is hoped that it will also win another circle of readers, which until now has been untouched by the influence of Christendom and Western culture. It is a fact that whole communities of educated people in China never enter either the house of a missionary or his preaching-hall, avoid all intercourse with foreigners as a matter of principle, and consequently are bound in prejudices of every kind. To such as these the newspaper will not only bring information about current events in the West, but will also enlighten them about such uses, manners, and customs of the West as the Chinese might learn from. Above all, it will seek to make the Chinese acquainted with the principles of the Christian religion, on which Western civilisation ultimately rests, in order to awaken in them the desire to examine and appropriate the Christian faith.—*Barmer Missionsblatt.*

ANNOUNCEMENTS.

ARRIVAL IN ENGLAND.

MISS GEORGINA L. SMITH, from PEKING, China, per steamer *Shanghai*, December 25th.

DEPARTURES.

MRS. JOSS, proceeding to BANGALORE, on her return to South India; MRS. FELLS, and child, returning to NEYOOR, TRAVANCORE; MISS E. A. GERMAN, appointed to COIMBATORE; MISS F. A. WILLIAMS, appointed to BELLARY; and MISS S. H. MUDIE SMITH, proceeding to TREVANDRUM, TRAVANCORE, embarked for MADRAS, per steamer *Malta*, October 27th.

The Rev. A. A. DIGNUM and MRS. DIGNUM, returning to SALEM; Rev. W. H. CAMPBELL, M.A., B.D., and MRS. CAMPBELL, returning to CUDDAPAH, South India, embarked at Liverpool for MADRAS, per steamer *Clan Matheson*, October 31st.

The REV. R. J. WARD, returning to MADRAS, South India, with MISS WARD, embarked per steamer *Chusan*, December 12th.

MR. E. PAUL TURNER, M.R.C.S., L.R.C.P., appointed to HANKOW, China, embarked for SHANGHAI, per steamer *Arcadia*, December 20th.

MISS E. E. GLASSON, proceeding to SAVAII, Samoa, South Pacific, embarked for Sydney per steamer *Cuzco*, January 10th.

The REV. W. SHADFORTH, appointed to SHANGHAI, China, embarked per steamer *Rome*, January 17th.

BIRTHS.

CURWEN.—November 12th, at Peking, China, the wife of Mr. Eliot Curwen, M.B., of a son.

PARKER.—December 6th, at Benares, North India, the wife of Rev. A. Parker, of a daughter.

MARRIAGES.

STEVENS—READ.—November 14th, at the Presbyterian Church, Singapore, by the Rev. J. A. B. Cook, the Rev. H. J. Stevens, of Canton, China, to Miss N. Read, of Clifton, Bristol.

RICE—EDGAR.—January 15th, at Grafton Square Congregational Church, Clapham Common, by the Rev. J. Guinness Rogers, D.D., assisted by the Rev. R. Lovett, M.A., the Rev. Edward Rice, B.A., of Chik Ballapur, South India, to Lillian, youngest daughter of the late Mr. Wm. S. Edgar, J.P., of Combe Warren, Kingston-on-Thames, and of Mrs. Edgar, of St. Anthony, 51, Cavendish Road, Clapham Common.

VALEDICTORY MEETING.

A meeting to take farewell of the REV. WILLIAM SHADFORTH, on the eve of his departure for Shanghai, was held at Abney Congregational Church, Stoke Newington (where he was ordained in June last, prior to entering upon temporary service in connection with the church), on January 15th. The Rev. T. D. Rutherford, M.A., presided, and offered the valedictory prayer. The Rev. W. Spensley led the opening devotions. The Rev. A. N. Johnson, M.A., Home Secretary, spoke on behalf of the Society, and Mr. Shadforth recounted the steps that had led to his acceptance for foreign mission work. Mr. Shadforth's field of labour was described by the Rev. W. Muirhead, D.D.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google

No. 51.—New Series.] MARCH, 1896. [Price One Penny.

EDUCATIONAL WORK IN TRAVANCORE.

By Rev. J. Duthie, Nagercoil.

EDUCATIONAL work has received much attention from the very commencement of our Society's labours in Travancore, and has been fruitful of most important benefits to the whole country. Till we began our schools, educational institutions conducted on modern principles were unknown in the country. Native schools did, of course, exist; but they were not numerous, and were intended exclusively for a select few of the highest classes. With the advent of the missionaries came much that was new to the country, the establishment of our schools being not the least important of the many departures from ancient customs and ideas. The scope of the Mission here, as everywhere, was from the first all-embracing, being nothing short of the complete regeneration of society in all its relations—religious, moral, and intellectual; and while the agency fitted to operate in these spheres could only be provided gradually, and, in point of fact, was for long of no very superior quality, yet the ultimate aim was never lost sight of, strenuous endeavour towards improving our workers being steadily put forth. First in order came the establishment of a few congregations, and immediately following this commencement of work the question of providing native teachers for the rapidly-growing Christian community pressed for solution. The earliest method pursued was the forming of separate classes for training teachers at a few centres; but united effort was resolved upon, and an institution was founded for the whole Mission located in Nagercoil, well known in the Society's records as the Nagercoil Seminary. To this school were sent from its commencement the most promising youths of the Mission, and here, in its classes from year to year, have been educated great numbers—the exact figures I cannot give—who have been the schoolmasters, catechists, and pastors of the Travancore Mission down to the present time. This institution has been styled by our people the "Lighthouse" of South Travancore, by no means an inappropriate name; and now that it has attained to the rank of a college affiliated with the University of Madras, our hopes are bright that its future will far outshine the past. We are entitled, also, to take credit for this, that our Seminary has had a far-reaching and powerful influence upon the whole country. We were the first in Travancore to see what a potent influence for good the introduction of English into our institution might become: and our success led

Digitized by Google

the Maha Rajah of Travancore, in the early days of our Mission, to found in the capital an Anglo-Vernacular school under a gentleman who had been employed by the Mission, but was freed from his engagement with us, at the express wish of the king, for the purpose of carrying it on. That school was long known as the Maha Rajah's Free School, in which the Bible was studied. As the years went on, other English schools on a small scale were established by the native Government at different centres; and now the old Free School, begun by Mr. Roberts, is a large college, while several Government high schools also exist in different parts of the country, along with many others of a somewhat lower grade.

But it is being increasingly felt that, however valuable an ordinary education such as our lads receive in our Seminary or College may be, and though many most valuable native helpers have arisen amongst us who have enjoyed only an ordinary training, the time has come when a better equipment for those who are to take a leading part in our churches must be provided. In other words, it is felt that our pastors and others must, in these days of enlightenment, be specially trained men. Lack of funds for the establishment of a catechists', or theological, class too long prevented our entering upon this urgent work. Now, however, mainly through the help of two friends (the late Hon. James Aikenhead, of Tasmania, and Mrs. Edward Baxter, of Teasses), this department has been taken in hand, and is being carried on with system and continuity, though, I regret to say, even yet on far too contracted a scale. Instead of sixteen students, as at present, three times this number under training would not be too many to meet the needs of our 328 congregations and evangelistic work among the Hindu community, numbers of whom are college-trained, or even university, men.

The girls' boarding schools in our Mission are institutions of first-rate importance. Commenced in the earliest years by the wives of missionaries, they have been carried on, under the same loving and earnest supervision, to the present day, when at all our centres these schools, on a larger or smaller scale, are in full operation. It should be said that these schools have never formed a direct charge upon the funds of the Society, but have been supported entirely by subscriptions of friends at home, whose interest had been awakened and sustained by the correspondence of the ladies of the Mission. What these schools have done for Travancore cannot be fully understood except by those who know, by experience, somewhat of the state of our congregations, and are in a position to compare those who have been in the boarding schools with their less favoured sisters, to whom such privileges have been denied. In their own villages the influence of boarding-school-trained women is in kind and extent, in both their families and in the churches, and even amongst their heathen neighbours—simply incalculable; while it is from these women our Zenana ladies procure their helpers, by whom alone the Truth can reach the homes and penetrate to the innermost heart of Hindu society.

The Zenana branch of the Mission is partly educational—teaching the women to read the Bible being one of the chief objects of the house-to-house visitation of the Zenana workers. The development of this department of work has been nothing short of marvellous. Evidence exists of attempts made by the earliest missionary ladies of the Mission to establish schools for girls of the higher castes; but the efforts made, in those days, ended in apparent failure. In more recent years renewed attempts were made, which proved only partially successful; but with a courage, and determination, and love, born of compassion for the ignorance and degradation of their Hindu sisters which overcame all obstacles, the ladies of the Mission persevered in their holy enterprise, until now we have well on to 2,000 Hindu girls in our schools. Too early are these girls removed from under the influence of the teacher; but the Bible-women, in the houses, follow up the work begun in the schools. No such educational work as this existed here till comparatively recent years. But toil, perseverance, faith, and prayer have triumphed. We have now eighty-eight female native workers, 3,000 Hindu women under instruction in their homes, and nearly 5,000 girls of all classes in our schools. And yet, what are these among so many around us still unreached!

The Vernacular boys' schools of the Mission number 329, with nearly 13,000 scholars—a department of our work involving much labour and outlay, but indispensable to the realisation of our hopes for the people of this land. The scholars in these schools are nearly all from the lower classes, which, from time immemorial, have been steeped in the densest ignorance and misery. But we rejoice also in our village-school work, humble as it may be, and only wish we could increase the number of these institutions a hundred-fold all over our field, firmly believing as we do in the power and potency of Christian education to uplift, civilise, and save even the most degraded of the people.

Digitized by Google

FROM THE FOREIGN SECRETARY.

THE treasury of the Society has lately been relieved, and the hearts of the Directors have been cheered, by some generous gifts, which are beautiful examples of a spirit which is growing in various quarters. When Mrs. Gillison, of Hankow, found that, in consequence of the state of her health and the necessary demands of domestic duty, it was no longer possible for her to continue in charge of the Margaret Hospital, an urgent appeal came to the Directors from the missionaries, begging for the immediate appointment of a fully-qualified medical lady to take her place. The Directors recognised the need, but felt at a loss to know how, in the present state of the Society's finances, it was to be met, Mrs. Gillison having from the first carried on the work as a labour of love without cost to the Society. At this juncture, three sisters, who have always been generous contributors to the Society's funds, offered to support Miss Lillie Cousins as their personal representative in the mission-field. Miss Cousins, being medically "qualified," was, therefore, at once appointed to the vacancy at Hankow. Then the father of Mrs. Gillison and Mrs. Walford Hart, who had provided the means for the support of his daughters in the field, generously offered to provide for the continuance of Mrs. Walford Hart's work by supporting her successor. This enabled the Directors to appoint an Australian candidate, who has been waiting some time for the opportunity of entering upon missionary service, and whose varied training seems to indicate that she is specially fitted for the post. Two other relatives of the late Mrs. Hart next came forward, and promised to build in her memory the house which would be required for the accommodation of the two ladies. Thus, one after another, pressing needs of one of the most important stations in China have been provided for without making any demand upon the Society's funds, and without any special appeal for help.

The wants of the Hankow Mission had no sooner been supplied than another generous friend of the Society, whose influence has long been felt as a centre of missionary inspiration and interest among a large circle of young people, sent a cheque for the support for five years of one of the Society's lady missionaries in India, desiring by this means to feel that she had a more direct share in the labours and the joys of the great missionary enterprise than was otherwise possible.

Such examples are suggestive, and it may be hoped they will prove contagious. There are not a few who might in this special manner share in the responsibility and the pleasure of this great service, if their hearts would respond to the promptings of the Spirit of God.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE Centenary Fund now stands at £93,273 4s. 2d. We are thus approaching the *minimum* sum of £100,000, but trust that by the end of March we shall find that the generosity of our friends has raised more than the minimum the Directors asked for. The ordinary income is still maintained, but at present there is no sign of the increase we have long prayed for. We have still to walk by faith.

THE main burden of my office just now is to find sufficient missionaries for the many anniversaries which are held in February and March. The difficulty would be less if all missionaries were in robust health, prepared to continue at the most exhausting work of talking about their own labours without a break, and if the English climate were not so treacherous and trying. We must reduce in some directions, and are intending, with the help of our valued local secretaries, to revise the arrangements throughout the country. The number of meetings at which we supply deputations has greatly grown. It was 2,430 in 1881; in 1894-5, 3,361. Of these some churches get a large share and others none. A revision will mean, in many cases, a redistribution of our available force. All friends of missionaries will approve of the Directors' decision that at least four months of the eighteen months of furlough should be entirely free from deputation work, and will probably be ready to say that a longer "close time" should be allowed. I shall welcome every such expression of feeling, believing that it will prepare the way for a gracious acceptance of the lessened deputations and reduced meetings which it will involve.

MIGHT not our missionaries often be released from attending meetings by some of our friends at home informing themselves and giving missionary addresses? This could be aided by the exhibition of curios and objects of interest from abroad. During the past year we have been glad to lend boxes of curios fifty-one times. We have also sent to different Auxiliaries the large and handsome scrolls from Hankow some eighteen times, and have frequently lent banners, &c., for the decoration of rooms. These objects of interest are still at the disposal of our constituency, the only conditions attaching being the necessary ones of great care of the articles lent and the payment of carriage both ways. I am hoping during the year to be able to report the formation of a small lending library of useful books to help those who are anxious to give addresses or sermons on missionary topics, and cannot easily obtain the books required.

WE shall soon hear a good deal of the newly-formed Children's Missionary Band. The Hon. Sec. informs me that sixteen branches are already formed, and that the wife of one of our missionaries has resolved on starting 100 Bands before leaving England.

REV. R. TUCK, B.A., has kindly given me fifty copies of his suggestive little book, entitled "Three Divine Sisters: Thoughts on the Trinity of Graces." I shall be happy to send a few to any friends who can arrange to offer them for sale at any sales of work, &c., on behalf of the Centenary Fund.

THE May Meetings, so far as arranged at present, are announced on the wrapper.

ARTHUR N. JOHNSON.

Digitized by Google

FROM THE EDITORIAL SECRETARY.

WILL friends kindly give us a little longer notice when requiring books, boxes, leaflets, hymn-sheets, and other goods from the warehouse? For lack of a little foresight, in some instances, patience in others, the Society is often put to considerable needless expense. Urgent, even imperative, communications are sent to the Mission House for goods to be forwarded immediately. If these communications are attended to and the things despatched by passenger train, as in that case they must be, the Society has to pay double or treble the usual carriage; if they are disregarded, disappointment is occasioned. Strange to say, it is chiefly in connection with the New Year Offering gift-books that we are troubled in this way. A shilling in carriage saved is as good as a shilling contributed to the Society's funds. Probably this view of the matter does not suggest itself to the writers of the letters referred to.

HAS a copy of the Founders' Week Convention Report found its way to all parts of the Society's constituency? We fear not. Long ere this it ought to have been circulated far and wide; but, judging from the number sold, it seems evident that the book has not yet been generally taken up as it deserves to be. It is highly desirable that every Auxiliary should possess a volume of such unique interest and permanent value. We know of nothing so calculated to bring forcibly to mind the great variety, extent, and present position of the Society's work as this Report. It takes stock of the work at the end of a century of effort in many lands and under different conditions; while as a book of reference it will be of constant service. We venture, therefore, to suggest that it will be a great pity if the opportunity to purchase a copy be allowed to slip by. The price is 2s. 6d. net, carriage free, or, in quantity, ten copies for a guinea.

News from Afar for March, the companion magazine to the CHRONICLE, specially designed for younger readers, will be best understood, perhaps, by the following list of its contents:—Frontispiece—"A Fine Ride." Messages from Abroad—III.: Power of the New Life in China, by Rev. J. Macgowan, Amoy. Shot and Shell from the Editor's Arsenal. Chats with Missionaries—III.: Rev. William Edward Clarke, of Apia, Samoa. The Idol-Maker's Child—Chap. III.: The Home of Cholera. A New Chapel for £10. A Fight with a Crocodile. The Polynesian Race, by Leonard T. Horne. The Children's Garden: School Girls in China—Prize Essay on Robert Moffat—My Little Be's—Four-footed Friends from Foreign Fields: The Giraffe—Missionary Alphabet: T. (continued); U.—In Japan—Children's Missionary Band—Our Letter Box—Our Puzzle Box.

THE demand for Self-Denial Leaflets and Envelopes has been much greater this year than last, when, in consequence of the extremely severe weather we were having, so many congregations, though in full sympathy with the movement, were unable to fall in with it. We trust that this augurs well for the success of the Fund, and that the institution has come to stay. Should some subsequent date to that recommended by the Board be adopted by any churches or Sunday-schools—for there is a special Sunday-school leaflet and envelope distinct from those prepared for adults—we shall be happy to forward a supply.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, January 28th, 1896.—J. E. LIDDIARD, Esq., in the chair. Number of Directors present, 69.

The Directors took farewell of the Rev. Dr. and Mrs. Muirhead, returning to Shanghai; Rev. E. Lewis, going to Australia and thence to Bellary; Rev. E. Lloyd, returning to Kanye; Miss Meachen, returning to Almora; and Mr. G. J. Wilkerson, proceeding to Matebeland as an artisan assistant missionary.

A letter was read from Mr. H. H. Driver, hon. secretary of the New Zealand Baptist Missionary Society, conveying a resolution of congratulation upon Centenary.

The Directors decided that in order to give missionaries needed opportunities of rest during furlough, they shall have not less than four months entirely free from deputation work.

The Directors received with much gratification the careful and able report prepared by the Rev. G. S. Barrett, D.D., and the Rev. W. J. Woods, B.A., of their recent visit to the Mission churches in Jamaica formerly connected with the Society; and they noted with satisfaction the evidence furnished in the report that the policy of the Society in withdrawing from direct connection with those churches has been proved to be a wise one, by the progress which the churches have made. It was decided to adopt the suggestion of the Deputation, that the church property, &c., of the Society in Jamaica and British Guiana shall be placed in trust for the benefit of the churches now enjoying the use of the property, on conditions to be hereafter approved by the Directors. Messrs. A. Marshall, D. Ford Goddard, M.P., and A. J. Shepheard were appointed as trustees to act on the Society's behalf.

The immediate return to England on sick leave of Mr. W. H. Nutt, of the Central African Mission, was sanctioned.

Board Meeting, February 11th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 66.

An offer of service by Mr. A. D. Peill, M.B., C.M. (son of the Rev. J. Peill, of Madagascar), was accepted. Miss E. A. Wylie was appointed to succeed the late Mrs. Walford Hart at Hankow.

The resignation of the Rev. R. M. Ross, of Amoy, on account of continued indisposition, was accepted with great regret. "Mr. Ross has proved himself so earnest and able a worker that the Board cannot but view with extreme sorrow the prospect of his retirement from foreign mission work at so early an age. In accepting his resignation of his position as a missionary, they desire to express to Mr. Ross their deep sympathy in his present trying position, and to assure him that in the event of his health being completely restored within a reasonable time, it will be a great joy to the Directors to see him once more engaged in the work to which he has devoted his life."

THE next meeting of the Young Men's Missionary Band will be held in the Board Room, 14, Blomfield Street, E.C., on Friday evening, March 20th, when Rev. B. La Trobe will give an account of the work of the Moravian Missions. An interesting address is anticipated.

Digitized by Google

A MOST ENCOURAGING TOUR.

LETTER FROM DR. GRIFFITH JOHN.

(*Concluded from page* 34.)

ON Friday morning we had a short service before starting for Shih-Pan-ho, when two women were baptized. These women would have been baptized the previous night, but failed to attend. Shih-Pan-hô is a large market town, about six miles from Tsau-wu-kiai. Here we have just purchased a large house, which we are turning into a chapel, a dwelling-house for the native assistant and his family, and a resting-place for the foreign missionary. It will be a gift to the Society. The country between Tsau-wu-kiai and Shih-Pan-ho is exceedingly picturesque, and I have seldom enjoyed anything more than the ride to and fro. Being a market day, the place was full of people, and the excitement was very great. No sooner was it known that two foreigners had arrived than there was a tremendous rush into the house. We tried to hold forth in the house, but found it impossible to go on. The crowd was too great and noisy. There was nothing for it but to leave the house, and preach in the open air. Having found a large open space behind the house, we began to preach there. The audience was very large, and, to my surprise, very attentive also. Having preached for about an hour, the crowd quieted down, and we returned to the house to continue the work there. There was still a certain amount of excitement and a great deal of curiosity; but the rush was gone, and the audience had become quite manageable. The evening was spent in examining the candidates for baptism, the majority of whom we found to be very satisfactory. One of the candidates, named Hwang Chen-hing, greatly interested me. He told us that a colporteur visited the place about two years ago, and that he bought three tracts from him. He took them home, read them carefully, and became a believer in Christ. He cast off his idolatry at once, and has never worshipped idols since. When he came in contact with the native preacher, he made himself known to him as a believer, and expressed a desire to join the Christian Church. I put several questions to him on one of the three books which he had read, and was delighted to find that his knowledge of its contents was perfect. On Saturday morning he brought to me two of the three books referred to, and they are now in my possession. The other had been loaned to a heathen friend, who is now reading it.

On the following day, Saturday, we began by preaching to the heathen. We then had a deeply-interesting service with the Christians, when thirteen men, ten women, and eleven children were baptized. In the afternoon we returned to Tsau-wu-kiai, and there spent the Sunday.

On Sunday morning we had a remarkable service. The place was crowded with Christians and inquirers, and they conducted themselves with a decorum and a reverence that would have done credit to any home congregation. On Sunday evening we had another delightful service, at which several of the converts prayed, and prayed in such a way as to make me feel that communion with God in prayer had become a great reality to them. Let me add that the converts who have met these two days represent more than forty villages and hamlets.

Monday morning, early, we left Tsau-wu-kiai for Hankow. I need hardly say that we left the place with hearts full of wonder and gratitude. The kindness of the King-Shan Christians I shall never forget, neither can I forget their earnestness and zeal. The work in King-Shan is a surprise even to me, though I have been working in China for forty years. I rejoice over it greatly, but I rejoice with trembling.*

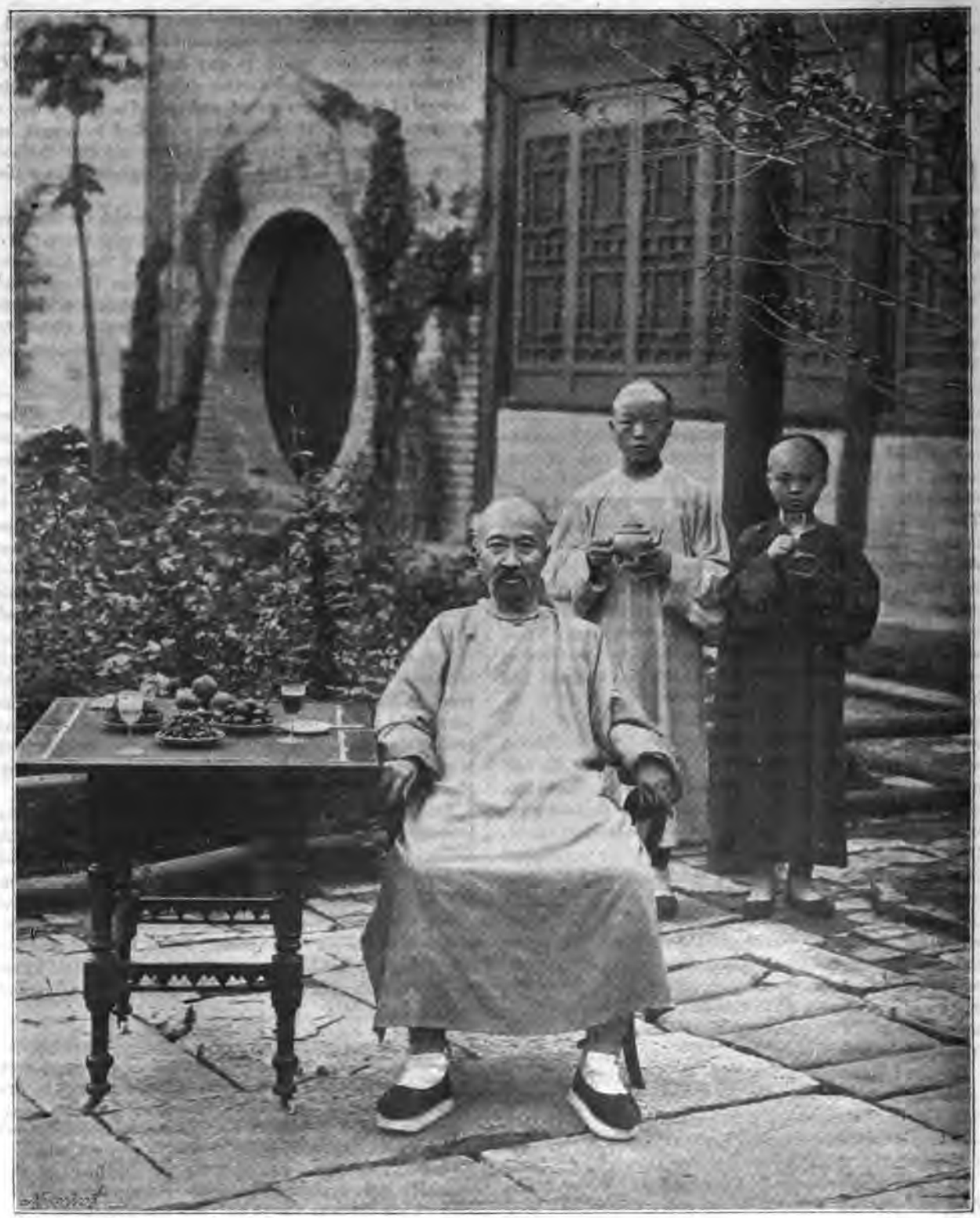
On this visit we have had 91 baptisms in King-Shan, of whom 60 are adult converts from heathenism. In Tien-Men we have had 10 baptisms, of whom 9 are adult converts. In the two districts the baptisms have been 101, of whom 70 are adult converts. It has never been my privilege to baptize so many within one week before. This work in King-Shan is not quite two years old, and the first baptisms were administered in October of last year. Within these thirteen months there have been in all 159 baptisms, of whom 108 are adult converts. The number, however, would have been much larger had all the applicants been received. We have left many waiting, and there are not a few who, though not candidates, are standing at the door. In fact it is difficult to see to what this work in King-Shan is going to grow. There have been Roman Catholic converts in this part of the district for generations. But they have not been getting along well with their neighbours, and their number is not increasing. We are to-day more numerous than they, though our work has only just begun.

There are certain things with which I have been greatly impressed on this journey. (1) I have been impressed with the importance of missionary touring and preaching to the heathen. I have mentioned the case of Hwang Sü-cheng, and I might mention other cases of equal interest. One man, a B.A. in the Confucian school, appeared at Tsau-wu-kiai as a candidate for baptism. From him I learnt the interesting fact that he was present at the services held by me at Mr. Tung Tsing-Kwan's house about fifteen years ago, and

---

* In a subsequent letter to the Foreign Secretary, Dr. John writes:—"You will be glad to hear of our great work in King-Shan. It is wonderful. Since writing to Mr. Cousins, a party of three have been to see me from Yung-ling Chen, in the King-Shan district, with deeds of house and land, representing a gift to the Society of property valued at 200 dols. These three men represent the Christians at that place. It looks as if we might have several applications of this kind within the next year or so. Was it not worth staying in China to *start* and *lead* on this work in King-Shan?" ED.

Digitized by Google



CHANG CHIH-TUNG, VICEROY OF HUPEH AND HUNAN, RESIDENT AT WUCHANG.

Digitized by Google

that it was then he received his first impressions of the truth. I am confident that the preaching to the heathen on this visit to King-Shan has produced a most salutary impression. Many a dark mind has been illumined, and many false impressions have been removed. I was deeply touched by a visit from two opium sots late on Sunday night. One of them was carrying an opium lamp, suspended from a string. In the dim light of the lamp they looked like half-man, half-ghost. They had been listening to the preaching, and wanted to know how they could get to Hankow and be saved. It was a touching sight. The difference between the Protestant missionary and the Roman Catholic priest with regard to the point is very great, and the people notice it. The Bishop of Hupeh had just passed through Shih-Pan-ho, on a pastoral visit to his flock in these parts; but the heathen saw nothing of him. It was interesting to listen to their conversation among themselves about the difference between the pastors and the priests. "The pastors preach," they would say, "the priests don't preach. The pastors throw their doors open, the priests close them. The pastors admit us into their presence and talk with us, the priests will have nothing to do with outsiders, and even the converts are not allowed to approach them without kneeling. The pastors have a doctrine to preach, the priests have nothing," &c., &c.

(2) I have been impressed with the importance of colportage work by the native colporteurs. I have given two instances of good done by it in this letter, and I could give many more. The Christian Press in China has become a mighty power, and nowhere more so than in Hupeh.

(3) I have been impressed with the value of native evangelists. The importance of the missionary's influence in connection with the work in Tien-Men and King-Shan is patent enough to anyone who knows anything about it. In fact it has been exceptionally great. But the real workers have been Messrs. Hiung, Wei, and Yeh; without them we could have done nothing. It has been a great joy to hear one candidate after the other mention these men as God's agents in bringing them into the knowledge of His truth. They have been working wisely and well, and God has blessed their labours abundantly. There has been a tendency in recent years to disparage native agency as a factor in the evangelisation of China. I have always attached the greatest value to it, and my appreciation of its worth has never been higher than it is to-day. Still I feel deeply that the native evangelist cannot do without the foreign pastor to guide and inspire. The converts also need the foreign pastor in many ways, and especially as an instructor. The native evangelist can do much towards bringing men into the fold, but the foreign pastor is needed to tend and feed the flock.

(4) I have been impressed with the importance of the medical department of the work. The attempt to combine preaching and dispensing on the missionary journeys has its drawbacks. The medicine is almost sure to become the centre of attraction, and the demand for it is so great that one finds it almost impossible to keep the medical department within proper bounds and prevent it from becoming the one thing thought of and talked about. Still, I feel sure that we did well in taking a few remedies with us on this trip, and that not simply on account of the physical good accomplished, but also on account of the moral impression produced. Many seemed very grateful for the help received, and all were favourably impressed with the benevolent character of our work. Mr. Bonsey did all the doctoring in both Tien-Men and King-Shan; and the patience displayed by him in dealing with the impatient and importunate applicants is beyond all praise.

(5) I have been greatly impressed with the friendliness of the people everywhere. At both Tsau-wa-kiai and Shih-Pan-ho I asked my hearers repeatedly if they objected to our opening chapels and settling among them, and the answer invariably was: "Objecting! Why should we object? Is not the doctrine you preach a good doctrine?" We were always accosted in the most courteous language; and though we had to deal again and again with immense crowds of people who had never seen a foreigner before, we were not molested in the least, or even insulted. I have often said that the *people* of China are not against us; and I say it again, and I do so with new emphasis. Here everything depends upon the attitude which the authorities assume towards us. Of late the magistrates of these two districts have been quite friendly in their bearing, and just now it is the policy of all the officials in the province, from the Viceroy down, to keep the peace. Before we left Hankow the pastor wrote to the magistrates of Tien-Men and King-Shan, informing them of our intended visit, and requesting them to give us every necessary protection. On our arrival at Tsau-wu-kiai I found that a proclamation had been received from the King-Shan magistrate, and put up in the chapel. The magistrate states that the proclamation is issued at the request of his superior; and that its purport is to inform the people that the missionaries have a perfect right to open chapels and propagate the Gospel in the interior, and to warn all against interfering with them or troubling them in any way. A more satisfactory document of its kind has never been issued by any magistrate. At Tsau-wu-kiai an effort was made by a few of the gentry to keep us out of the place, and a petition was presented to the magistrate with this object in view. The magistrate, however, declined to receive it and simply warned the petitioners against interfering with us. The magistrate's secretary, a native of Tsau-wu-kiai, sent word to the leading men of his clan to the effect that if any disturbance was got up in connection with us, he could not and would not do anything to help them out of their difficulties. The official attitude towards us will account for the perfect peace we are enjoying in King-Shan

Digitized by Google

Had it been different, the bearing of the people would have been different, and the work in that district would have had a very different history. Whenever we have trouble in China, you may take it for granted that the officials or gentry, or both, are at the bottom of it.

I have written a long letter, much longer than I intended; but the half has not been told. Many will be glad to know that, in spite of riots and massacres and outrages of every kind, God's work in China is moving on. We have had dark days this year, and our faith has been much tried once and again. But there is no room for despair. God is here, working in all things and through all things. The brighter day is coming, and it may be nearer than we think.

"God works in all things; all obey
His first propulsion from the night.
Wake thou and watch! the world is grey
With morning light."

Yours very sincerely,

GRIFFITH JOHN.

P.S.—Arrived at Hankow on the 16th. All well in the Mission.—G. J.

THE MISSIONARY AT WORK.

L.M.S., Madras.

DEAR MR. COUSINS,—According to promise I ought to have written to you long ago, but I have been so busy since my return that I could scarcely find time. My mornings and evenings are taken up with street and bazaar preaching in Tamil, and lectures in English to educated Hindus. The mid-days have been fully occupied in revising and carrying through the press a small book in Tamil, which I wrote before leaving for England. It is called "A New Upanishad," by *Maha Rishi Pulatsya*. Upanishad is the term applied to the religio-philosophical portions of the Hindu Vedas. An Upanishad was delivered by an ancient Rishi or Sage, in the form of a dialogue to his disciples. The New Upanishad is similarly delivered by the Great Sage *Pulatsya* to four disciples—an atheist, a worshipper of the god Siva, a worshipper of the god Vishnu, and a Christian lady. The Sage states a Christian doctrine in the shape of a proposition; the atheist brings against it the usual atheistical objections; the Sivaite and Vishnuvite urge all the objections they can from their respective standpoint; and the Lady is ever on the alert to defend the women of India against depreciating remarks and vindicate their rights. The Sage answers all the objections and establishes the doctrine stated. In this way all the doctrines of Christianity are treated in a manner familiar to Hindu thought. It is sincerely hoped that this effort to present Christianity and its evidences to the Tamil people will be abundantly blessed by the Great Father.

I have just returned from an interesting preaching tour in the Tripassur Mission district. There are signs that this old field of the Society is ripening for the harvest. These signs are chiefly visible among the Pariahs, the lowest classes; and this is just what we may expect. For the history of Christianity shows that the Divine method of converting nations is to begin with the poor and ascend to the rich; and the wisdom of this plan in India is palpable to all. The Pariahs are the foundation of the caste system of the Hindus; take away the foundation by Christianising them, and the superstructure must inevitably fall, and thus the greatest hindrance to the progress of the Gospel in India will be removed.

A number of Pariahs in the town of Sattyavedu asked me to place them under Christian instruction. "We are convinced," they said, "that your religion is the true one. We don't want any material help from you; all we ask is a teacher to teach us and our children the true religion." I promised to comply with their request. Now, in order that a teacher may work there, a shed (mud walls and thatched roof) should be built for a school-chapel. The people are too poor to build a shed themselves, but promised labour gratis. The materials I must provide at a cost of about £5. The teacher-catechist, who will hold a day-school for the children, teach the doctrines of Christianity to the adults, and conduct worship on Sundays, will cost about £1 5s. a month. Where is the money to come from? I have no balances in hand sufficient to meet this extra demand. My L.M.S. grants for next year will be smaller than they are this year, for the Directors have had to reduce all round. What is to be done? Am I to decline to teach these people and allow them to perish in idolatry? I cannot do so, and they are the fruits of years of toil. I will provide for them in *faith*, hoping that some who may read this letter will be moved to come to our help. The work is God's work, and He will surely take care of it.—With kind regards, I am, yours faithfully,

MAURICE PHILLIPS.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is held on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meetings during March:—

March 5th.—Rev. T. Lansdowne, Brunswick Chapel, Whitechapel.
„ 12th.—Rev. W. Whittley, Cricklewood.
„ 19th.—Rev. G. Keesey, Walworth.
„ 26th.—Rev. A. Le Marchant, Hendon.

Digitized by Google

"FOR HIS SAKE."*

THIS is the title of one of the most beautiful missionary books of recent times. It is a bundle of letters written by Elsie Marshall, one of the girl-martyrs of Ku-cheng. These letters, which were sent to relatives and friends without any thought of publication, were written between 1892, when Miss Marshall first went out to China, and 1895, when she was called "Home." They are the record of a singularly sweet and consecrated young life. They sparkle with bits of delicious humour and girl-like fun, but are permeated throughout with a spirit of intense love and enthusiasm for Jesus Christ and for His work in the world. The little introductory memoir gives us various peeps of her home-life, where, from her very babyhood, Elsie seems to have lived the Christ-life. The testimony of her schoolfellows as to her school days is peculiarly touching, and we hear how "unkindness and strife seemed to cease when she came near." "We used to be ashamed to let Elsie hear quarrelling and bitterness."

TOWER WHERE BABIES ARE SOMETIMES THROWN ALIVE.
[From a block kindly lent by the Religious Tract Society.

Miss Marshall sailed for China in October, 1892, after a course of training at "The Willows" and in the Mildmay Hospital. Since her death some of her fellow-passengers have written to her father, giving a little account of Elsie's devotion and helpfulness on board ship. They tell of the little services she held with the crew, the stewards, and the children, and that her life seemed an entire sacrifice to her Saviour. In one of her first letters to her father after reaching China, Elsie speaks of having that day received a letter from a sailor with whom she had had much conversation on the voyage out. This sailor writes to say that the very day after she landed at Hong Kong he had found Christ. Elsie says: "I tell you this because I want you to share in my joy. Of course, it is no praise to me, or I would not have told you. It is only so good of Jesus to give me this wonderful joy of knowing that I have been used by Him. There is no joy like it."

Her study of the difficult Chinese language was literally "a work of faith and labour of love," and she actually passed the first examination in six months instead of twelve. An experienced missionary wrote of her learning the language in so short a time as a miracle. "God just gave her the language." It was characteristic of the girl that when she began the difficult study, she hung up these texts in her room: "All things are possible to him that believeth." "Who hath made man's mouth? Have not I, the Lord?"

Some of the letters written during the first months of her stay in China are a most valuable and interesting record of Chinese life and customs. We find Miss Marshall in the homes of the people, rich and poor. Nothing escapes her notice, and the snapshot word-pictures of Chinese feasts, weddings, temples, &c., given are those of

* Religious Tract Society. 2s., cloth boards.

Digitized by Google

an intelligent, wide-awake young Englishwoman. She seizes every opportunity offered for giving the message she has come to China to deliver, and one is struck throughout the book, not only with her whole-heartedness and thorough missionary spirit, but with her wonderful humility.

The language once mastered, Elsie Marshall's energies knew no bounds. She threw herself heart and soul into the manifold and varied duties of a consecrated missionary's life. Whether engaged in teaching in the schools, visiting the women in their homes, or in itinerating work, the one aim of her existence was to tell of Jesus, the Saviour for the poor Chinese. Some of the descriptions of her journeys by boat and by chair are very vividly told. She met with dangers not a few, with discomforts many; but she makes light of personal inconveniences and hardships, and would have us believe they were quite amusing experiences.

Some ten months before the massacre of the missionaries last August, we find Miss Marshall speaking of the Vegetarian sect, and the trouble they were causing in many places. She writes: "The Vegetarians said that Christianity is getting on far too fast, and that they are going to make a stand against it. Isn't that good news? They will find it rather difficult to do that, won't they? They can't get on much when they are fighting against God."

On the last Christmas Eve she spent on earth she writes: "One more Christmas nearly gone, one year nearer Heaven. The message that comes to my heart to-day is: 'The Lord of Peace Himself give you peace *always*, at *all times*, and in *all places*.' It is so true; with the Prince of Peace in our hearts, there must be peace, such peace that nothing can touch, no, not even separation; for 'with loved ones far away, in Jesus' keeping we are safe, and they.' It is all joy, for all is for His dear sake."

On March 29th, we find from her letters home that they are on the eve of an insurrection in Ku-cheng. The Vegetarians had mustered 3,000 strong in the city. Mr. Stewart wrote to all the lady missionaries in the country districts around to tell them to come within the city walls. Miss Marshall adds: "It seems so mean to run away and leave the women, after teaching them to trust in God. To run away at the first note of danger seems so like preaching what we don't believe. Topsy and I can't bear the thought of going in for that. However, if it is the Lord's will, it must be right. We do not know whether the women here will be in danger; if so we have begged Mr. Stewart to let us stop and be with them." But they all had to obey orders and enter the city, about which she writes: "This is such a funny time; it is almost like living in a story-book. Mr. Stewart says it is like the "Arabian Nights." No one here ever remembers such a thing happening as the city being closed, the city straightly shut up. And not only that, but the primitive, almost antediluvian, style of the whole thing is so amusing."

But affairs grew more serious, and the little band of missionaries was ordered off to Foochow for protection. This was a hard trial to them, and Elsie writes to her sister, in April last, as follows: "I just feel as if the

THE LATE ELSIE MARSHALL.

[From a block kindly lent by the Religious Tract Society.

Lord must be going to teach us something well worth learning. This is the very hardest thing the Lord has ever asked me to do in all my life, though I can be glad about it when I feel it is His will, and He has told me to come away. I just feel, if only the Lord had said: 'Will you stay here for Me, and run the risk of the mob?' I would just have felt I could not thank Him enough for giving me the easy thing to do; but to run away and leave them all—it seems as if nothing after this could ever be hard."

After peace was made between China and Japan, the missionaries were able to go back to their much-loved work. The last letter written by Elsie Marshall was dated from

Digitized by Google

Hwa-sang (Ku-cheng), July 22nd, just about a week before the call came to her to give up her life "for His sake." She says: "I am so happy out here. He has been so good to me, and He does so fill the blank in one's heart that is made by leaving home. . . . We must not be too much engrossed in the work itself to forget the Master, but to remember if He likes to call us away to other work He is at liberty to do so. We are His bond-slaves, just to go here and there as He pleases, and He has made me so glad to leave it all with Him now, and there's not a shade of worry."

These are the last words recorded of this brave young heart, who, at the early age of twenty-five, finished her work, and received the martyr's crown. We should have liked to have quoted more fully from these exquisite letters, every page of which teems with beauty, but space forbids. But we most cordially recommend our readers to get the book, and not only read it themselves, but lend it far and wide. J. M. B.

THE *China Mail* devotes a long leading article to the subject of the hospitals in Hong Kong. It utters what it is pleased to call a timely word of warning to the Government in regard to the action taken by them in the control and management of these valuable institutions. It would appear that the special grievance felt is the somewhat hasty and arbitrary way in which the Government is trying to Europeanise the native hospitals, and that unless more caution is used the progress of Western science in China will be thrown back a decade or more. The *China Mail* speaks in terms of high praise of the L.M.S. Alice Memorial Hospital. It says: "This is a most valuable institution, being a sort of interpreter of Western medical knowledge to the Chinese. It studies Chinese likes and dislikes, and works in perfect harmony with the most conservative Celestials, slowly, and without being noticed, asserting the advantages of Western science." "In our idea the Alice Hospital is a splendid object-lesson for all who are interested in the introduction of Western science in China. It is a monument to the subtle ingenuity of its founder in civilising his countrymen without their knowledge, as it were, for they would take fright at once if they realised that they were being Europeanised. This hospital manages to retain the confidence of the ignorant masses as much as the Tung-Wa does; in fact, the Tung-Wa voluntarily and frequently recommends patients to try the Alice. That in itself is a triumph in a direction which we feel sure the Government would be glad to follow." The *China Mail* points out that the Government might find ample opportunities of doing good through the Alice Memorial Hospital and the Chinese College of Medicine. At present the *status* of the medical student who passes through these institutions is simply absurd. The course of study for a European degree takes five years, and the examinations are stiff ones, yet the duly qualified doctor is prohibited from practising, and is liable to fine or imprisonment if caught doing so. On the other hand, a Chinaman who, as the *China Mail* points out, may have failed to earn a living as a carrier or jinricksha-puller, has only to use incantations and frog toe-nails to pose as a doctor.

FROM THE SECRETARY OF THE WATCHERS' BAND.

IN view of the near approach of our New Year, which, as our members are doubtless aware, begins on April 1st, the Renewal Forms, Watchword Cards, and Lists of Missionaries are now being issued. The work at headquarters is at this time necessarily very heavy, but the pressure will be materially relieved, and the Branch Secretaries will be much helped, if every member will kindly see that his or her form is fully and properly filled and promptly returned.

o o o

THE new Watchword Card will, I think, meet with general approval, as both in design and execution it is very distinctly in advance of those previously issued. The watchword for the New Year is—"Thus saith the Lord, . . . Concerning the work of My hands, command ye Me!" What wondrous possibilities of power, and influence, and blessing are thus opened up! Shame on us if we neglect to avail ourselves of these, and slight so great and so gracious an offer.

o o o

STILL further improvements have been made in the List of Missionaries, which has been revised to date of issue. In order to bring the members of our world-wide Band into closer touch with each other, and to facilitate their united intercessions, I have prepared a time-chart, and have also given the time of day at each of the stations at which our missionaries are engaged corresponding with the hour of noon at London. It will accordingly be easy at any hour of the day to ascertain the corresponding time elsewhere, and Watchers far separated may thus be able to meet together at the Throne of Grace.

* * *

I HAVE the pleasure to report the issue of a TAMIL edition of the "Watchers' Band Manual," this being the second of our Foreign series. It is hoped that this helpful hand-book with its detailed information will do much to stimulate the missionary spirit in the hearts of our Tamil brethren in South India, to call forth their kind thoughts and loving sympathies for their fellow-converts in other mission-fields, and to link their prayers with ours in this great fellowship. It will interest many to know that the last work done by the able and much-esteemed native pastor, the Rev. Joseph John, whose death was referred to in the September CHRONICLE, was in connection with the translation of this manual.

* * *

ONE of our devoted Branch Secretaries, in intimating the desire of the members of her Branch to avail themselves of the advantages offered by our circulating library, says:—"I am so very glad about this new departure, as I think it will supply a real and long-felt need; in fact, when the first notice of this library appeared in the CHRONICLE, I had already begun to collect a little money towards starting a small one for our own Branch, as it was so difficult for some of our members to get at missionary books. But of course this larger scheme will give us access to many more books than we could have got in that way, and I hope it will be the means of rousing much interest."

* * *

THE large description cards which have been provided for suspending in church lobbies, schoolrooms, &c., have proved very useful in making known the Watchers' Band to many who would not otherwise have been aware of the existence of the organisation, and have thus been the means of bringing in many additions to our ranks. Many Branch Secretaries, however, do not appear to know of these, or have not availed themselves of this simple yet helpful agency. It is also necessary that, when these are adopted, attention should be given to placing them in suitable positions, and maintaining them in good condition. I shall be pleased to forward copies, post free, on application, stating the number that can be advantageously used.

JAMES E. LIDDIARD.

Digitized by Google

THE COLLEGE IN NEW GUINEA.

Vatorata, British New Guinea,
September 21st, 1895.

DEAR MR. COUSINS,—Here are two photographs that may interest the readers of the CHRONICLE. We had our missionary meeting last Wednesday, the first ever held here. This time last year this place was what the Australians call "bush." "Waste and vacant" is what the Government called it. It can no longer be called that, for thirteen houses are on it, but all the people who call it home belong to the Mission.

The photograph is of the choir at the missionary meeting. They had a banner which was quite a work of art, but as it was done with (washing) blue it hardly shows in the photo. The centre is "L.M.S., Vatorata, 1895," at the top is a dove, at the bottom an open New Guinea Testament, and a pretty border of flowers all round the banner.

The heap in the centre of the picture just under the banner was a very important part of our missionary meeting —it is the collection. It looks like stones. We have stones in New Guinea with gold in them, but our collection was not of stones. If you know what sweet yams are, called "taitu" here, you might mistake the heap for taitu. Every English boy and girl knows what indiarubber is. Our collection was a rubber collection. Some trees here, not the true indiarubber trees, have a juice which will make rubber, and for a month before the meeting the trees were being chopped and the juice collected and made into hard balls. We couldn't take up our collection in plates, it was too big and too heavy. The children especially distinguished themselves in getting big balls of rubber. Three little boys and three girls in the group got 30s. worth of rubber. Altogether it weighed 250 pounds. We expect to get 1s. 9d. a pound for it. Your readers must reckon how much money it will fetch. Two of the little boys in the group can do that sum quickly.

I photographed the group the day after the meeting. I was too busy while the meeting was being held. The boy under the tree by himself was turned out because he didn't belong to the choir, and because his clothes weren't good enough to be photographed; but he comes in, with his arms over his head, after all. The big man, next but one to the banner, is Harry, our outdoor overseer, and my right-hand man. He belongs to Niue (Savage Island), and ran away from his home about twenty-five years ago because his missionary set him a sum that he couldn't do, and he was ashamed, for he had been shown how to do it, and just then a ship came and he ran away because he couldn't do his sum. He has never been to Niue since, but, after wandering all over the world, he has settled down as the faithful helper of his old missionary. Next to him, with a little black beard, is the banner artist, Mohamed Allee, who comes all the way from Penang. He is a Christian, and has been educated on an Ame can man-of-war. He speaks and writes English perfectly, and can sketch and draw nicely. He has a history,

VATORATA COLLEGE, NEW GUINEA.

Digitized by Google

and so have most of the boys and girls in the group. Next to Allee, fourth from the banner, is my assistant teacher, Peau; his wife, on the other side, has a hat on, glorious in flowers. They come from Nui, in the Ellice Group. He is a graduate of Malua, in Samoa, and both he and his wife are good teachers and very popular with the boys and girls.

I had almost forgotten the money which was brought to the meeting, silver and gold—there are no pennies in New Guinea. The queen's head on the pieces of money is the image of the Queen of New Guinea, or this part of it, and the people are her loyal, loving subjects. The value of queen's heads in silver and gold was 5s. 9d. more than the rubber, so that the collection altogether came to £45 1s. 9d. —less than £50, but a very good amount for the first missionary meeting at Vatorata.—Yours sincerely,

W. G. LAWES.

CHOIR AND COLLECTION AT FIRST MISSIONARY MEETING, VATORATA, NEW GUINEA.

NOTICE TO MISSIONARIES.—Disappointment is sometimes felt at the non-appearance of the monthly copy of the *Review of Reviews*, generally sent by Mr. W. T. Stead; but it must be borne in mind that Mr. Stead is not able always to provide copies each month.

WALTHAMSTOW HALL, SEVENOAKS.

To the Editor of THE CHRONICLE.

DEAR SIR,—May I ask you to allow me to inform your readers, through the medium of your paper, of the changes which the Committee of the above Institution have been obliged to make, in consequence of the great loss they sustained last October in the sudden death of their valued Treasurer, S. R. Scott, Esq., and of the very serious illness of Miss Towne, who for many years has been their devoted and efficient Cash Secretary?

I have much pleasure in announcing that William Edwards, Esq., jun., of 14, Daleham Gardens, Fitzjohn's Avenue, N.W., has kindly accepted the Treasurership, and that the Committee have appointed Miss M. E. Rae, of 17, Christ Church Road, Crouch End, N., to undertake the duties of Cash Secretary, who will in future receive the subscriptions.

The Institution is urgently in need of funds, both for the General Account and for the proposed Sanatorium, which, owing to the death of Mr. Scott, has been necessarily interrupted.

Thanking you in anticipation, believe me, truly yours,

M. A. PYE-SMITH, Hon. Secretary.

January 30th, 1896.

Digitized by Google

LOUISA GRACE OWEN,
OF HANKOW AND CHUNG KING.

WHY should anything be written about the noble ones who fall in the conflict? They lived and died to the Lord and not to men, that they might please Him who chose them to be soldiers; and if they are but little known, even by their comrades, their record is on high. And yet for our own sakes it is well to remember them, that we may follow their faith, and that we may know what glorious companions await us when our own time comes. And so, although shrinking from what seems like an intrusion, I cannot refrain from writing a little about the brave soul who ascended to her Captain from Chung King in September.

There comes vividly before the mind the time and place when I first saw her. It was just three years ago; the place was Hankow; the occasion a gathering of all the missionaries in the neighbourhood who could come for a day of united prayer and conference. There had been a beautiful meeting, presided over by Griffith John, at our own room, called "The Rest," a place rich in sacred associations, and there followed little separate reunions at the houses of friends close at hand. Such gatherings have peculiar pathos, because there is a real consciousness that before the next some may have been called home. The powers of evil are very near, and the Lord is nearer still. Before many months had gone by, two who met there were murdered by a heathen mob. Miss Sugden (as Mrs. Owen then was) had come through about three miles of narrow Chinese streets, then more than usually filthy, because deep in half-melted snow. The Wesleyan Mission is far from the Foreign Concession, completely surrounded by crowded Chinese houses, which hem it in even from the river; and sometimes, during the times of riot, its revered leader, David Hill, had sent the ladies and children for refuge to our L.M.S. houses, once in the dead midnight. Foreign ladies are in danger of rudeness and insult in these streets, but one who knew Miss Sugden well tells of walking with her in them, and being amazed at the crowding round her of the women from all sides, as if she were a good angel, begging her to come into their houses and drink tea with them. Her hospital for women and children was a centre of healing and light for souls as well as bodies, and often she was carried long distances in her chair late at night to the houses of mandarins or other rich men, whose wives needed medical skill and Christian sympathy as much as the poor. Another beautiful glimpse we have of her stepping out of her chair at a sufferer's house, and being hailed with the glad cry: "The goddess of mercy has come!"

There was a touching scene at the river-side when, after eight years' work, she left Hankow, in February, 1893, for England. To ordinary Chinese, and especially to Chinese women, such a journey must be practically inconceivable, and we can partially understand their sorrowing as though they should see her face no more.

Her time in England was one of almost unceasing activity. After her marriage, and a short rest in the Vale of Llangollen, she got to work, and before returning to China she had spoken at three hundred meetings. Her old friends, the Wesleyans, and her new friends of the L.M.S. wanted her, and her remarkable grace and spiritual power made her visits times of blessing. But it was hard work; and then, as the time of furlough was drawing to its end, and her husband and she were looking forward to a return to old scenes, and their loved work in happy circumstances, they were asked to break it all off, and begin anew among strangers at a distance of five or six weeks from Hankow, at remote Chung King. The call was loyally responded to, but her letters show how great the trial was. "I have had so much good from God's hand," she wrote, "that I am trying to lose sight of that which is trying and hard to understand. So often have I sung,

> 'O'errule or *change* as seems Thee meet
> My every weak or good design,'

that when He does it I have no right to be surprised; and now I am living without any plans, just trying to find out what God's purpose is concerning me, and I can put my hands in His and look up into His face and say: 'Jesus, I *can trust* Thee.'"

She had a severe illness in the autumn of 1894, but recovered sufficiently to return to China in October of that year. The discomforts of a rather rough voyage were slight matters compared with what followed. "It was very hard getting to Wuchang and Hankow, and having to face the grief and disappointment which were very plainly expressed by our old friends. It almost unnerved us, and we felt we must push on, as prolonging our stay only meant prolonging the agony. However, we are trying to see God's hand in all this, and He has given us our lot we hope and believe, and we are day by day trying to do our duty humbly and faithfully in this sphere, which is certainly not a limited one.

"Our long boat journey was exceedingly uncomfortable to me, as I suffered from malaria most of the way. The water was still receding, and as we had to tie up against the horrible muddy banks every night by six o'clock till daylight next morning, we were exposed to the unhealthy emanations, which quickly affected me. The motion of the boat caused by the trackers, and the tremendous length of rope they often had out, gave me worse sickness than I ever had at sea. To crown all, on our third day, our cook, who had been strange from the time of our leaving Wuchang, became quite mad (at the sight of the first big rapid), and we had to send him back in charge of two men. After that, we had all our own work to do, and food comes in a crude state, &c., &c.; so my hands were full. Will mopped up the floor, got in water, and was general scullery-boy, and we had to do the best we could. Twenty-three days like that were quite enough, and we were thankful to get to Chung King

Digitized by Google

earlier than had been anticipated. I was made to rest at once, but managed to take the women's class two days after we got here, and began medical work in the second week.

"The house is purely native, and very rickety and unsafe. In Mr. Wilson's time it was not safe to take anything heavy upstairs, and since then the white ants have been busy in many places. There is a scheme going home to the Board though, and we hope permission will be given to enable us to make the place as healthy and habitable as possible. I shall have to begin cleaning as soon as I can, and the difficulty is to get helpers. Besides, I have not a great deal of time. Mondays, Thursdays, and Saturdays I see patients; Tuesdays and Wednesdays I have what I call a special class to train the Bible-women and two or three wives of members who are seeking baptism; Sunday afternoons is the Sunday-school, and I take the women. Then I occasionally go out into the street to see patients. I have had one very bad case; the poor woman would certainly have died. Cases like these make one thank God for the power He has given one to help them. You cannot tell how glad I am to be able to speak to these people and be understood—so different from the first time of coming out."

All these activities were within a month of arrival, and she was in very poor health: "Some days unequal to anything, just from sheer exhaustion from want of food which refuses to stay. Work is the best antidote, and I have received so much good at the Lord's hands that it is only right for me to have a taste of the bitter. How often do I think of those days at Keswick, and sing—

'On Thee my soul is resting—
Ah! this is rest indeed.'

"Oh dear! You may all be gathering on that lovely lake, and in its environs, and we here in this anything but inviting place far away; and yet I know you will not forget us, and we shall get the blessing your prayers bring down. What a comfort that God is everywhere, and that He knows and cares for each one of His children wherever they are, and does not let them go without their portion of meat in due season."

Last summer was unusually hot, often 102 degrees in her bedroom, and she suffered severely. Everything had to be done at home—baking, washing, sewing—with untrained and dirty helpers. Yet she wrote: "God helped me to get a girls' school together, and in a month I had fifteen in regular attendance." Mr. Owen had a sharp attack of cholera; then when he recovered, and things looked more hopeful, there came the terrible anti-foreign riots all over the province. At one time a boat was engaged as a refuge for the ladies of the L.M.S. and the Friends' Mission, if the worst should come. "But things got a bit quieter; my husband would not leave the property anyhow; I was unwilling to leave him, and had only consented because I saw he was worrying about me. There are to be two baptisms on Sunday, so the devil does not get it all his own way." Not long before her death she wrote: "Chung King is not considered a desirable place to live in, nor is it from one point of view, but as a centre of work it cannot be beaten. It is easier to win the love of the women than to deserve it, and the people all round about are very friendly. As I was getting into my chair at the hospital to go to a case the other day, a patriarchal-looking old gentleman came forward with such a friendly greeting that I went on my way feeling as if I had got a blessing. Do you wonder we are happy?"

There is not much to tell about her death. The end came after seven months' devoted work for Christ at Chung King, on September 11th, and as by loving hands her body was laid to rest in the little mission cemetery on the following day the words of prayer and hymns of praise ascended in both English and Chinese: "Sleep on beloved, sleep, and take thy rest."

Before leaving England she had written: "After breakfast this morning we went over Keswick texts and chapters. What a comfort that we can take the blessing away with us, and find Jesus as near to us as when we were there! Oh, what a place heaven will be, if we can meet and talk over all these things without any infirmities of the flesh and spirit—purified and sanctified souls, yet each retaining individuality! Sometimes I almost faint with longing to know what the future will be like, and yet it is sweeter to trust our Father, for He can unravel the problems of life, and make deepest mystery clear as daylight."

One shrinks from the thought of the great blank her death must have caused the bereaved husband, those little missionary settlements in Central China, like sheep in the midst of wolves, and, above, all the oppressed and suffering Chinese women. "Nevertheless, God that comforteth those that are cast down" will care for them, and we can think of her as being with Him, who "can unravel the problems of life, and make deepest mystery clear as daylight."

STEPHEN MASSEY.

THE members of the Chapel-in-the-Field, Norwich, set an example which we wish could be widely followed. Every year they hold a bazaar, not on behalf of their own church, but to aid foreign missions and to give support to a home mission church at Lakenham. The rule is to give two-thirds of the proceeds to foreign work and one-third to the home mission cause. This year, in connection with the bazaar, a Chinese exhibition has been held with the desire of "giving an optical demonstration of the hold which true Christianity is getting in China." Our Society lent for this purpose the beautiful Centenary scrolls which were sent to it by the Christians in China as an expression of gratitude and congratulation. These were greatly admired, and described in the local newspaper. The Mayor of Norwich (J. Moore, Esq.) opened the proceedings with a few genial and sympathetic words, in which he spoke of the noble work done by the London Missionary Society in the last hundred years and wished it every success in the future.

Digitized by Google

THE PRACTICAL SIDE OF GIRLS' EDUCATION.

AN Indian Christian medical lady graduate, in giving her hand, and with it her heart, to a Hindu previously converted to Christianity, forthwith divested herself of her old habits and customs and readily adopted the simple life of a Hindu wife, down to even herself cooking dainty vegetable dishes for her accepted lord. Such a violent metamorphosis, under the potent influence of matrimonial affection, has directed our thoughts in a singular channel; and the result of our researches is offered to our community with the best of intentions. At the same time we may take the precaution of warning our readers against any tendency to force such constructions upon our words that might have never crossed our minds. We yield to none in warmly advocating the continued enlightenment of our girls. The glory that has hitherto attended their rugged path can never fail to evoke but the sincerest admiration of the noble cause of female education. In this strain we may, with pardonable pride, point to the noble array of the girls of our own community, evincing developments to a degree that mark them as destined to play an important part in advancing our country. Who was the first Indian lady that graduated in arts? Miss Chandarmukhi Bose, a Christian. Who was the first Indian lady that graduated in medicine? Miss Mary Mitter, a Christian. Who was the first Indian lady that graduated in law? Miss Cornelia Sorabji, a Christian. Who was the first Indian lady that encompassed the wide, wide world, both old and new, in search of knowledge and means for the amelioration of the condition of millions of Indian widows? Pandita Ramabai, a Christian. Who are as yet the only Indian ladies whose verses have earned approbation of European critics? Miss Toru Dutt and Mrs. S. Sattianadhan, Christian ladies. Who have rendered signal help towards making an accomplished fact that eminently Christian movement for which millions of Indian females bless the honoured name of Lady Dufferin? The Indian Christian girls. Confining ourselves to our own United Provinces, we may well continue. Who was the first lady that graduated in M.A.? Miss S. Chuckerbutty, a Christian. Who was the lady that attained a position amongst M.A. candidates of the Allahabad University hitherto unsurpassed by any lady candidate? Miss Lilavati Raphael Singh, a Christian. Such is the galaxy of bright luminaries; and our earnest prayer is that they may rise from glory to glory, reflecting but the glory of the Heavenly Illuminator.—*Indian Christian Messenger.*

JIAGANJ MEDICAL MISSION.

LETTER FROM DR. E. LUCY NICHOLAS.

MY DEAR MR. THOMPSON,—I received your very kind, but very saddening, letter two mails ago, and I thank you very much for all the kindness and sympathy with which you tempered the disappointment your news caused. I don't think there is anything we more treasure out here than a personal word of encouragement or sym-

Digitized by Google

pathy from our Foreign Secretary, knowing how busy and overpressed you are always for time.

The news that the Board had decided to postpone the Jiaganj question came as a great blow—we had so greatly hoped to the contrary—and it was felt as a greater blow just at this time, because out here we have been getting a good many indications that the path was clearing. On reporting the progress of our local Centenary Fund and the other encouragements we have been cheered with lately to our Annual Committee, which met in Berhampur a week ago, we all felt as a Committee that the matter needed further consideration, and we unanimously resolved on the minute about Jiaganj which is being sent home this mail by our Committee secretary.

The encouraging facts are these:—That after long and often fruitless search we have found a piece of suitable and obtainable land for building in Jiaganj. The land is high-lying and very fairly open; it can be had on an unconditional building lease, and can be held permanently. We can have such amount as we require, and that for a small purchase sum and for a small yearly rental. It is situated well as regards the town, and is on the main road to the large villages around, and it lies on the protected side of the bund road, so that there is no fear of its being flooded at any time by the river, unless indeed the whole district, Berhampur included, were flooded.

Enough land can be purchased straight away at once, if we so wish, for the building of a dwelling-house, and a further piece could be taken on a present potter's lease until such time as the Mission dispensary were put up, and then a permanent building lease could be obtained.

Another feature of encouragement is that, without any seeking on our part, a wealthy Jain, of Azimganj, has offered to hand over to us unconditionally the possession of a native house in the bazaar, formerly used as a small Dufferin Hospital and Dispensary, together with all its medical appliances and stock of medicines. This dispensary has been unused ever since I came to India, now two years ago, and possession of it would be a very useful thing, as it would form a very suitable place for a bazaar dispensary, a thing much needed. This native house is in Jiaganj, though the present owner and hitherto supporter lives in Azimganj.

Our desire and unanimous wish is that the Directors may be enabled so to reconsider the whole question as to sanction the building of a dwelling-house on the piece of land referred to. Were a dwelling-house so provided, the native house now offered could be worked as a dispensary in the bazaar, and form the nucleus of much good afterwards. Then, when this should be accomplished and our local Centenary Fund should have grown to a larger sum, we could ask afterwards for sanction and help towards the building of a larger and more permanent dispensary, with accommodation for a limited number of patients, in the Mission compound.

Two things I should, perhaps, point out:—(1) The native house is altogether too small, too insanitary, and too unsuitable for my residence there, gladly though I would try it were it feasible. (2) It would be quite impossible to treat any people as in-patients in the little native house, situated as it is some distance from our proposed piece of land. But, though unfit for residence, it would not be unfit for work every morning or so; a few hours' work each day in such a house might not prove unsafe to health—certainly not more so than visiting in ordinary native zenanas—but residence there might be.

Medical work cannot go on long here without accommodation for a few in-patients proving a positive necessity; and, although I am always very careful not to overstep the limits you gave me, though I never have asked for a large *established hospital*, I do ask that a dispensary may be built on a suitable scale, and sanitarily arranged, and which shall accommodate a limited number of in-patients. I could not be supposed to be at work here and not feel the conviction of this need borne in upon me, and, if personal pleadings for help can have any avail, I urge forward this plea for help to my utmost. I must seem very importunate to you, and I shrink from making you face again a question upon which your wishes and your ability to grant have not coincided. Of course, I am in the Board's hands, and if, in the future, they resolve, not only to postpone, but abandon Jiaganj as a medical centre, I cannot but obey their wishes; but, with the Home Centenary Fund swelling now so nobly, with this small request for a present grant of Rs.11,000 (£600) for a dwelling-house which may become the centre of uncalculated good, I cannot but hope and hope that their redecision may be "Go forward," not "Abandon."

If the Directors do not sanction the Jiaganj movement, we shall be in a very awkward position with regard to those from whom we have asked gifts.

It is our great hope that the whole expenses of the building of a Mission dispensary (Rs.10,000 proposed) might be met by our local Centenary Fund, but I do not think or expect that this can be the case. All the same, I shall strive towards that end. At any rate, all we ask for now is sanction for the purchase of the piece of land, sanction of the plans for a dwelling-house (sent home with minute), and a grant of Rs.11,000 for the building of the same. Building is impossible until after the rains of this year, so the grant need not reach us till September or October, 1896; but we would ask for *sanction* of the sum and of the scheme as speedily as possible.

It is not possible to work Jiaganj from here. It is a long drive to Jiaganj (fourteen miles), and that journey twice a day in a country gari would not leave one much superfluous energy for the medical work. Unfortunately, this year the river is unusually low, and neither steamer nor our *Jessie* can ply between here and Jiaganj. But I would not consider exhaustion as an adverse factor were it possible to get in a good day's work; but, in this land of fierce heat and slow-moving garis, the plan seems unsuitable this year.—Believe me, dear Mr. Thompson, yours very sincerely,

EDITH LUCY NICHOLAS.

L.M.S., Gora Bazar, Dist. Murshidabad, Bengal,
January 12th, 1896.

Digitized by Google

THE LONDON MISSIONARY SOCIETY IN SOUTH AFRICA.

THE London Missionary Society sent out its first missionary to South Africa in 1798. He was Dr. John Vanderkemp, a missionary hero, of remarkable character and gifts, and with an extraordinary history. He was a prosperous physician in Holland, with little religious belief, when he was upset in a boat, and his wife and only child who were with him were drowned. He became changed and found new life in Christ, and determined to go forth as a missionary to the Kaffirs. After a year and a half of great hardships and difficulty, he was compelled to abandon the Kaffir work, and he joined two newly arrived missionaries from England in a mission to the Hottentots. The Boers held the natives in utter contempt, and robbed and oppressed them. He took their part and reported their sufferings to the Governor, and often had their grievances redressed. The village of Graaff-Reinet, where he resided, was on occasions surrounded by the Boers, who repeatedly endeavoured to shoot Vanderkemp, but in vain. In 1803 he established a missionary institution in a position, bare and barren, assigned him by the Dutch Governor, which he named Bethelsdorp. This institution became a great centre of influence. He was much persecuted, but his influence continued to increase, and numbers of the Hottentots became Christianised. The Society began another mission to the Bushmen, who were of the very lowest of the human race in character and habits. They instituted a mission also to the north of the Orange River, which, flowing from east to west of South Africa, forms a natural boundary line for its southern portion. This was then known as the home of the wild marauder Africaner, who was the terror of South Africans. Two London missionaries penetrated into this region in 1806. Africaner had been cruelly treated by the Boers, and had retreated north, vowing vengeance. There he proclaimed war against the white invaders. His name spread panic everywhere, and a price was set on his head. A mission was sent to his kraal, but had to be abandoned.

It was here that there appeared on the scene another of this Society's wonderful missionaries, Robert Moffat. He set out, on arrival in Africa, for Africaner's kraal. The farmers tried to frighten him by telling him that Africaner would set him up as a mark for his boys to shoot at, that he would make a drum of his skin and drinking cup of his skull. Stopping his journey at the house of a farmer, he asked that the Hottentot servants might be gathered in to evening prayer. The farmer contemptuously told his sons to go and call the baboons and the dogs! Moffat took the Bible and read the verses where the woman says to our Lord: "Even the dogs eat the crumbs that fall from their master's table." The shot told. The farmer stopped him and ordered the servants to be called in. "Young man," he said afterwards, "you took a hard hammer and you have broken a hard head." At first Moffat was coldly received by Africaner, but was soon cheered. The chief began to give signs of an utter change of life. He became intensely interested in the Bible, as well as in all forms of Christian work. He used to take charge of the school, and watch most affectionately the progress of the children. All night he loved to sit up and talk with Moffat about the truths of the Bible. He would greatly mourn the deeds of the former life. During an illness he nursed Moffat with utmost tenderness. Moffat got him in 1818 to go with him to Cape Town, in disguise as a servant, though there was still a price upon his head. He introduced him to the Governor, who was greatly astonished to see the man whom he had regarded as the prime rebel against the Colony, but received him most cordially; his appreciation of missionary work was evidently greatly raised. Africaner died in 1823. When he felt death approaching, he gathered his people together and exhorted them to remember that they were no longer savages, but Christians and men of peace. He testified to his own love of God, and that He had done much for him of which he was totally unworthy. Here is a man changed from a wild savage to an advanced Christian—his death testifying to his faith.

Dr. Philip, who was Superintendent of the London Missionary Society's missions in South Africa, urged the missionaries at Bethelsdorp to develop Dr. Vanderkemp's work. From being a place of no value, it became flourishing, and in 1823 was paying more than £300 a year in taxes to the Governor, and buying every year £5,000 worth of British goods. The people so despised became honest, truthful, sober, and industrious, and zealous for the worship of God.

Dr. Moffat, who went with his newly married wife to Bechuanaland, had a hard soil to work, and encountered many perils. The tribes were in a state of continual war. Wife murder was horribly common; wounded and sick persons were often exposed in situations where the wild beasts might devour them. At last, in 1829, when they had been eight years at the station, a wonderful change took place. The people began to throng to the services. A large new church was built. Moffat extended his labours and paid his well-known visits to Moselekatze, the Matabele king. He returned to England for a time, where, among many other results of his visit, he found David Livingstone. Livingstone, then a young medical man in training for missionary work, came to ask him whether he thought Africa was a likely sphere for a medical missionary. Strangely enough, Moffat's answer was almost prophetic: "Yes, if you won't go to an old station, but push on to the vast unoccupied district of the north, where, on a clear morning, I have seen the smoke of a thousand villages, and no missionary has ever been." When Livingstone went out he was struck with the success of the mission work. "The missionaries' statements," he wrote, "as to their success are

Digitized by Google

far within the mark." He was especially surprised at the progress made by the Hottentots. He settled north of the Kuruman, among the Bakwains and other tribes. His ideas began to enlarge: "If we wait till we run no risk, the Gospel will never be introduced into the interior." In 1843 he began his forward movement, taking up his position among the Bakatlas. In 1846 he and his wife went further north to Chonuana. Here he became the means of the conversion of the chief, Sechele. His first great exploration journey took place in 1849, and resulted in the discovery of Lake Ngami. In 1851 he discovered the Zambesi. Of his further journeyings we need not speak; but his name will be recorded in all ages as the greatest of African explorers, and his whole exploration was carried on to the last under the intense desire to open up Africa to the Gospel of Christ. It is remarkable that two agents of the same Society should have been such explorers of two very different regions of the world, the South Seas and Central Africa, and both—far above all else—for the sake of Christ and His Gospel. The London Missionary Society had a Makalolo Mission, which ceased to be possible by the destruction of the people, and a Matabele Mission, which was very barren of result, but may now become fruitful among those who have returned. They have a remarkable mission among the Bamangwato, with their Christian chief, Khama. In the centre of his capital, Palapye, is a Christian church that cost £3,000. Khama has also reclaimed a race of savages, the Balakaharis, a wandering tribe, who throve miserably on the scant sustenance of the Kalahari desert, but whom he settled in a suitable land. Khama unhesitatingly ascribes his position to-day "to the influence of Christ's Gospel, brought to him by the agents of the London Missionary Society."

The missions in South Africa are independent of the Society, but in the 1891 census 70,000 natives were registered as Congregationalists, the great bulk of whom are the result of the missions of the London Missionary Society. In the stations north of the Colony, for which the Society is still directly responsible, a great work is going on.—*The Christian Express.*

"WHICH HOUSE," the New Year's number of *Regions Beyond*, is a very striking and unique production. As a missionary study, it is a convincing appeal, both to eye and heart, by its telling illustrations and diagrams and pathetic story. It also contains an account of the East London Institute for Home and Foreign Missions, with portraits of Dr. and Mrs. Grattan Guinness, and of the Cliff College Training Institute, in Derbyshire, which Mr. and Mrs. Hallowes, our true L.M.S. friends, are now actively superintending.

"Let not England forget her precedence of teaching other nations how to live."—JOHN MILTON.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

THE NEW HOSPITAL AT CHIANG-CHIU.

NOT being able to return to Hui-An just yet, Miss Miller has spent a few days at Chiang-Chiu, renewing old acquaintanceships. She was much struck by the cleanliness and order prevailing in the beautiful new hospital. "While looking round," Miss Miller says, "I was interested to see, hanging in the nice chapel, the gay tablet which was presented last month to the hospital by a grateful patient, the Tao-tai, who is the highest official in Chiang-Chiu. He, his son, and secretary, have all been healed by Dr. Fahmy, and even the Tao-tai's personal physician is a frequent visitor, to obtain relief for his own sufferings. I am told the bringing and hanging up of the tablet was quite an occasion, it being carried through the streets in all its many-coloured splendour, accompanied by musicians, and followed by the secretary of the mandarin, in the grand official chair; and, as the carpenters raised the tablet to its position, fixing it there firmly, bursts of music showed the festive nature of the occasion. The large characters in the centre, gold letters on a red ground, sprinkled with mother-of-pearl, mean: 'His hand touches, the disease disappears; like trees, in autumn dry and withered, in spring time become again luxuriant.' The characters to the right signify the tablet is presented to the famous English doctor, the venerated Ahmed Fahmy, while those on the left are more difficult to explain, meaning: 'The peacock-feathered, second-ranked (diamond), button-capped governor of soldiers and men in Fokien, Teng-chow, Chiang-chiu, Leng-na, your stupid little brother Lou Tok-Hoon bows his head to the ground and writes these words.' The margin of the tablet is green, blue, and red, with gilt ornamentations, while above are arranged red silk and artificial flowers, the under supports being quite amazing in their Chinese art. Last week the donor himself, accompanied by another mandarin, went in state to inspect the hospital, and expressed himself much delighted with all he saw, especially with a flea under the microscope."

Digitized by Google

A CHINESE CHRISTIAN.

"I HAVE not had an unhappy day for fourteen years," was the declaration of a native Christian. At first he was so poor that he had but three meals of rice left. In this distress he became acquainted with Christians. They treated him kindly, and, with the homely hospitality of the country, invited him to stay with them a few days. His mind opened to the truth as flowers to the sun. He determined to cast in his lot with the people of God. This was the signal for persecution. Those who had now and then given him work in their fields scorned and forsook him, so he took to collecting and selling firewood. But purchasers were lacking! So he piled up his wood in stacks, and waited on his new Master. It happened that wood became scarce, and went up in price. Now came his opportunity, and he made money. His life has not been without trial. He has known sickness, and friends offered him medicine. He declared that to him there was healing in prayer. The spiritual faculty seems greatly developed in him. God is to him a source of immeasurable joy for all the needs of life. To see him is a treat. To hear him speak of God shows a depth of filial devotion. It is something in a country like this—the scene of unparalleled friction, care, and falseness—to see that a man stayed on God is kept in perfect peace. He closed one of his testimonies by declaring his joy for fourteen years. J. SADLER.

YUN MUNG.

MR. W. G. TERRELL, of Hiau Kan, writes that there are very decided grounds for encouragement respecting the work in Yun Mung. Mr. Wang, the evangelist, is doing a steady, solid work, and the church membership has more than doubled during the past year. When Mr. Terrell went there in October he found that the new converts at Ch'in Si Kia Wan village were very anxious for him to pay them a visit. "I went," says Mr. Terrell, "and found that they had not only prepared a feast for us, but had invited friends and relatives from a distance to hear the Gospel. We spent a very profitable afternoon there on the Saturday, and next day in the city baptized four more of their members, leaving others still on probation. Work is springing up there in various directions. One of the gentry of the place came here (Hiau Kan) to pay me a visit the other day. He is a scholar, and evidently a seeker after truth, as he bought copies of the Old and New Testaments, which he wishes to read, to find out, as he says, 'whence all this doctrine comes that we preach.'" Mr. Terrell has been able to engage an additional evangelist, whose expenses are to be met by the Scottish Bible Society. He has chosen a convert named Teng Ho Soh, who was baptized two years ago at Wei Kia Wan, and who is "all on fire for the Gospel," very gentle, yet very earnest.

INDIA.

A CONVERT OF GREAT PROMISE.

ON the last Sunday but one in the old year the Rev. A. Sims, of Berhampur, had the joy of baptizing Babu Lakkhi Prasad Chowdhury, a young Hindu of sterling character and great promise. "We are," says Mr. Sims, "full of joy at his conversion, and have the hope and faith that he will prove a good soldier of Christ. We are sometimes apt to be over discouraged at the result of our work, but we thankfully call to mind at this time that this is the ninth baptism here this year from Hinduism or Mohammedanism. That is something to praise God for." In an address at his baptism, Lakkhi Babu made the following striking confession:—"For many years I have been fighting against Christ's religion and Christ's followers. At one time I believed my opposition would triumph, but Christ has proved himself stronger than my strength. His everlasting love has quite destroyed my old self and conquered my heart. To-day, in this holy church, before you all, I offer my life at the feet of the Lord. Looking back upon my past life at this time, I recognise that God has influenced me chiefly through three persons. First of all, through the Rev. S. J. Hill, now in heaven. Secondly, I am greatly indebted for much good advice and right guidance of my after life to the Rev. Kali Prasanna Mukerjee. Him I look up to as my father in spiritual things. Lastly, I owe much to Mr. and Mrs. Sims. When Mr. Sims was at Bhagwangola I was then his pundit, professedly a Brahmo, with many deep-rooted prejudices against Christianity. Mr. Sims and I had many serious talks together on religious subjects, which were helpful in dispersing my doubts. Mrs. Sims, as she has told me, never ceased to pray for my conversion, and her prayers have now been heard. . . . And now, to-day, I gladly take this final step, and declare I am a servant of Christ, declare that my heart to-day enjoys a peace and comfort never known before. Only converts know how hard it is to leave their relatives and all the associations of the old society. To-day, on account of the wretched customs of Hindu society, I have to sever myself altogether from my old father, who regards me with such affection. May He who to-day grants me such peace be also near to console his troubled heart! May He cause him to understand that I do no wrong by confessing Christ as my Saviour! Finally, I beg for the prayers of this church, that I may remain faithful to the Lord and may spend my life in His service."

THE COMMUNISM OF CHRISTIANITY.

THE Rev. G. M. Bulloch writes from Almora:—"We closed the year 1895 with an interesting baptismal service: seventeen candidates were baptized. Five were sweepers, three from the Brahman caste, seven from the Rajput caste, and two from the low caste. They were all baptized at the same service, and stood up together in making their profession of faith in Christ—a

Digitized by Google

striking illustration of the communism of Christianity. The sweepers all belonged to one family. The father had long been in the service of the late Mr. Budden, from some member or other of whose family he and his wives (for he had more than one wife) and the children had received much instruction. On the death of Mr. Budden the whole family moved off from us to live on some land they possessed a little way out of Almora, and there seemed then little hope of their ever joining the Christian community. But, to our great joy, some little time ago the father of his own accord came to us much broken down in spirit, and expressing his great sorrow at having resisted so long the guidings of his conscience, and begging that he and all his family be baptized, and arranging for the putting away and support of the second wife. Not only had he received the instruction in Mr. Budden's home, but his own old mother, who died several years ago, was a good Christian. As long as she lived, and even for some years after she died, the son could not be induced to make a profession of faith in Christ; but now he rejoices in the efficacy of his old mother's prayers, as well as those of others. These baptisms make forty-nine which have taken place in connection with our work in Almora during 1895, and of these only two were children of Christian parentage. To us it is a matter for great thankfulness that so many have joined our ranks from the non-Christian community. It is the largest number we have had during any one year since the commencement of the Mission."

OPENING OF THE CASTE GIRLS' SCHOOL AT TRIPATUR.

THE new building for the Caste Girls' School at Tripatur has been opened. It includes two spacious halls, 38 feet long by 16 and 14 feet respectively, joined by a covered way. Mr. Ghose, the head assistant collector, presided. The Rev. C. G. Marshall stated that the old school was opened in 1864 by the late Mrs. Phillips with a few girls, and this new building has been erected partly in memory of the founder. During the succeeding years there has been a steady increase, the rolls now showing seventy-nine girls. More than one thousand girls had been educated in the school. Mr. A. G. Nicholson, of Coonoor, had generously contributed Rs.506, the Directors had made a grant of Rs.500, and, together with the promised Government grant, only Rs.200 was needed to complete the sum expended. Mrs. A. G. Nicholson's excellent address was read by Mr. Marshall, at the close of which she declared the building open. The head master read the report of the last examination, held in March, showing that in four classes more than 75 per cent., and in one class cent. per cent., of the girls had passed. To these successful candidates Mrs. Nicholson distributed the prizes specially sent by the C.E. Society, Glenelg, Australia. The Chairman spoke ably on the subject of female education. He strongly urged the gentlemen of Tripatur to take advantage of the education thus offered to them, and spoke from personal experience of the education given, and the care over the pupils exercised by the missionaries. On the following Monday ten new girls requested admittance. Mr. Marshall remarks that they were not allowed to take up their abode in the chief street of the town without opposition. A rival school was opened, and still exists, but has done the Mission School very little harm. The latest move has been the circulation of a "delicious" Tamil tract, entitled "May Our Girls Read in Mission Schools?" which is an indication that the Mission is making its presence felt.

MADAGASCAR.

AMBOHIMANGA OPENED TO FOREIGNERS.

A FEW days after the fall of Antananarivo, the Rev. J. Peill determined to return to his station, and sent on some of his goods before him, in order to assure the people that danger was passed. As he reached the main entrance to Ambohimanga he found all the chief men of the town congregated at the gate to welcome him. After a long talk they invited him to go up into the town, which had hitherto been closed to foreigners by treaty; but Mr. Peill felt that he could not be the first to take this advantage of their defeat, and so he told them he should wait till after the arrival of the French. Subsequently he commenced to visit the town, and Mrs. Peill was, we believe, the first European lady to enter it. On Christmas Day a united service was held in a large open place in the centre of the town. There, under the spreading amontana trees, the members of seven churches assembled for worship, and Mr. Peill preached from the word, "Emmanuel—with us is God." It was a striking scene. It was thought by the more ignorant of the people that the entry into Ambohimanga—the sacred city that had been for so many years carefully guarded from "pollution" by Europeans—would be avenged by the offended ancestors or by the idols.

A POPULAR BIBLE-CLASS.

MISS AMY BROCKWAY, of Ambositra, has been greatly encouraged by the attendance of women at her Bible-class, eighty being not at all an uncommon number, while on some occasions there have been over one hundred. This has been owing in great part to the diligence of the best women in enticing their companions to come. Last year a monthly collection was instituted, or, rather, once a month a box is hung in a quiet corner near the door, and into this anyone who likes can drop money, while those who do not are not noticed. It is done in this quiet way, "in case," as the women have expressed it, "those who had no money to give should be ashamed to come without, and so stay away from class." With this money a lamba, or Testament, is bought for a poor girl, and food is provided for girls who come up from the country to attend the six-monthly meetings, &c.

Digitized by Google

NEW GUINEA.

LAUNCH OF THE "OLIVE BRANCH."

THE ceremony of christening the new Mission schooner, the *Olive Branch*, which has been built for use in the Western Branch of the New Guinea Mission, took place in the yard of Messrs Lane and Brown, at Totara, Auckland, on the morning of January 2nd. About two hundred people assembled to witness the launch, and the greatest possible interest was taken in the proceedings. The service opened by the singing of a dedication hymn, specially composed for the occasion, and the reading of Scripture passages. Then followed an address by the Rev. F. W. Walker, giving an account of his share in the vessel, and saying that all the cost of the vessel above the £600 granted by the Society had been borne by himself. The dedication prayer was offered by the Rev. F. Warner, after which Mrs. Warner addressed the gathering. She said it was feebly expressing what she felt in stating the great pleasure she experienced in taking an important part in that beautiful service, and would account it an event of her life. The subject of missionaries and missionary labour had always a warm corner in her heart. Her heart's desire was that the noble vessel might long be spared to carry on the great work of the evangelisation of these islands of the sea. The twentieth century seemed likely to be known to coming generations as the missionary century. The mantles of such men as John Williams, Moffat, and Livingstone had not been worn out, but were enrobing noble souls to-day, and they had reason to thank God for the mission outlook of the present. The vessel was rightly named the *Olive Branch*. Might it bring peace to every shore where it touched! The name of their friend, Mr. Walker, would ever be associated with that vessel, as also of those who were her builders, for the thoroughness with which she was built. Soon the good vessel would be sailing away on her great mission, and they might never see her more; but they would ever remember those who were going in her, and whom they had learned to love. At the close of the address Mrs. Warner sent the bottle of water against the vessel's bow, at the same time naming her the *Olive Branch*. By the kindness of Captain Farquhar, the *Clansman* was detained an hour to let friends go on board and return to Auckland yesterday. The *Olive Branch* is a model missionary ship in every way. Her finishing throughout has been under the direction of Mr. Walker, who has spared no pains or private money in making the ship complete. The lifeboat is a present from the friends at Tame Tame, and is costing about £35. Great credit is due to Messrs. Lane and Brown for the thoroughness of the work, and the liberality shown by them in the building of the boat.—*Auckland Herald*.

PERSONAL NOTES.

CHINA.—The Rev. D. S. Murray is very hopeful on account of the formation of a Y.M.C.A. for English-speaking Chinese at Tientsin, which more than seventy young men have joined. These young men are all students at Government colleges, and represent "New China"; hence the importance of getting them under Christian influence. There are now over three hundred such young men in Tientsin. In Peking, a Reform Club has been started, and over fifty Hanlin graduates (the highest degree in the Empire) have joined it, and have started a newspaper on Reform lines. "There is hope for old China yet."

INDIA.—The Rev. W. B. Phillips is delighted to find himself back at Berhampur, where fifteen years of his missionary service was spent, it having been decided that he and Mrs. Phillips are once more to resume work among its million and a quarter of people. "To one," he writes, "who started work here twenty years ago with a total English staff of two, the present staff is most exhilarating. Then there is the largely increased and excellent band of Indian brethren and sisters. But what cheers my heart even more than these is the band of young men converts, nine of whom have been brought to Christ during the past year. I have just been greeting them in the gathering of the Christian Endeavour Society, held every Saturday evening in Mr. Sims' house. Their happy faces testify to the blessing they have found in Christ Jesus."—The Centenary contributions from the Berhampur district have reached a total of Rs.1,770. Leaving out the creditable offering of the native church (Rs.89 10 0), about half of the gifts have come from the small English community in the district, and the other half from Hindus and Mohammedans. —The exhibits sent in by the L.M.S. Christian community at Almora to the Exhibition of Indian Christian Industry and Art, held at Cawnpore on the 27th and 28th December, secured a first prize, a third prize, and a commendation. Our native Christians at Mirzapur secured a third prize and two commendations. The prizes and commendations were for different kinds of fancy needlework and lace. The exhibition has been highly spoken of. It is the first of the kind that has been held in North India, and is likely to do much in bringing the Christian community to the front in those parts.

AFRICA.—The Rev. A. J. Wookey reports the baptism, at Kgwebe, of the student Radichoma and an infant, being the first baptisms at the new station in the Lake Ngami Mission.

SOUTH SEAS.—Mrs. Goward, who, with the Rev. W. E. Goward, has been overtaxed by the sole charge of the work at Apia, has been compelled to seek a change at Auckland.

Digitized by Google

UNLIKE our own Society, which has men and women waiting to be sent out to the mission-field, the U.P. Foreign Missionary Society are pleading for fresh recruits for their Old Calabar Mission. Six missionaries are sailing for that place early in March, but two trained nurses, one or two ordained men, and printer and tailor foremen are needed at once in addition.

THE first English women missionaries to Uganda, who are in Bishop Tucker's party, have arrived there after a journey of eighty-one days from Frere Town. The native women were full of joy at the arrival of these ladies, and gave them an enthusiastic welcome.

IN 1894 there were in all 1,977 missionaries in China—869 men, 562 married women, and 546 single women. The China Inland Mission has 593 of these, which is a larger number than has any other Society.—*The Church at Home and Abroad.*

DURING the past year 1,775 new Sunday-schools were started in India, and 66,000 new scholars brought in.—*Regions Beyond.*

ON January 8th, Bishop Kestell-Cornish, of Madagascar, returned to his diocese, having only been in England since November 20th, so as to be at the head of the Mission at this critical time for its guidance and encouragement. There will, no doubt, be many matters of practical importance which his lordship will find it well to put on a sure footing now that the French occupation is accomplished. Among these may be the legal security of Mission buildings and the recognition of the system of education in the missions. The Bishop, who was consecrated in 1874, resigns his see at Michaelmas next.—*The Mission Field (S.P.G.).*

ON the 3rd of October, 1895, there was celebrated the semi-jubilee of the Established Church Mission at Darjeeling. This Mission has been one of the most successful which that Church has established. It was founded in 1870 by the Rev. William Macfarlane. For four years the missionaries laboured without any fruit, but at last the blessing came, and in 1880 there were 130 Christians scattered over the district. To-day the number of converts is nearly 2,300. Last year there were more baptisms than there were Christians in 1880. The staff, besides the Europeans, consists of 32 catechists a achers.—*Free Church Monthly.*

AMID the wars and rumours of wars of the past month, used by God to open up the world to the light and liberty which the Gospel brings, did our readers note these two telegrams from Sir H. H. Johnston, following up the work of the Universities Mission in the south-east, and of the Livingstonia Mission in the north-west of Lake Nyasa?—

"November 11th, 1895 (by cable from Mozambique, January 8th, 1896).—The British expedition, composed of Sikh soldiers and native-trained troops, led against the slave-trading chief, Zarafi, by Major C. A. Edwards, gained a complete victory for the British force, with the loss of only one Sikh killed and several wounded. Zarafi, after the fall of Maknjira, became the principal slave-raiding chief on the south-east borders of the Central Africa Protectorate, and has continually made war against the British for the past four years. He defeated the British in 1892, and captured a cannon. The cannon has now been recovered. A large number of slaves were found and released."

"Karonga, December 6th, 1895.—Operations against North Nyasa Arabs, beginning December 1st, completely successful after two and a half days' fighting. All stockades taken and destroyed, four Arabs killed, two taken prisoners, and Mlozi captured, tried, and executed, December 4th. Arab loss in and around Mlozi's stockade, 210 men. Casualties: Lieutenant Guy de Herries Smith, 45th Sikhs, severely wounded; Sepoy Jaimed Singh, killed; three Atonga soldiers killed; six Sikhs and four Atongas severely wounded. Five hundred and sixty-nine slaves released; many prisoners taken. General specially commends services of Major C. A. Edwards. Lieutenant G. de H. Smith, who is badly wounded, but recovering, was first man to enter Mlozi's stockade."

Karonga is our mission station, the port for the Stevenson Road to Tanganyika, where Dr. Kerr-Cross still does medical and surgical missionary work, which he reports by last mail. Here Mr. Fred. M. Moir was wounded and his brother did good service, and here the late lamented Mr. Monteith Fotheringham held the position for Christianity till Captain Lugard arrived. On the return this year of Dr. Kerr-Cross, who has resigned, this important town will be held by his medical successor.—*Free Church Monthly.*

THE WEEKLY MISSIONARY PRAYER MEETING.

AS many of the readers of the CHRONICLE reside in and about London, permit me to urge upon them the duty and privilege of attending the prayer-meeting, held at the Mission House every Thursday, at four o'clock. I do so because the attendance at present is sparse and irregular—a few only seem to regard it as a fixed engagement. Of course, there are many claims upon the time of all earnest workers; the Watchers' Band has also its stated seasons for secret prayer; in addition to this there are Board and Committee meetings which have to be attended; but it should be remembered that the meeting in question is the

Digitized by Google

only one specially set apart for devotion. It was begun in connection with the Forward Movement and in anticipation of the Centenary; but now that these are facts there is all the more need for earnest and united prayer. I urge, therefore, that such a meeting should be well attended: (1) to help our secretaries in their arduous work, who, without the sympathy of their brethren, must be isolated indeed; (2) to cheer our devoted missionaries just returned from their stations, who are apt to be chilled by the paucity of attendance; (3) to sustain those who are bearing the burden and heat of the day in the harvest-field, and who look to us to uphold them at the Throne of Grace; (4) to seek Divine help for the Society itself, without which all organisation is vain. I solemnly believe that our weakest point is the prayer meeting, and that were the earnest friends of the Society to meet together weekly for prayer it would secure blessings such as have not been enjoyed before, create a spiritual warmth at the centre of the work which would be felt at the remotest circumference, and bring a return of tribute to the treasury of which the past is only a moiety.

As a practical suggestion, will some of the London pastors try to come occasionally, and announce it to their people? Might not the churches send a representative each week, thus keeping them constantly in touch with the Society's work? Will friends who receive missionary intelligence direct from the field bring it with them, that it may supply fresh material for prayer and praise?

In conclusion, i is only as a warm friend of the Society, and a Director of nearly fifty years' standing, that I take the liberty of penning these lines. ROBERT BALGARNIE.

ECHOES FROM THE HOME CHURCHES.

AN interesting event took place, at the Redland Park Hall, on the evening of Wednesday, January 15th last, a meeting being held to take farewell of the Rev. Edwin Lloyd, of the London Missionary Society, who acted as principal interpreter for the three African Chiefs during their recent visit to England, and who is now returning per s.s. *Norham Castle* to the territory of Chief Bathoen in Bechuanaland.

The public meeting in the Hall, at which the Rev. Urijah R. Thomas presided, was preceded by a reception in the Church Parlour by invitation of the Redland Park Missionary Council, in order to give its members an opportunity of meeting Mr. Lloyd.

The work of the Rev. E. Lloyd, who has spent the past ten years in South Africa, first in the county of Chief Khama and subsequently in that of Chief Bathoen, is of special interest to Redland Park Church, owing to the fact that he was, when living at Bristol, a member of the church.

Mr. G. H. Wicks gave an account of pioneer missionary work in Bechuanaland, and the manners, customs, and superstitions of the people, illustrated by a number of limelight lantern views.

The Rev. U. R. Thomas, in the name of the meeting and friends at Redland Park Church, made a presentation to Mr. Lloyd of a powerful optical lantern and accessories, together with a screen and stand, also about one hundred lantern slides. The slides illustrated various Old and New Testament stories, scenes in the Holy Land, also a number of Sechuana hymns, passages of Scripture, and salutations, these latter having been prepared and given by Mr. Arthur Button, of Clevedon.

Mr. Lloyd suitably and feelingly responded, and stated that the lantern and slides would be of great service to him in his religious work among the Bechuanas, about whom he spoke, giving many interesting personal reminiscences.

The Revs. J. H. Haile (Madagascar) and T. Anthony also took part in the meeting.

ANNOUNCEMENTS.

DEPARTURES.

DR. GILLISON, returning to HANKOW, China, embarked at Southampton, per North German Lloyd steamer *Preussen*, for SHANGHAI, February 3rd.

The REV. E. LLOYD, MRS. LLOYD, and four children, returning to KANYE, BECHUANALAND, and MR. G. J. WILKERSON, proceeding to MATABELELAND, South Africa, embarked at Southampton, per steamer *Norham Castle*, February 8th.

MISS MEACHEN, returning to ALMORA, North India, embarked at Marseilles, per steamer *Caledonia*, for BOMBAY, February 13th.

The REV. W. MUIRHEAD, D.D., and MRS. MUIRHEAD, returning to SHANGHAI, China, embarked, per steamer *Himalaya*, February 14th.

ARRIVALS IN ENGLAND.

DR. R. J. ASHTON, MRS. ASHTON, and child, from KACHHWA, and MISS A. WAITT, from MIRZAPUR, North India, per steamer *Caledonia*, at Marseilles, February 8th.

BIRTH.

MURRAY.—December 12th, at Tientsin, North China, the wife of the Rev. D. S. Murray, of a son (Fred Roberts).

VALEDICTORY SERVICE.

A meeting was held in Finsbury Park Congregational Church on Wednesday, February 5th, to bid farewell to MR. G. J. WILKERSON, who was about to proceed to SOUTH AFRICA, to join the Matabele Mission as an artisan assistant missionary. The Rev. Llewellyn H. Parsons presided. The Rev. R. Wardlaw Thompson spoke of the past and present position of mission work in Matabeleland. The Chairman introduced Mr. Wilkerson, who in turn addressed the meeting. Mr. Roger Jones spoke on behalf of the Missionary Pence Association, which has undertaken to support Mr. Wilkerson. The Chairman then addressed a few parting words to Mr. Wilkerson, and, in the name of friends in the church and Sunday-school, presented him with a handsome Bible. The meeting was well attended.

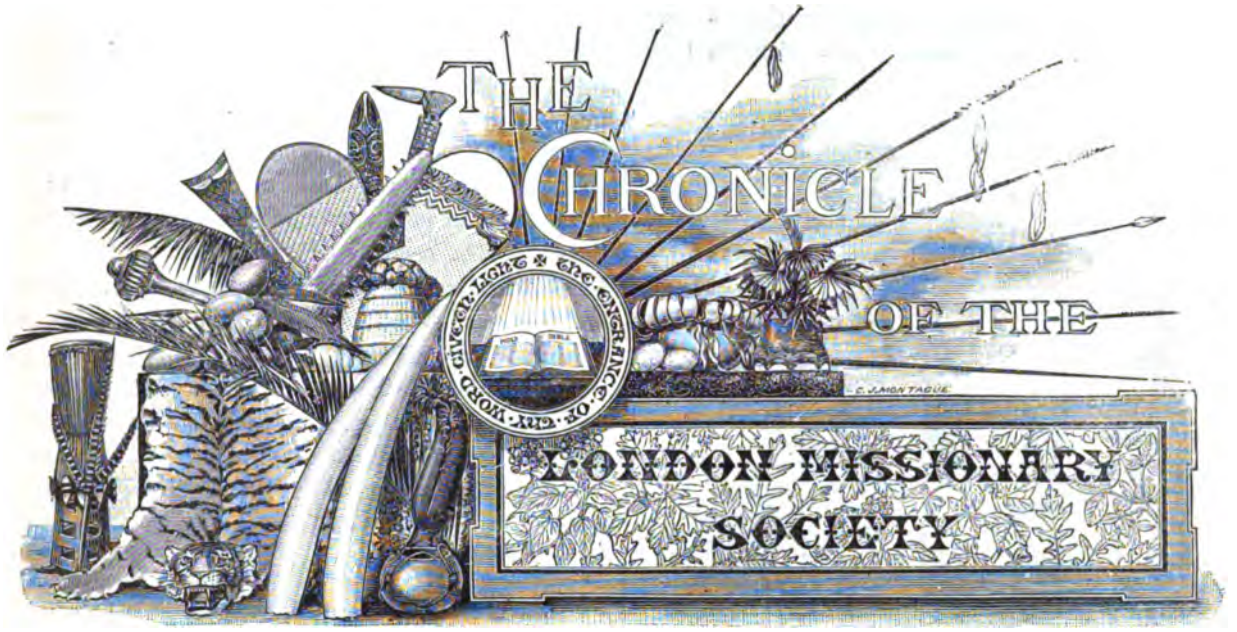
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

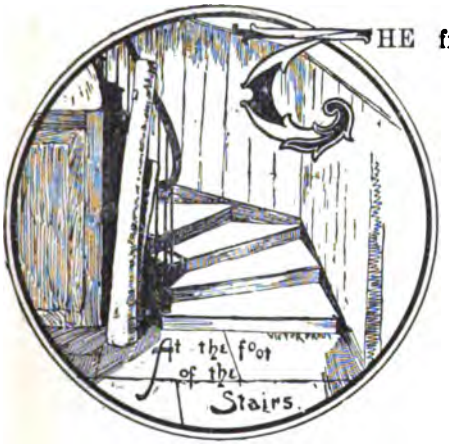
Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 52.—New Series.] APRIL, 1896. [Price One Penny.

A MEMORABLE ROOM.*



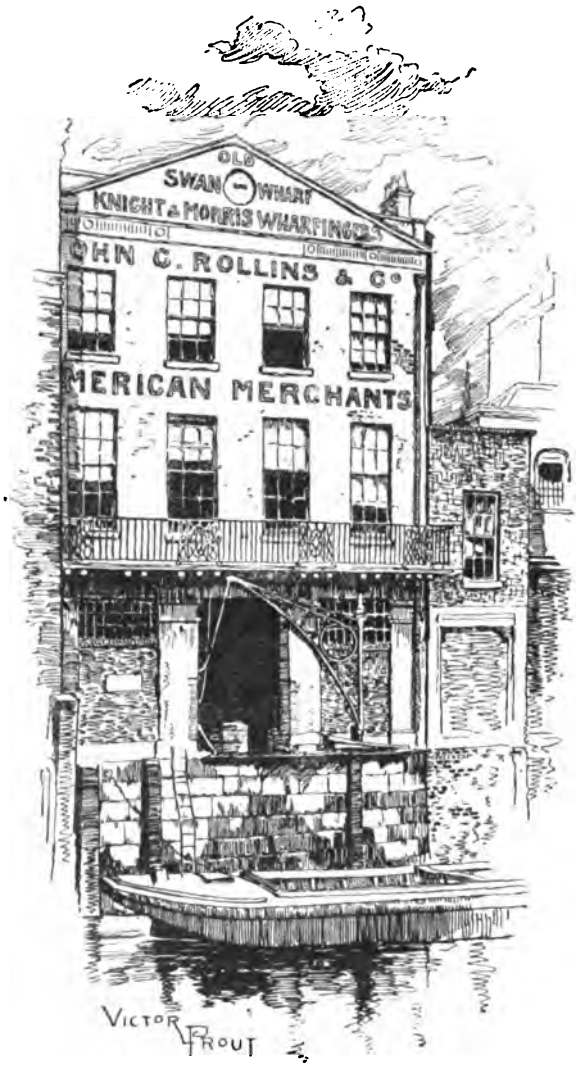
THE friends of the Bible Society will be pleased to learn that we have succeeded in identifying the room in which the idea of the Society originated. All who have interested themselves in the Society's early history are aware that the Rev. Thomas Charles, of Bala, being troubled by reason of the scarcity of the Holy Scriptures in Wales, availed himself of the opportunity of a visit to London to bring the subject before his friends; and, while thinking over it one night, the idea struck him that a society, similar to that for the preparation and distribution of religious tracts, might be formed for supplying the Welsh with copies of the Scriptures in their own language. His friend, Mr. Tarn, to whom he imparted this scheme, introduced him to the Committee of the Religious Tract Society at their next meeting. There Mr. Charles unfolded his plan, and advocated it with all his wonted fervour, earnestness, and sweetness. Those present took up the subject with heartiness, and even enthusiasm. While they were discussing it, the Rev. Joseph Hughes, the Secretary, uttered that memorable saying: "Surely a society might be formed for the purpose; and if for Wales, why not also for the Empire and the world?" This remark was the origin of the Bible Society.

The room in which the Committee of the Religious Tract Society were assembled on this very important occasion was the counting-house of Messrs. Hardcastle and Reyner, who were partners in business as Russia merchants, at Old Swan Stairs, near Upper Thames Street. They had kindly placed this room at the disposal of the governing bodies of several religious Societies, the best known of which were the London Missionary and

* Reprinted from the *Bible Society Reporter*, and illustrated by blocks kindly lent by the British and Foreign Bible Society.

Digitized by Google

Religious Tract Societies, thus rendering them a most essential service. These Societies were then in their

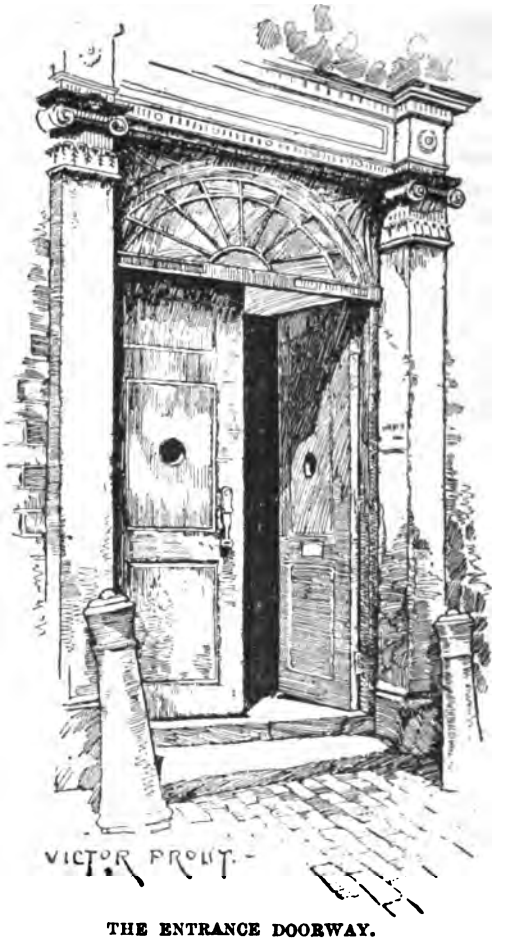


PREMISES AS SEEN FROM THE RIVER.

infancy, and their Committees were not in a position to afford offices of their own. Not only was this room thus placed at their disposal, but Mr. Hardcastle was kind enough also to provide refreshments for the members attending these meetings of Committees and of Boards. We believe that the meetings were held in the morning, and conclude that breakfast was the meal generally prepared.

Mr. Hardcastle entered on possession of these premises in the summer of 1801. He had a great affection for them; and, as will appear from the following letter to his eldest son, dated September 8th, 1801, evidently written soon after he had removed thither, he took a fancy to them from the very first. "You were informed," he wrote, "that we were inquiring for a counting-house and warehouse. We have succeeded, much to our satisfaction, in procuring very commodious premises at the water-side, close by Old Swan Stairs, a little above London Bridge. The counting-house looks directly upon the river, and I believe, when you see it, you will consider it to be extremely pleasant."

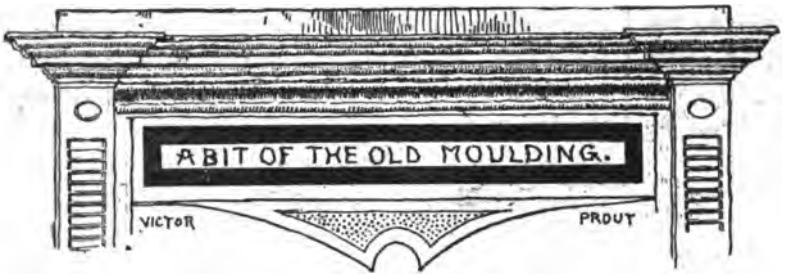
The building containing this counting-house is situated on Old Swan Wharf, as the place is now called, near the pier, and close to the old stairs, which are still visible. It is at present occupied by Messrs. John G. Rollins and



THE ENTRANCE DOORWAY.

Co., American merchants. Mr. Hardcastle's grandson informed us that after it had passed out of his grand-

Digitized by Google



father's possession it was tenanted for many years by Mr. Richard Thornton, and that he had no reason to believe it had been destroyed, as was generally supposed. The owner also told us that he knew it had been for a long time in Mr. Thornton's possession before it was taken by his present tenants. This seemed conclusive that these two gentlemen were referring to the same building; but the most satisfactory evidence was afforded by an examination of the rate-books. It is there entered as having been tenanted by Mr. Hardcastle at the beginning of this century. In 1816 he was succeeded by Mr. John Mann, the designation of whose firm was, in 1822, changed to that of Messrs. Kearton and Mann. From 1823 to 1868 part of the premises, if not the whole, was in the occupation of Messrs. Richard Thornton and Co. In 1868 the ratepayer was Mr. Thomas Thornton, but in the next year the name of Thornton disappears, and the names of Messrs. Knight and Morris occur in its place. In 1888, Mr. John G. Rollins is entered as tenant. The evidence, therefore, that the house now occupied by Messrs. Rollins and Co. is the same as that taken by Mr. Hardcastle in 1801 appears to us quite conclusive.

The room itself is certainly both commodious and pleasant. It extends right across the house, the windows at the back overlooking the lane, and those in the front having an excellent view of the river. It is a square apartment about twenty-seven feet by twenty-four, the height being about eighteen feet. An ornamental cornice runs round the upper part of the walls, and the very appearance of this cornice shows plainly that the room is not a modern one. One corner of this floor is divided from the rest by a light partition, but this is apparently modern, and the cornice round the top of the walls is continued over it, thus clearly defining the original size of the counting-house. A smaller room is used as a private office by the manager of the present firm; and, most probably, Mr. Hardcastle did the same, for we observe that the Rev. John Townsend, when referring to his office in a letter hereafter to be quoted, employs the plural number, saying "rooms," and not "room." There is a window to this little office, and there are three windows to the counting-house, and a light balcony is in front of all four. The view from these windows is animated and picturesque; and on a fine day, when the sun is lighting up the waters of the Thames, and vessels are passing to and fro, the whole office must have been, as Mr. Hardcastle himself described it, "extremely pleasant." In the early years of

THE ROOM, AS IT NOW IS, IN WHICH THE MEETINGS WERE HELD.—VIEW TOWARDS THE RIVER.

Digitized by Google

the century, before the present London Bridge was built, and before most useful, but very ugly, steamboats appeared on the river, the view must have been much more pleasing. The principal feature in it is St. Saviour's Church on the other side of the river.

There is no doubt that the house is an old one. It was originally built on strong wooden piles placed upon a stone foundation. Many of the beams are made of solid oak. There are two deep safes, one on either side of the spot where the fire-place used to be, and their depth shows the thickness of the walls. The little mantelpiece over the fireplace in the side office is delicately carved. In fact, it is not such a house as the builders of the present day generally erect.

OLD SWAN STAIRS AND THE WAREHOUSES.
[*From an old print in the British Museum.*]

We felt quite certain, when we were standing in this room, that it is the one which Mr. Hardcastle employed in such an excellent way. Let us imagine that we are seated at the table placed along the room. The Rev. Matthew Wilks is in the chair, and the Rev. Joseph Hughes, Secretary of the Religious Tract Society, and afterwards one of the Secretaries of the Bible Society, is beside him. Mr. Tarn has just introduced Mr. Charles, and soon we lose all consciousness of the surrounding scene as we listen to his fervent and eloquent appeal for the supply of Scriptures in Wales, knowing, as he does, the urgent demand for them. We listen with breathless attention as he tells the story of the little girl, belonging to his own congregation, who, one day, when he asked her about the text from which he had preached, gave him the singular reply: "The weather, sir, has been so bad that I could not get to read the Bible." Then he found that she had been in the habit of walking every week, weather permitting, seven miles over the hills to obtain access to a Welsh Bible, from which she could read his text. The deepest interest prevails. When Mr. Charles's sweet voice ceases, several take up the subject, which meets with general approval. Then we catch the remarkable words which fall from the lips of Mr. Hughes, and which are really the seed-corn of the Bible Society. We hear all present

Digitized by Google

ask him to write a resolution, which is, then and there, entered in the Committee's minute-book.

In this room several meetings of the Tract Society's

Committee were held to consider and further the plans for founding the new Society. In this room, William Wilberforce, on April 21st, 1803, had an interview with the Committee, and it is imagined by many, from the following statement in his biography, that he was the chief person concerned in establishing the Bible Society. "Here," as he would often mention, "a few of us met together in Mr. Hardcastle's counting-house, at a later hour than suited City habits, out of a regard to my convenience, and yet on so dark a morning that we discussed by candlelight, while we resolved upon the stablishment of the Bible Society." The idea of its establishment had, in fact, made a long step forward already, and Mr. Alers-Hankey, who presided on that occasion, was by no means pleased with the dilatory character of Mr. Wilberforce's advice.

In this room, on January 10th, 1804, Mr. Hughes suggested the brief but comprehensive title of the Society, by which it has ever since been known, and stamped it permanently as the British and Foreign Bible Society.

In this room several meetings of the sub-committees of the Society were held after it had been founded at the meeting which rejoiced so many hearts at the Old London Tavern, on March 7th, 1804. This room contains fragrant memories of Lord Teignmouth, once Governor-General of India, and afterwards first President of the Bible Society, of Zachary Macaulay, father of the distinguished historian, essayist, and poet, and of that sweet and gentle character, Granville Sharp. In fact, the room is full of the most pleasing and delightful associations.

We do not find that Mr. Hardcastle himself attended any of these meetings, though his name is enrolled in the Bible House as a member of the first Committee. He reserved his personal exertions for the London Missionary Society, or the Missionary Society, as he liked to call it; but he freely gave up this room for the accommodation of the Tract Society's Committee, and of the new Society's sub-committees; and when Mr. Hughes cordially thanked him for this service, when the Committee of the Tract Society left it for premises of their own, he was right to add a few words about the history of the Bible Society.

THE OLD SAFE.

Digitized by Google

"Well may sentiments of equal warmth," he said, "resound from all the nations of the earth, when it shall be told them that the plan of the British and Foreign Bible Society was proposed, and advanced far towards its mature state, on your premises." Well might the Rev. John Townsend exclaim, when thinking of this office: "These rooms, in my judgment, are second to none but that in which the disciples met after their Master's ascension, and from whence they went to enlighten and to bless a dark and guilty world."

HENRY MORRIS.

FROM THE FOREIGN SECRETARY.

THE visit of the Bechuana Chiefs to England appears to be entirely forgotten by most of our friends. At least we can only infer that it is so from the fact that the appeal for special help to provide a central school in Bechuanaland has met with scarcely any response. This being the case, it was peculiarly cheering a few days ago to receive a letter covering a cheque for £34 1s., the gatherings of a hard-working collector. The writer says:—"I had the privilege and pleasure of being present at the farewell meeting to Khama and his brother chiefs, held in the Queen's Hall in the end of November, was it not? When the appeal was made by Khama on behalf of his scheme for building an industrial school in his country, I was among those who vigorously applauded. When you followed up Khama's appeal and our applause by the quiet reminder that hand-clappings were not money, I was among those—I presume there were many—who felt that the truth of your remark searched deep into their own and their neighbours' purses." Perhaps there are others who were similarly impressed, and who are actively engaged in turning their impressions into sovereigns.

IN the light of our recent communications with the Paris Missionary Society, it is interesting to note that the missionaries in Madagascar have, without knowing anything of what had transpired here, come to the conclusion that it would be very desirable in the interests of the work in Madagascar to have French Protestantism officially represented in the island. At a meeting of the Imèrina District Committee, held in January last, a resolution was passed urging the Directors to enter into negotiations with the Paris Society to take up some part of the work in Madagascar, in order that the people might learn by such ocular demonstration that Protestant Christianity was not confined to England and the English-speaking race. It is needless to say that the Directors will very heartily welcome any co-operation the Paris Missionary Society may be able to render to the work in Madagascar, and that nothing would be more agreeable to them than that in the first instance one of the districts now occupied by the London Missionary Society in the neighbourhood of the capital should be handed over to them, as in the case of the Friends' Mission in 1868. The special deputation from the Paris Missionary Society reached Tamatave on February 5th, and, if all be well, is now in full consultation with the missionaries on the spot respecting the needs and the openings for work.

THE Directors have meanwhile thought it advisable to seek an interview with the French Minister for the Colonies in the interests of the Society's Madagascar Mission. A deputation was appointed, consisting of Mr. Arthur Marshall, the Chairman of the Southern Committee; the Rev. W. E. Cousins, M.A., as the senior missionary in Madagascar; and the Foreign Secretary. The Deputation visited Paris on March 11th, and were received by the French Minister very cordially. They had much satisfaction in conveying to him an expression of sincere thanks on behalf of the missionaries, for the kind and considerate treatment accorded to them by General Duchesne, and the officers connected with the French Expedition. They also expressed their satisfaction at the evident determination of the French authorities to maintain religious liberty for all sections of the community in the island. The chief purpose of the Deputation was, however, first to assure the French Government of the political neutrality of the agents of the Society, and of their desire to do all in their power to promote the peace, order, and well-being of the people under the new Government, and also to give evidence of the sincerity of these assurances by stating to him the views and intentions of the Directors on the important subject of education among the Malagasy people. The Minister, in reply to the address of the Deputation, after expressing his satisfaction that the conduct of the French commander and his officers towards the missionaries of the Society had gained the approval of the Directors, proceeded to remark that the present French Government was absolutely neutral in matters of religion, but that it necessarily regarded the question of education as one of peculiar importance in relation to the advancement of the people of Madagascar, and that the situation of the Government in this respect was one of considerable delicacy in regard to the work which is at present being carried on. He was glad to learn that the Society had already anticipated the Government by making some provision for instruction in the French language, and that it contemplated extending its labours in this direction. In a subsequent interview with the Chief Secretary for the Colonies much information in detail was given with reference to the educational work of the Society in Madagascar, and the Deputation were informed that the new Resident-General had been charged to make special investigation upon this important subject, and to report fully to the Government his views concerning the course which it would be necessary to adopt.

THE Deputation while in Paris had opportunities of meeting a number of influential French Protestants, and of having conference with the officials of the Paris Missionary Society. They came away rejoicing in the fraternal spirit which had been manifested by Parisian friends, but more than ever convinced that if the Society is to carry on successful work in Madagascar in days to come, it will be necessary to give special attention to the French language, and by wise concession to retain as firm a hold as it can upon the education of the people.

R. WARDLAW THOMPSON.

Digitized by Google

FROM THE HOME SECRETARY.

THE former days were better than these, according to many persons; but the following minute of the Directors, on Tuesday, April 8th, 1845, regarding the Jubilee year of the Society, cannot be repeated in this Centenary year:—

"Several expressed, with feelings of deep regret, their disappointment at the cold manner in which the Jubilee had been responded to by ministers in the country, and suggested the importance and necessity of giving prominence to the subject at their annual meetings in May, to prevent the year of Jubilee passing away, and leaving the Society in circumstances of fearful disappointment and humiliation rather than those of encouragement, joyfulness, and praise."

We have now "circumstances of encouragement, joyfulness, and praise."

The Centenary Fund, standing at £95,630 9s. 9d., in the middle of March, is sure to surpass the minimum of £100,000 asked for by the Directors, while the circulation amongst the Auxiliaries of the "encouraging figures," prepared at the instance and cost of the Treasurer, and described in the February CHRONICLE, has gone far to show the churches what some of us had faith to believe—or rather, sight to see—that the maintenance of our present work is not beyond their power, given their willingness. The widest possible use of these figures is advocated. I shall be glad to visit any Auxiliary with them, and point out their significance. Their careful study cannot fail to increase the reassuring confidence of our constituency in its ability to meet present needs, which is so gratifying a feature of the end of this financial year.

NO one less than a prophet can tell what the forthcoming balance-sheet will be. So far we have no indication of a rise in the ordinary income. The amount of legacies is more than twice as much as last year, and considerably in excess of that of any of the past seven years. I imagine that the task of the new year will be to secure the much-needed rise in the ordinary income. The careful attention now being given in many directions to improving organisation will greatly help.

THE following extracts may be suggestive. From the Far West a minister writes:—

"My church, at my request in June last, resolved that the usual income should not suffer at the expense of the Centenary Fund. My Sunday-school class, which numbers about eighteen—several of them servant-girls, and the rest of them not wealthy,—to set a good example to my church and churches in the district, has undertaken to raise £10 for the Centenary Fund. My church, which numbers only about 130 members, chiefly of the working class, is active and energetic, and has the interest of the L.M.S. deeply at heart."

A country minister, near London, reports as follows of the Self-Denial Week:—

"The amount contributed is not a large sum, but it means for our people a self-sacrifice such as would be well for our city churches to imitate. It meant to many simply bread for a whole week on which to do their daily work; but what has been done was done willingly and cheerfully. Having joined in the effort myself, I can testify that it has been a real joy and pleasure to us all.

"Further, I wish to state that the offerings for church purposes have in no way suffered by this special effort."

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

OUR readers will note that in this issue of the CHRONICLE special prominence is again given to Women's Work. This is done to meet the needs of those who depended on the *Quarterly News*.

A COLLECTOR for the Society living in the Eastern counties has succeeded in persuading ten friends to take a copy of the Founders' Week Convention Report, and when forwarding a guinea for the books expressed his satisfaction at the result of his effort. It involved much "pegging away," and only after persistent and continuous work did he succeed. Is not such an example worthy of imitation? We are greatly troubled at the comparatively small use this admirable epitome of a world-wide work is put to.

ANOTHER correspondent sends for a parcel of the same book for gratuitous distribution among the poor ministers of his county. Are there not many who might, to advantage, do the same?

THE Treasurer of the Canadian Congregational Foreign Missionary Society, in acknowledging a copy of Mr. Silvester Horne's "Story of the L.M.S.," says that he has already read most of it, and can think of nothing in fiction as interesting, in adventure as thrilling, or in Christian work as inspiring as this plain record of the L.M.S. work. If, as some have said, the history of missions in general is the 29th chapter of the Book of Acts, this L.M.S. record is the continuation in these days of the 11th of Hebrews, and a grand sermon in itself on the first verse of the 12th of Hebrews."

WE do not often quote the eulogistic references to the Society which we constantly come across in missionary literature, reviews, &c., but the above extract is typical of what has been said or written again and again about Mr. Horne's book. The Society and the churches owe him a debt of lasting gratitude for that volume. The demand for it is steadily maintained. Will our readers make a point of asking friends sceptical about missions the question: "Have you read Silvester Horne's 'Story of the L.M.S.'?" and if the answer is, as it must be among people sceptical on the point, "No," quietly advise them to get a copy.

CHILDREN'S MISSIONARY DEMONSTRATIONS in large cities and towns are one of the most inspiring and successful means for maintaining and extending interest in the work, and as the musical factor in such demonstrations is of prime importance, it has to be specially provided for. For this purpose we have prepared a selection of Hymns and Tunes for Choir Competition, or for a Young People's Service of Praise. They number fifteen, and are printed in both notations, facing one another. Single copies can be purchased for 1½d., but in quantity the price is *ten shillings* the hundred net, and can be obtained from any bookseller through John Snow & Co., 2, Ivy Lane, E.C., or direct from the Mission House.

GEORGE COUSINS.

Digitized by Google

PROCEEDINGS OF THE BOARD.

Board Meeting, February 25th, 1896.—Rev. J. P. GLEDSTONE in the Chair. Number of Directors present, 85.

The Directors welcomed Miss Waite, of Mirzapur, and Dr. R. J. Ashton, of Kachhwa, North India, and bade farewell to the Rev. E. P. Rice, B.A., on his return to Chik Ballapur, South India, with Mrs. Rice.

The following resolution was adopted :—"That the Directors cordially invite offers of service at home from persons of both sexes who wish to devote themselves to missionary work at their own expense, and who, being unable to go abroad, can yet make it the business of their lives to promote the interests of the London Missionary Society among the churches in this country."

The return to England of Miss Schultze, of Samoa, at the end of the present year, and of Mrs. Marriott, of Samoa, in 1897, was sanctioned.

Board Meeting, March 10th, 1896.—Rev. J. P. GLEDSTONE in the Chair. Number of Directors present, 59.

The following appointments were made :—Mr. C. J. Cribb and Mr. A. J. Hutchinson, to Amoy ; Mr. O. H. Stursberg, to Berhampur, to succeed the late Rev. W. B. Phillips ; Mr. D. L. Thomas and Mr. Harry Johnson, to the Tanganyika Mission, Central Africa ; Mr. A. B. Wookey, B.A., and Mr. J. H. Morley, to Samoa.

Offers of service by Miss Lillie A. Bovey and Miss Frances Hare were accepted. The resignation of Miss Rea of Shanghai, on account of her engagement of marriage, was accepted.

The Board heard with very deep regret of the sudden death of the Rev. W. B. Phillips, of Berhampur, and the immediate return of Mrs. Phillips to England was sanctioned.

The transfer of the services of the Rev. E. Lewis, of Bellary, to the British and Foreign Bible Society, for such a period as will be required to complete the revision of the Scriptures in the Telugu language, was agreed to in view of the great importance of the work and urgency of the need.

The Directors accepted, with very grateful thanks, an offer by Stephen Massey, Esq., of Manchester, of the sum of £500 for the purpose of erecting at Chung King a new mission-house in memory of the late Mrs. Wm. Owen.

The return of Dr. S. S. McFarlane, of Chi Chou, in the coming autumn was approved.

NO SENSE OF SIN.—The difficulty with the Japanese, a lady missionary says, especially with women of the upper class, is to make them believe that they are sinners, and she gives this instance :—"I was talking one day to a dear little woman of very good family, an officer's wife here, and was telling her that before the one true God we are all sinners. She listened politely, and then, covering her face with her hands, she burst into a peal of quiet laughter. 'I do beg your pardon,' she said, 'but *I* a sinner ! the idea is too ridiculous.' You see it is firmly believed in many cases among men, and women too, that other nations may need a Saviour, but not Japan ; Japan is the country of the gods, the Japanese the children of the gods, and therefore they cannot sin."—*C.M. Gleaner.*

BAPTISM AT CALCUTTA.

THE Rev. J. Levitt, of Calcutta, gives the following interesting details of his first native baptism—the first-fruits of the Kidderpore Mission :—

"Some six months ago two young Hindus attended the morning service in Hastings Chapel. I did not see them again for over a month, and all inquiries concerning them were fruitless. At the end of this period they came again, and, though I tried to see them after the service, they were out of the Church and away before I could speak with them. In the middle of the week, however, one visited me at my house saying he would like to speak with me on the subject of my address. Of course I was delighted, and ascertained where he lived, and our conversation was (to me at least) of a highly interesting character. I gathered that he was highly connected : one brother was a deputy magistrate, another brother a doctor, and his father was a Government servant drawing Rs. 500 per month. Beheir Vehary Mookerjee himself was in Government employ on a monthly salary of Rs. 75.

"Shortly after this conversation Vehary was sent away on a commission, and I saw nothing of him for two months. At the end of this time he called on me asking to be baptized. He had thought the question over, he told me, had talked with his father and brothers, and, though he would have to leave all, he felt the hand of God was upon him and he must yield to the dictates of his conscience. Further information was elicited. His father-in-law had been a secret believer ; they had read the Word together ; without missionary guidance the light had dawned upon him from the Word alone. He had fought against what he had seen was a duty. His wife also was strongly opposed to his baptism, and his father and brothers had agreed to support her in withholding his only son from him in the event of his being baptized. Still he felt his duty clear, and he was prepared to be baptized and to have his son baptized, and leave the future to bring his wife to him.

"I was not prepared to act on so short a notice, and emphasised the difficulties of his position, asking him to reconsider the question in all its lights. We prayed together, and he left me. I called at his house shortly afterwards, and he renewed his request. Putting the matter aside again I made inquiries concerning him, and found all he had told me correct. Another conversation followed, and I was convinced that the Spirit was leading him. Not wishing to be in haste, I invited Mr. Doss to speak with him, thinking his larger experience would be helpful to a decision. The result was that Mr. Doss was thoroughly satisfied, saying it was not often a man well-to-do stepped forward as he had done, asking for baptism. We agreed therefore to baptize, and appointed Sunday evening as the date of baptism. On the Saturday he came to me to say his father had become suspicious from his preparations to leave his house, and had seized and sent away the child. His only hope of drawing his wife

Digitized by Google

was through the child; could the ceremony be postponed till he gained the custody of the child? This was done, and on February 5th he presented himself with his son, and after a full and intelligent declaration of his reasons for forsaking Hinduism, he delivered up his Poita, and was baptized. He has taken a house near us, and is in living evidence that the Spirit is at work through the Word."

LETTER TO THE EDITOR.

SIR,—The members of the Manchester Ladies' Association for Women Missions, L.M.S., have just held a meeting which has proved so interesting and heart-stirring as to make them desire to invite other communities of Christian women to attempt a similar thing. Instead of their usual spring missionary meeting they decided upon a half-day prayer-meeting on behalf of foreign missions, and invited to join them the Christian women of other denominations in the district. Putting themselves into personal communication with the lady secretaries of the following missionary societies—Church of England, Baptist, Presbyterian, Wesleyan, Moravian, and Society of Friends—they were so happy as to obtain the co-operation of one and all, who were then asked to unite in a four-hour prayer-meeting to be held in a large room of the Young Men's Christian Association.

A lady representing each denomination was selected to preside during one half-hour, speaking for not more than ten minutes, then throwing the meeting open for prayer, and making way for her successor during the singing of a hymn; the half-hour from 4 to 4.30 being the interval for tea. The arrangement worked perfectly, and the meeting was largely attended during the whole afternoon—for a time, indeed, being overcrowded. It was, however, the spirit and temper of the meeting that stirred all our hearts to deepest thanksgiving. Truly the Lord Himself met with us in that upper room, and we were drawn very near indeed to each other and to Him.

We were shown some of the great needs of the foreign work and workers, and taught to pray for specific things. And we were led to ask great and special blessings for the churches at home in regard to Christ's call to them for larger gifts and deeper consecration. That we were a company of women belonging to different communions seemed actually to enhance the peculiar sense of union which every one seemed to realise. Lifted above secondary and non-essential considerations into a clearer air, we were given a happy foretaste of the time when the grander realities of oneness in Christ and common devotion to the interests of His Kingdom shall outweigh all minor differences, and heaven dawn radiantly upon the Church whether here or beyond the veil. Trusting that our happy experience may incite other ladies' associations to attempt the same.—Yours sincerely,

Bowdon. M. H.

YOUNG PEOPLE'S CONVERSAZIONE.

INTERESTING NEW DEPARTURE.

A CONVERSAZIONE was held at the Mission House on Friday, February 21st, during which Revs. J. G. Hawker (of Belgaum), Sidney J. Long (of Coimbatoor), and J. L. Green (of Demerara) explained some of the objects of interest to be found in the Museum. The meeting in the Board Room afterwards was a great success, as, although the weather was very uninviting, there were about 150 present, taxing the available sitting accommodation to the utmost. It was a most representative gathering, for there were delegates from places as far apart as Cheshunt and Croydon in one direction, and Buckhurst Hill and Richmond in another, and all seemed to have come with a determination to make the best use of any suggestions that might be made as to the various ways and means of helping, in their respective churches, to increase the interest taken in the work of foreign missions.

Mr. Arnold Pye-Smith, J.P., presided at the commencement, and expressed his gratification at the response made by representatives of both sexes to the invitation of the Young Men's Missionary Band and Young Women's Missionary Band. After having given a most cordial welcome to all, the Chairman read a letter just received from Dr. Eliot Curwen, a former member of the Band, now at Peking, in which he graphically described the terrible insanitary condition of that city, which has suffered during the past year from the worst visitation of cholera during the last quarter of a century, no fewer than 67,000 having fallen victims to the epidemic. Mr. Pye-Smith having to leave early, the chair was then taken by Rev. George Cousins, who described the course of events which had led up to that meeting. The Young Men's Missionary Band had found it necessary during the past few years to re-shape its plans, chiefly owing to the rise and progress of the Christian Endeavour Societies. It had previously sought to establish local bands in each church, but when the Endeavour Societies grew up with their missionary branches, it was felt undesirable to multiply agencies unnecessarily, and thus the present policy was adopted—*i.e.*, to work as far as possible in harmony with existing societies. What the Band wanted to do was to get into living personal touch with Christian Bands, Endeavour Societies, and Young People's Classes generally, and to co-operate with them in supporting the missionary work. The Band was constantly losing its best men owing to their promotion to service abroad, ten of its former members being now engaged in the mission-field; while fifteen were in training at college with a view to similar service. The need, therefore, was to keep up the membership by constantly bringing the claims of the foreign field before the young men of our churches, and so enlisting fresh help and sympathy.

Miss Milledge, Secretary of the Y.W.M.B., then spoke on

Digitized by Google

behalf of that organisation. The Young Women's Band was only a few months old, and to many was only a name. The important part recently taken by women, both in the actual work in the mission field, and also in the management of the Society at home, had rendered some such institution necessary. The objects in view were similar to those of the Young Men's Band. It was sought, by having one or two representatives from each church, to bring the work of the Society more prominently before the young women of our churches.

Work was also proposed in the direction of interesting children in day-schools in foreign missionary enterprise. Every member on joining was asked to do some definite work for the Society. There were now some seventy-one members, representing only twenty-six out of the 240 Congregational churches in London, so that there remained still much to be done to make the Band thoroughly representative.

Mr. George Hardy, of Camberwell Green Y.P.S.C.E., was convinced that for future workers and helpers the missionary societies would look largely to the Endeavour Societies. Delegates from Horbury (Notting Hill), Raleigh Memorial (Stoke Newington), Clifton (Peckham), Rouel Road (Bermondsey), Bromley (Kent), Marlborough (Peckham), George Street (Croydon), Hare Court (Canonbury), City Road, Crossbrook Street (Cheshunt), Buckhurst Hill, Lyndhurst Road (Hampstead), and elsewhere also took part in the conference, and it was soon evident that a large amount of solid work is being done by these Young People's Societies for the missionary cause.

The following were some of the suggestions whereby help might be rendered: Penny-a-week subscriptions; Sunday-school teachers to acquaint their children with missionary facts; juvenile working parties; carpentering classes for boys, proceeds of sale of work going to the Society's funds; sending out magazines and letters to missionaries; local missionary conferences; praying for missionaries; talking of missions to those not interested; teaching children missionary geography by means of sand-maps, &c.

Rev. J. L. Green congratulated the speakers on the practical nature of their suggestions, and referred to the meeting as being one of intense interest, the inspiration of which would exert an influence far and wide.

Rev. J. S. Hawker, of Belgaum, compared the L.M.S. to a tree bearing its fruit abroad, but having its roots in the churches at home, whence it drew its strength.

The following resolution was then carried unanimously:—"That this gathering of representatives and delegates from the Young People's Societies of the Congregational churches of London, recognising the claims of foreign missions generally, and of the London Missionary Society in particular, recommend that, so far as possible, each such Young People's Society should (1) hold regular meetings (quarterly if this can be arranged) for the consideration of missionary topics; (2) urge its members to purchase and read missionary magazines and books, and also to join the Watchers' Band Prayer Union; (3) invite its members to contribute a regular sum, however small, towards the general funds of the Society, or for the support of some special object decided upon; (4) appoint a lady and gentleman to act respectively as their delegates to the Y.W.M.B. and the Y.M.M.B.; and (5) appoint a missionary sub-committee to carry out the above."

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is held on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meetings during April:—

April 2nd.—Rev. G. Lyon Turner, M.A., Algernon Road, Lewisham.
" 9th.—Rev. H. Weatherhead, Earlsfield.
" 16th.—Rev. H. Le Pla, Gospel Oak.
" 23rd.—Rev. T. C. Udall, Dalston.
" 30th.—Rev. W. A. Linington, Horselydown.

BOOK NOTICE.

THE NEW TESTAMENT IN CURRENT ENGLISH. By Ferrar Fenton. London: J. S. Dodington, 62, Upper Street, Islington, N.; S. W. Partridge & Co., 8 and 9 Paternoster Row, E.C. In various bindings from 2s. 6d. net upwards.

THE author of this version of the New Testament has evidently devoted much pains and diligent labour to his work, but whether he has produced a translation of any real or lasting merit is open to question. The work of one man, the translation labours under all the disadvantages and is marked by the blemishes inseparable from such a production. His scholarship often strikes one as sadly defective. Some renderings are utterly unaccountable. On what authority they are based no ordinary classical or New Testament lexicon in any way shows. Other passages, though new, fail to commend themselves as improvements on the old. On the other hand, however, in dozens of places a slight change of rendering, giving a more modern turn to a word, or a phrase, tends to bring out the meaning more clearly and to add freshness to the passage. Used with discrimination, this version might serve a good and useful purpose, if placed in the hands of English-speaking natives in the mission-field, to whom the archaic forms found even in the Revised Version are often a great puzzle.

Digitized by Google

IN chronicling the death of the Rev. Nathaniel George Clark, D.D., LL.D., who for twenty-nine years worthily filled the office of Corresponding Secretary of the American Board (answering to the Foreign Secretary of our own Society), we desire to express sincere sympathy with that Board, so nearly resembling our own in constitution, historical development, and present position, and at the same time to record our high appreciation of the Christian consecration and the able statesmanship of this distinguished missionary secretary.

We are glad to reproduce from the *Missionary Herald* the following extracts concerning him :—"Dr. Clark was born at Calais, Vt., January 18th, 1825, where his father was a prominent physician. His theological studies, commenced at Andover Seminary, were interrupted by a call to a tutorship in his *alma mater*, which he filled in the year 1849-50. Subsequently he pursued his studies at Andover and at Auburn Theological Seminaries, graduating from the latter institution in 1852.

"In 1852 he accepted a call given him to the professorship of English literature in the University of Vermont, and after a sojourn for study in Germany, he took up the duties of his office, which, in 1857, were enlarged to include the professorship of Latin. In 1863 he became professor of logic, rhetoric, and English literature in Union College, Schenectady, N.Y. He had previously, October 13th, 1857, received ordination as a minister of the Gospel.

"At the annual meeting of the American Board in 1865, Dr. Rufus Anderson announced his intention of withdrawing at the close of the next year from the active service of the Board as Corresponding Secretary, and Professor Clark was chosen as his successor. Associated for one year with Dr. Anderson, he assumed the whole charge of the foreign correspondence in 1866, and for fourteen years, until Dr. John O. Means was called to share with him the duties of the office, he bore alone the heavy burden of the foreign department.

"For twenty-nine years he served the Board, the churches of America, and the missionary forces in the field, leaving the work only when physical infirmities made it impossible for him to render the service which lay nearest his heart. He tendered his resignation at the annual meeting of the Board at Madison in 1894, since which time he has been gradually failing in health, till, on the 4th of January last, God called him from his earthly home at West Roxbury to the Home above.

"He had a commanding presence, but it was not his presence or manner or voice that impressed his audiences when he spoke. Yet they were impressed always and profoundly by his manifest sincerity, by his contagious enthusiasm, his lofty courage and hopefulness, his faith in God and in the Gospel of the Son of God, and, perhaps more than all else, by the breadth of his Christian love. He had a great heart, so great that it sometimes seemed that it might imperil his judgment. He looked upon the missionaries, whose Secretary he was, not as agents of an organisation of which he was the official head, but as fellow-workers unto the Kingdom, with whom he loved to come into close personal relations.

"The two events which most conspicuously marked the administration of Secretary Clark were the organisation of the Women's Boards of Missions and the establishment of the Japan Mission. It was by his favouring counsels that, in 1868, three years after he became Secretary, a noble band of women united in special work upon the foreign missionary field, and he gave them his enthusiastic support, and watched with greatest interest the success and growth of their enterprises. From the day on which Joseph Neesima pleaded with him to do something for his country until his work on earth was ended, Dr. Clark bore on his heart the interests of Japan. He organised the Mission, he sent out with his personal benediction every one of the Board's missionaries, all of whom were to him as sons and daughters. He watched the growth in that empire with deep joy not unmixed with many anxieties. It was indicative of his profound love for this Mission and its work that, on one of the last days of his life, and among his last conscious utterances, after he had slowly and with feeble voice prayed for each member of the home circle, he ended his supplications with the single petition, 'God bless Japan!'"

THE Jubilee of the Old Calabar Mission of the U.P. Foreign Board is to be celebrated this month under very singular circumstances. The three fathers of this well-known Mission, who were joyfully anticipating the celebration, have all been called to their rest during the year, and the Jubilee must now be held around their freshly-made graves.

THE last of these three pioneers was the Rev. W. Anderson, who spent nearly fifty years of untiring service in Old Calabar, and who only returned there last autumn to celebrate this Jubilee. But this was not to be, and he, too, received the Call last December, at the ripe age of eighty-four.

THE little Scotch Mission to Lepers in India and the East seems to be doing active and noble work. The Superintendent of this Mission, Mr. Bailey, of Edinburgh, is now in India, visiting their asylums and stations, and his letters home, which are issued as an "Occasional Paper," bear testimony to the good results of the work amongst those poor and otherwise forsaken creatures. The descriptions of the services he is holding in many places are very touching. One young woman, in a beautiful prayer, thanked God that He had brought this disease upon her, as it had been the means of leading her to Christ.

THE Wesleyan Lay Mission to Central China have a most encouraging tale to tell of work amongst the blind. They have had a school in Hankow for some eight years, where the inmates are taught on a modified Braille system. Industrial work is also a strong feature, and the boys are instructed in straw and basket work, knitting, netting, &c., and some are thus able to support themselves when trained. The

Digitized by Google

workers have some ground for thankfulness, too, in the spiritual results attending their efforts among these poor, blind lads.

THE industrial establishments of the Basle Mission in India brought in a profit to that Society in 1894 of over £4,640. These establishments consist of three weaving rooms, one carpenter's workshop, one machine shop, and five tileries. M. Oehler, the Director of the Basle Missionary Society, in answer to the objection, that a bait was thus offered to conversion, wrote:—"The end which we aim at in our industrial enterprise is not to rouse in the heathen the desire of being converted. We only aim at making it possible for those who have this desire to carry it out. One great obstacle to conversion in India is removed if we can offer our converts a means of gaining their bread, which they lose when they are converted. The tileries, with their hard work, which is considered degrading by the Hindus, with the strict discipline exercised over the workmen, and the slender wages they receive, have very few attractions for men who were in comfortable circumstances before their conversion." The capital for these industries was advanced by friends of the Society, who bear all the risks, giving the Society the entire profit.—*Revue des Missions Contemporaines.*

THE Gossner Mission celebrated its jubilee last year. Its principal work has been amongst the Kols of Chota Nagpur, where, after five years of apparently fruitless effort, its missionaries met with striking success. It has now ten stations in Chota Nagpur, with twenty-three missionaries, and a baptized community of more than 35,000 souls. The Kols are partly of Dravidian race, and are much oppressed by their Hindu rulers. Missions do not encounter so many difficulties among these aboriginal races as among the Hindus. Two thousand Kols were added to the Church in the year 1893. Unfortunately, not only the Jesuits, but the Society for the Propagation of the Gospel, have started counter-missions, which refuse to recognise the German Protestants as a branch of the true Church!—*Der Missions-Freund.*

THE Portuguese Government has decided on the expulsion of the Swiss Protestant missionary from the neighbourhood of Delagoa Bay. Two other missionaries of the same Society have gone to Lisbon to protest against this measure.—*Journal des Missions Evangéliques.*

THE Moravian Church finished its last financial year with a deficit of 143,666 francs. An appeal for prayer was addressed to the members of the Church. By humble prayer and personal sacrifices, and with the help of the friends of Moravian missions all over the world, the Moravian community has succeeded in clearing this debt. This Society is now asking for an augmentation of 200,000 francs to its annual income, to maintain the development of its work, notably in East Africa and in Queensland.—*Journal des Missions Evangéliques.*

THE prospects of Pastor Faber's mission in Persia are darkened since the Kurdish Skeik Gul Baba, who had accepted Christianity, and become the friend and helper of the missionaries, has been murdered by an assassin sent from Teheran. He had to pay for his conversion by his death; and the event is another proof of the intensity of Mohammedan fanaticism in Persia.—*Der Missions-Freund.*

THE missionaries of the Basle Society at Abetifi, among the Ashantis, reported just before the war a growing irritation against the Christians. But they were not without encouragements. A former fetishman, who died lately at Bompata, had become one of the pillars of the Christian church, which was only founded there in 1891. His old mother, whom the missionary, on his visit, received by baptism into the church, speaking of her loss, said, "We suffered, but we could not grieve; he was so happy!" And she added: "I have lost many children by death; none of them could tell me where he was going; but he knew. This is why I believe, and I am happy myself."—*Evangelische Heidenbote.*

FEVER continues to mow down the workmen of God in the fatal climate of the West Coast of Africa. On the 22nd of last October the missionary Roess died on the Gold Coast, where he had been working for six years. It is the seventh death in the ranks of the Basle Society, on the West Coast of Africa, since the month of May last. But the work goes on. There has never been such a number of baptisms as on the last missionary tour. In the district of Akem especially, among the Chi population, converts are very numerous. The fortress of heathendom does not yet fall down in large masses; it is only separate stones which are being detached; but the frequency of the fact is remarkable, and begins to disintegrate the mass of heathendom. To prove this, it is enough to remember that in 1864, after thirty-seven years of work, the Basle Mission counted 961 Christians on the Gold Coast. In the course of the last inspection, the missionaries registered 962 adult baptisms, and the number of Christians had risen to 13,036, of whom 5,442 are communicants, besides 479 catechumens.—*Evangelische Heidenbote.*

THE serious illness of M. Coillard is reported from the French Protestant Mission on the Zambesi.

IN Würtemburg, where the Sunday-schools and continuation-schools are regulated by the State, an ordinance was passed last year that home and foreign missions should be among the subjects treated in the course of religious instruction prescribed in these schools. "This is the first time in Germany that teaching about missions has been expresly enjoined in schools managed by the State. The history of missions is thus officially recognised, and its study made compulsory. This is a strong proof of the development of the missionary spirit at home. A few decades ago such an ordinance could not even have been thought of. We are living in a time in which missions are stepping out of the narrow circle in which they have hitherto worked with unselfish devotion and faithfulness. The scarcely visible, often despised and ridiculed little plant, has grown into a stately tree."—*Evangelisches Missions-Magazin.*

"PRAY with large hearts, not as if the only valuable bit of God's property were the spot on which *you* stand."—REV. C. A. MOORE.

Digitized by Google

WOMEN'S WORK IN THE MISSION-FIELD.

A FEELING of general satisfaction will be felt, no doubt, at this incorporation of *Quarterly News* with the CHRONICLE. It is a step towards the realisation of the ideal missionary society, wherein men and women work side by side, as *helpmeets* in the true sense of the word, at home and abroad, in "council and in fight."

In the history of the hundred years of the London Missionary Society's labours, there are few scenes of toil and self-sacrifice from which women have been absent; voiceless, it may be, and unofficially recognised, but still there. The story of woman's work does not begin with women's societies; it is co-existent with that of men. From the very inception of missions we see her as a co-worker. In our Society, the first party that went forth, in 1786, in the *Duff*, included women. We read of brave Mrs. Eyre, who remained among the savages of Tahiti; of Mrs. Henry, Mrs. Shelly, Mrs. Davies, and Mrs. Hayward, all among the pioneers of the South Seas. And before the years when women were as much in evidence as they are now, a noble army of them "maintained the strife."

Whatever the future may witness of development in women's work, the Christian home and Christian wife and mother can never fail in winning victories for Christ among the heathen, and again in predisposing the children to the missionary life. Thank God that this latter is of such frequent occurrence in our Society!

But while the whole century of missions tells the story of woman's work, it is the latter half which has witnessed her bestirring herself in response to the Master's call to go forth independently, feeling that to preach the Gospel is her vocation even as it is her brother's. To-day, more than one-third of the force in the field are women; and it is said that, counting wives of missionaries, there are a thousand more than men now abroad. Truly, it seems as if the prophecy in the sixty-eighth Psalm—"the women who publish the tidings are a great host"—is being verified. From 1834, when the "Society for Promoting Female Education in the East" was founded (the outcome of the appeals of Mr. Abell, an American missionary from China), the different sections of the Protestant Church have awakened to their responsibilities as to

Digitized by Google

women; and now we have twelve societies organised by women sending forth workers. Above 800 European ladies, many of them being medical workers, and twenty-three fully-qualified doctors, are reaching the women of twenty different countries. They are aided by more than 2,000 native helpers. One of the latest developments of this enterprise is the Student Volunteer Missionary Union, which reaches the University women of our country. Not fewer than 130 students, representing women's colleges in London, Oxford, Cambridge, Glasgow, Edinburgh, Dublin, and Belfast, have steadfastly resolved: "It is my purpose, if God permits, to become a foreign missionary"; and already, in Bombay, is beginning a missionary settlement for University women working together on evangelical lines for the salvation of Parsee women.

But shall we rest content with this progress? No! a thousand times, No! For what is it among the millions of heathendom? India alone calls loudly for more help, and at once! To give the heathen women, subjects of Queen Victoria, each a Bible, at the rate of 20,000 a day, would take seventeen years to accomplish. And what shall we say of the needs of China, where six young missionaries have so lately won martyr crowns? Not one-hundredth part of the people have been reached. Can we rest satisfied with the "triumphs of missions" while we are sending forth but one of every 5,000 church members, and giving less than a tenth of one per cent. on our average income to support them?

What possibilities of happiness and usefulness has this pathway of service! Women of means who will go at their own charges, or to make a home for another, can in this way become centres of blessed influence, instead of wasting time and talents where they are not required. Women of educational gifts may find spheres which are impossible to be found in England; and women of medical skill—are not thousands waiting for their ministry? How striking are the words of Mrs. Bishop, the traveller: "I could tell you things which would make it scarcely possible for anyone beginning life without a fixed purpose to avoid going into training as a medical missionary." For those whom duties keep in the home-country there is also a missionary enterprise—to stir up the churches to enthusiasm by speech, by distribution of literature, by organisation of watchers' bands, working parties, and juvenile associations; by gathering the indispensable funds, women may take a great part.

And again, by practical consecration in our family life, by training children to love the work, to give of time and money for the support of missions, training them to be ready to respond should the call come: "Go forth!"

May the future find among our Christian women a holy enthusiasm, a glad self-consecration to the solemn obligation laid upon them by Christ, remembering that "nothing can alter the responsibility which is laid upon each soul." FRANCES S. HALLOWES.

MISS MACEY IN TIENTSIN.

I HAVE been asked to give a short account of the work in Tientsin which fell to my share when in China; but this would now be so out of date it would hardly be worth reading, as I left China, June 9th, 1894. However, my beloved colleagues, Miss Macey and Miss Kerr, having sent me excellent accounts of their doings, I think I can weave a few of their facts together, which may be of interest to those staunch friends of the L.M.S. who *read* the CHRONICLE.

Miss Macey went out to China in the year 1892, and previous to this was a member of Dr. Horton's church at Hampstead. She has made excellent progress in learning Chinese, and even when I had sorrowfully to lay aside my work to return to England she was quite able to take up a good portion of it.

Miss Macey's work is carried on at our chapel in the "Ma Chia K'ou" district, a Chinese suburb of Tientsin. The chapel itself is a marvel of beauty; in fact, we say it is the finest in China! However, you must take this statement with a grain of salt, as we have not seen all the L.M.S. chapels in China. It certainly is a fine building, with its stained windows and beautiful bamboo carvings. Then it is gratifying to remember that it was built by outside subscriptions, native and foreign, through the exertions of Mr. Jonathan Lees, not by L.M.S. money. In rooms connected with this building, Miss Macey has her boys' school and girls' school, and women's prayer and evangelistic meetings. A new feature in the latter is the Dorcas element. The women were asked to work for the poor in Yen-San. Yen-San is a large country district, where we have twelve stations and a very hopeful work, but amongst (for the most part) a very poor people. Miss Macey gave the material, and the women their time and a few cash every week. The Yen-San women were very grateful. It would be impossible to make anyone understand, who has not been to China, how poor the country

Digitized by Google

Chinese Teacher. Mrs. A. D. Cousins and baby. Rev. A. King. Rev. A. D. Cousins.

BOYS' SCHOOL, TIENTSIN.

Digitized by Google

folk are. Floods are constantly recurring, carrying off their crops and destroying their houses. I have no hesitation in saying that in North China there are some thousands of little black-eyed Chinese children who die every winter from starvation or from illness induced by lack of proper food and warm clothing.

The school work, both for boys and girls, is deeply interesting. The children have marvellous memories. I have heard girls repeat a Gospel, a number of hymns, and other things without a single mistake. The boys would do considerably more than this, repeating their classics from cover to cover. Even the weekly examination of the latter is most arduous.

We have great difficulty in getting girls to attend a day-school, and at the age of twelve or thirteen they invariably leave us, "to prepare," their mothers say, "for getting married." Miss Macey writes she has a dozen girls on the books. This does not seem many, but we are still in the day of small things in North China, and contesting every inch of the ground. Give us time, your prayers, and your money, and by and by you will surely see great and marvellous things in China and in Tientsin. This is not our only girls' school. My dear senior colleague, Miss Winterbotham, whose work I am not touching upon in this paper, has also a similar one, and Miss Kerr one in the city, making three altogether. A few older girls were married before I left Tientsin, and two of them, on coming to visit their old homes, took the opportunity of coming to services, and reassured us by saying they still believed in the Christian religion. One, however, was obliged to outwardly conform to heathen ceremonies as her mother-in law compelled her, but the other was living alone with her husband. They had no false gods in their house, and she was "teaching her husband to read" Christian literature.

In the boys' school there was one very interesting lad. It was beautiful to notice how the Lord opened his heart, and how he stood the fire of real persecution from heathen relatives. Some three years ago we sent him to a better school in Tung-Chou to be trained for a teacher or preacher, the expense being defrayed by friends at home. The accounts we get from time to time are good. He bears a good character in the school, and has made considerable progress in his studies. He will now be about twenty years of age. We can only pray and earnestly hope the Lord will keep him "faithful unto death." He alone can, and make him a great blessing to his countrymen in due time. He sometimes sends me a Chinese letter across the seas, which is always full of gratitude.

Many of the lads leave our school for work, but the future alone will reveal the influence of such day-schools when conducted on right lines—on the lines of those who for some years have been under Christian influences and have learnt by heart Christian books.

Let me here say that the expenses connected with Miss Macey's work, such as the payment of teachers' wages and all other items, are all defrayed by good friends and relatives in England.

In closing, I must not forget to mention Miss Macey's interesting reading-class for married women meeting in her house. One of them a few years ago was a heathen. Now she and her husband and little family form a little Christian household. Several other women have lately been baptized and are giving every satisfaction, and some are the young daughters-in-law who desire that the wives of their sons should also become Christians and learn to read.

Besides all this, Miss Macey is doing Sunday-school work, and as much house-to-house visitation as she can make time for, taking the Gospel to those who will not come to hear it.

Perhaps some who read this might be tempted to think "how trivial, how foolish," and so it would be but for one fact—namely, that the tiny seeds our workers scatter day by day are immortal and eternal, and we believe that His word "shall not" and cannot "return unto Him void."

MARY ROBERTS.

WORK IN INDIA IN THE PAST.

PART II.*

BY MRS. LEWIS, OF BELLARY.

AFTER a time I became acquainted with the work of other stations. Mrs. Edward Porter, of Cuddapah, was a faithful help-meet to the missionary at that station. She had charge of a boarding-school, and ever tried, by every means in her power, to raise the women around her and bring them into the light and liberty of the Gospel of Christ. Her deep interest in the Lord's work in India never waned up to the time of her death, in her ninetieth year. It was her delight, even in extreme old age, to prepare boxes and parcels to send to Cuddapah, or to us at Bellary, and she kept up a correspondence with some of the natives to the end of her life.

There is one other lady I must mention. When a child, Emmeline Van Someren was the adopted daughter of Dr. and Mrs. Judson, of Burmah. On one occasion, when returning to America, they left her in Madras, where she afterwards married the Rev. W. Addis, who was appointed, in 1827, to Coimbatore. During the many years Mr. Addis laboured there, Mrs. Addis was never weary in well-doing, but was ready for every good word and work. She established a boarding-school for girls, visited the homes of the people, and by wise counsel made her influence felt for good upon all the women around her. When I first made her personal acquaintance she was passing through what proved to be a long season of trial. Mr. Addis, who had never revisited England, became a confirmed

* See January number, p. 15.

Digitized by Google

invalid, and retired to Coonoor, on the Neilgherry Hills Here, for many years, nearly all Mrs. Addis' time was devoted to the care of her invalid husband and an afflicted son. At length, both these dear ones were called away, and Mrs. Addis had leisure for outside work. She was, by this time, well advanced in years, so that it was useless to think of returning to the plains; but there was still work for her to do. Her house had long been one of the Bible Society's Depôts, and many Bibles and Bible-portions were sold each year. It occurred to her that she might help the missionaries on the plains by trying to sell the articles sent to them from England to the visitors who, for six months in the year, throng the Hill stations.

Mrs. Addis took boxes of lace and embroidery from the Lace Schools in Travancore, and articles from missionary boxes from any friend who wished her to dispose of them on the Hills, and right well has she succeeded. Two years ago she had sold things to the value of one lac of rupees (Rs. 1000.00).

When last at Coonoor I was much impressed, on looking into Mrs. Addis' room, by what struck me as a beautiful vision of consecrated old age. Her cottage stands on the hillside, in a lovely spot on the Neilgherry Hills. In front is a pretty garden, through which a clear stream of water is always running. Her pleasant room is shaded by a picturesque verandah. In the centre of this room sits the venerable lady, now in her eighty-seventh year. Behind her, on a table, but well within reach, are specimens of the different kinds of Bibles, as sold by the Madras Auxiliary of the Bible Society. In front is a couch, covered with dolls, children's clothes, and other things from the various mission-boxes she has in hand. Near her, on a chair, is the box containing the lace sent her for sale; at her right hand is a small table, on which are writing materials and her numerous accounts.

Her book-keeping must be no small matter, seeing she has lace and embroidery from two or three different schools, and mission-boxes from many different places at the same time.

Mrs. Addis cannot walk much, even about the house, but God has continued her faculties, bright and clear, even to her present advanced age; and nobly does she use them in His service. Truly of her it may be said: "She hath done what she could."

Of the work done by women during the last twenty years of the century all readers of the Chronicle are familiar.

We know that many good and noble unmarried women have gone to the mission-field, fired by love to Christ and a longing desire to bring their less fortunate sisters to His feet.

"The whole wide world for Jesus" is our Society's motto. May this be the aim of each of us! Oh, that women, whether married or single, who are now in the mission-field, or who will enter it during the new century, may rise to their high privilege of being fellow-workers with God in this great cause! May the mantle of some who have gone before, yea, even the Spirit of Christ Himself, descend upon all connected with the London Missionary Society, so that the new century may be one long harvest-time, full of the ingathering of ripened corn into the garner of the Lord!

STRUGGLES OF A BEGINNER.

By Miss Horne, of Amoy.

TEACHING in a girls' school is perhaps the least interesting part of missionary work about which to write; but as that has been my work this year, and as I want the Amoy Girls' School to have a corner in your hearts, I am writing about that. I may well head this paper "Struggles of a Beginner," for to keep school after only ten months' study of the language (especially when the language is Chinese) is by no means an easy task, and many and many a time have I found myself either hopelessly stuck in the middle of a sentence for want of a word, or, worse still, have seen on the girls' faces a smile which could not be suppressed, and finally broke out into a laugh, over some ridiculous mistake I had made. Only the other day I gravely assured them that *snakes* were very useful in lighting fires, for the words for snake and paper are just alike, and are only distinguished by the tone of voice.

We have about forty scholars, eight of whom are day scholars. Almost all are the children of Christians, though two come from wealthier houses where the parents are neither heathen nor Christian. The chief subject taught is Scripture, our main object being to ground the children well in the Bible; but we also wish to teach them to think, and give them a little general knowledge which shall broaden their minds. To this end all learn arithmetic, and, after the first year, geography and elementary physiology. Each scholar is expected to remain at school *at least* three years, and we prefer them to enter when about eleven or twelve years old, though sometimes, in exceptional cases, we take them younger.

The morning lessons are planned out very much like an ordinary English school, but the afternoons are given up to the study of Chinese character. Our teacher, Ai-á, is quite young, only eighteen. She came to us straight from the English Presbyterian School, where she was trained. She is very thorough and faithful, and has a very good influence among the girls. We have just started a little prayer-meeting on Saturday afternoon for the girls over fourteen, and next term we hope to develop this into a Y.P.S.C.E. One day a week is devoted to needlework. They learn to make their own clothes and shoes and to knit stockings. One girl is very clever at making worsted flowers, and some of them can make the artificial flowers and butterflies which are worn in the hair. Another thing we teach them is to play games. Every morning at eleven they have a quarter of an hour's recreation, and we go out in the playground and

Digitized by Google

play games such as tag, tirza, mulberry bush. New comers at first look on in a bewildered way. Soon they are quite excited in watching, and before long are as eager as any to play.

In the summer we give a three months' holiday, not only for our own sakes, but we think it good for the children to be with their parents part of the year, taking their share of the family work, and, we hope, trying to put into practice what they have learned of cleanliness and duty, and telling others the Gospel truths they have learned in school. In school the girls take it in turns to do the cooking, and under the supervision of our excellent matron they do all the household work and washing.

Bound feet are not allowed in our school. If girls come with them bound, they must unbind. This year we have had three girls with bound feet, one only thirteen years old. Her feet had not been bound very tightly, and will resume their natural shape; but one was nineteen when she came, and her feet, having been bound very small when she was little, will never be really straight again, though in time I hope she will be able to walk better than she can now. She is one of the nicest girls in the school; she is motherless, and as a child was betrothed to a heathen. He has become very poor and very wicked, but the engagement still holds good. Our only hope is in the fact that he has not yet paid all the money; and if he does not do this before she is twenty-five, she can be married to someone else. When she first came to school she knew nothing; now she can read and write very well, can answer any question on the Gospel history, and, better still, is, I believe, a true Christian.

Then there is another girl, named Diamond, who was entrusted to us by her old grandmother, who has since died; so we are keeping the girl until her betrothed, who is away in foreign parts, returns to claim her. Her relatives are all heathen; the old lady was the only Christian, and she was so anxious that Diamond should be one too.

I wish you could see our children in their scarlet or pink trousers, and dark-green or blue jackets, with their gaily-embroidered shoes and their bright faces; you could not help loving them, and longing that all might be counted among the Lord's jewels, "bright gems for His crown." For this we pray and work; will not you join with us?

JOTTINGS FROM LETTERS.

"I AM intending now to try and interest my boarding school girls in the poor lepers who have a Home at Neyoor, ten miles off. At the Hospital there, my great friend, Miss MacDonnell, works, and she has lately begun to visit regularly at the Leper Home, and teach some of the women and girls to sew. The poor folks there have such dreary lives, cut off from their fellows, and though many may not be suffering any pain, they cannot help, I think, looking on those in whose bodies the disease has made frightful ravages, and feeling that they will most likely become like them. Very few can read, so this sewing is a pleasant occupation, and they seem brightening up and feeling a new interest in life. On Christmas Day they had a treat of buns, coffee, and fruit, and when I went to see them, with the doctor and my friend, I asked to see the sewing. They looked so pleased to bring their bags and display their work—little squares hemmed all round and then seamed together in rows. These are to make a quilt, and the first that is finished is to be given to the woman who behaves best. One poor woman always kept her hands covered with her cloth, and how she is able to sew is surprising, as she has lost at least the first joint of every finger by disease. My friend is so busy she finds a difficulty in getting the squares prepared for these poor women, so I hope to get volunteers among my girls for this work."—KATE DERRY (*Nagercoil*).

"WE are all of us feeling very sad about Mr. Phillips. It seems as if it cannot be true that he has passed away. Miss Linley and I feel we have lost a real and true friend. Our friendship has lasted a long time, and has never had a moment's interruption. Mr. Phillips was always ready to help us in any difficulty, and this in a kind and wise way. In this last Committee we all felt his presence very helpful. He is safely Home, and for him we can only rejoice, while grieving for those he has left behind."—M. E. FLETCHER (*Calcutta*).

"ANOTHER of my heart's desires seems on the eve of fulfilment—viz., opening the women's work in Bhot. I hope to go with three women and a man in April. This is all new ground and a new kind of work for me, and I shall need much wisdom and tact to bring it to a successful issue. Please pray for me and my fellow-workers also, that everything here, too, may be kept for the Master, nothing allowed to go back. I am looking forward to it with intense delight and hope. I did not realise before how much I loved my work and my people and my home here. My heart is just bubbling over with thanksgiving to God for having placed me in such a green pasture and with such delightful work to do for Him. Oh! indeed, we missionaries do not need any pity. There is no lot in life half so delightful and happy. I do wish more would taste and see how good it is. All the happy memories of those kind friends at home, too, are very pleasant to think of, and I thank God for all the privileges He granted while in England; but I love this land and this work best."—MARY BUDDEN (*Almora*).

"WE are getting round to a number of new villages, and there is any amount to do. We both see more and more that good native workers are what we need; they can get much closer to the people and be better understood. The women are invariably very much afraid of me at first, and I am finding out now that it is better to let the teachers win their way and make friends before I go near. I am very happy in the work, and so glad that I was sent to Mangari."—ROSE M. THEOBALD (*Benares District*).

"WHATEVER we leave undone, we must take time to pray; for we can do things on our knees we cannot do anywhere else; for then we are laying hold of God's Almighty strength, and He can do everything."—(The late ELSIE MARSHALL.)

Digitized by Google

THE LATE REV. W. B. PHILLIPS.*

MR. PHILLIPS, after a course of study at Western College, Plymouth, came out to India in 1875, to work in the Murshidabad district.

When he arrived in Murshidabad he found the L.M.S. work almost confined to the town of Berhampur. There had been to a certain extent a reaction against the wide and apparently fruitless itinerancy of many years previous. Since the opening of the work in 1824, the missionaries had year by year taken extended tours in this and the surrounding districts. Conversions had, however, been very few, and Rev. S. J. Hill had, for one, decided that such itinerancy was not a wise use of missionary strength. He therefore devoted almost all his time and energy to the carrying on of an Anglo-Vernacular school at Khagra, Berhampur, looking to the Scripture teaching, and to the effect of Christian life and character upon the students, as a powerful evangelistic force.

THE LATE REV. W. B. PHILLIPS.
(*From a photo by* MARTIN & SALLNOW, 416, *Strand, London, W.C.*)

For several years, while learning Bengali, Mr. Phillips worked side by side with Mr. Hill in the school. But when he had acquired the language, which he came to speak with wonderful efficiency, Mr. Phillips reopened the itinerancy work in the district. For two or three years he went hither and thither, by boat or in tent as best he could, feeling his way, so to speak, and learning the possibilities of the district. But realising that such irregular work was unsatisfactory, he finally built the boat *Jessie*, and in it for twelve years toured up and down the River Bhagirathi, which runs through the length of the Murshidabad district and divides it almost in half. Month after month, except in April and May, Mr. Phillips went up and down the river, preaching in the villages, conversing with inquirers, winning the sympathy and respect of Hindu and Mohammedan alike. I myself, after his transfer to Calcutta in 1891, had many opportunities of visiting the same villages, and I found abundant reason to realise the good work that had been done. It was not only that throughout the district, north and south, east and west, Mr. Phillips would be affectionately inquired after; it was not merely that Hindu Zemindar and Mohammedan Nawab honoured and admired him; but it was rather that in village after village I seemed to feel as if the people had come to realise the meaning of the Gospel message, and to know that the words the preacher spoke were words of love and sympathy. Again and again, in the villages where Mr. Phillips had toured, I felt as if the Christ was real to the people and as if the coming of the Kingdom was very near possibility. Maybe, if we had more faith and prayer, the conversion of Bengal might be very speedy.

Regularity was a great note in Mr. Phillips' work. He very carefully trained the evangelists who worked with him. Together they had prepared a series of addresses, dealing with the main features of the Gospel, setting forth the truth, with illustrations suited to the village people, so that there was always both substance and attractive force in what he said.

The actual baptisms in Murshidabad from this itinerating work were few; but now and again news came of baptisms in other districts of people who had heard and accepted the Gospel message preached along the Bhagirathi River.

Mr. Phillips' work was not confined to itinerating. During the time that he spent each month in the station of Berhampur he devoted a great deal of attention to a school that had been established in Gora Bazar, a suburb of Berhampur. This school was mainly for Mohammedan boys. The schoolhouse built by Mr. Phillips in a central situation has also proved very useful both for Sunday-school work and as a preaching-hall. But, best of all, the Mohammedan teacher of the school became a Christian, and though he and his family relapsed two years ago into their old religion, yet they have now voluntarily returned to the fold of Christ, and the wife, who had hitherto held out against baptism, has also professed herself a Christian.

Mr. Phillips was an ardent temperance man. He established in 1876 a total abstinence society at Berhampur, which has held meetings every two or three months. This Society has a Christian for its secretary, but is open to Hindu, Mohammedan, and Christian alike. There is no doubt that this Society has had a very powerful influence upon the educated young men of Berhampur. Prominent Hindu

* William Benjamin Phillips was born at Manchester on September 8th, 1848. In 1868, when residing in Birmingham, he joined the church connected with Lozell's chapel, and from that church came to the Society, and went to college. He leaves a widow, two children, and a widowed mother to mourn his loss.—ED.

Digitized by Google

gentlemen of the neighbourhood have several times expressed their sense of the benefit that has accrued from it. Two or three drinking-shops in Berhampur were closed through its efforts. A petition presented by this Society to Sir Rivers Thompson, and a long conversation Mr. Phillips had with the Lieutenant-Governor on the outstill question, had much to do with the abolition of that system.

But perhaps the best work Mr. Phillips did was in the Christian community in Berhampur. Several instances might be quoted of men now working as catechists and evangelists, or in responsible positions outside the Mission, who but for his patient care would never have risen above the low spiritual level of their early days. In two or three cases Mr. Phillips found native Christian families living in outlying villages an all but heathen life among Hindus and Mohammedans. These families he reclaimed for Christ, and some of them are to-day living witnesses to his faithful loyalty to Christ and to His flock.

In 1891, Mr. Phillips was transferred to Calcutta, and became pastor of Union Chapel. His work there was again thorough and patient, and the congregation marked their appreciation of his services by the gift of a gold watch on his leaving on furlough in 1894. During his pastorate Mr. Phillips preached regularly in Bengali and English at the Bow Bazaar preaching chapel, and managed by sheer, persistent patience to control and break down the determined opposition of a band of Hindu students, who went even to the length of attacking the preachers, so resolved were they to stop the work there. In the formation of the Lord's Day Union Mr. Phillips took a prominent share, and he also gave valuable evidence before the Opium Commission.

The life that closed on February 1st had thus been full of good work. For myself I would like to say here, what I have often said in private, that Mr. Phillips was a good man to succeed. Both in Berhampur and at Union Chapel I have immediately followed him, and I have found in each case a good foundation, well and truly laid. To him Christ Jesus was a reality, and he made Christ a reality to those among whom he lived and taught. W. G. BROCKWAY.

FOLLOWING the distressing murder of Mr. and Mrs. Johnson, of the Friends' Mission, a strange recrudescence of idolatry occurred in the country districts of Central Madagascar. There was quite an outburst of idolatrous fanaticism, which the more intelligent and better natives were unable to hold in check. The heads of villages publicly set up idols, and crowds of people assembled to do the idols honour by dancing round them, by slaughtering oxen, and by drinking rum. Happily this relapse was of short duration. When the last letters left the excitement had died out, the services were well attended, and large additions were being made to the schools. Even the most backward villages were astir with a desire to gain knowledge.

Notices to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

VALUABLE GIFTS.

AT the meeting of the Hankow Committee of Missionaries at the beginning of the year, the Secretary (Rev. A. Bonsey) had the satisfaction of reporting that, in the district of King Shan, the native Christians had presented two houses and the land on which they stand to the Society for the use of the native church in those places. Funds having also been sent to members of the Committee to be used at their discretion, a portion of that money has been devoted to the purchase of a house at Sz Pan Ho. Two of these three houses have been repaired, the funds being provided locally. The native Christians of the district have themselves given over 300 dollars to this object, and have toiled hard in putting the two houses in repair. The worth of their labour so freely given is estimated at 90 dollars at least, without considering the superior work and greater diligence of these voluntary labourers. The property thus acquired by the Society is already worth nearly a thousand taels, and, when the third house has been put in repair, will be worth considerably more.

AN INTERESTING APPEAL.

THE Rev. G. J. Allen, D.D., of the American Southern Methodist Episcopal Mission at Shanghai, has communicated to one of our missionaries in South China the pleasing intelligence that a new and unexpected application has come to him in the form of an inquiry by one of the Hanlin gentry for a missionary to go to his native place, Lü Chow fu, in the Anhwui province, the home of Li Hung Chang, to introduce the benefits of Western learning in connection with his missionary labours. He promised his personal support and influence in such a movement, with an offer to find accommodation—indeed, offering accommodation in his own quarters in that city for a beginning. The same man proposes to put his own daughter and the daughter of a friend of his in the Girls' High School of the A.S.M.E. Mission at Shanghai, and has otherwise manifested his conviction that the best results to his country are to be expected from the labours and influence of the teachers of the Christian religion.

Digitized by Google

INDIA.

SHARING THE HONOUR.

The native Christian church at Berhampur, as well as the small groups of Christians at Jiaganj and Murshidabad City, have given their Sunday collections during the past year to the local Centenary Fund, which is to be devoted to the opening of the Jiaganj Medical Mission, under the charge of Miss E. L. Nicholas, M.D. Their gifts have amounted to 139 rupees. The Berhampur Church is going to devote another year's collections to the same purpose. The Bhowanipur Church in Calcutta has claimed to be unique in this respect, but we are sure they will rejoice to have this crown taken away from them, and to find they share the distinction with three smaller sister churches.

A FRUITFUL PILGRIMAGE.

Miss Haskard, of Bellary, finds that on all sides the women are becoming eager inquirers about Christianity; several are only waiting for permission to leave all and become Christians. A woman, while on a pilgrimage to Hampe to merit pardon, passed through Bellary and had a talk with one of the native Christians. She was much impressed with the story of Christ's sufferings. She went on her pilgrimage, but failed to receive what she was seeking, and again came to Bellary. "We taught her," says Miss Haskard, "more of Jesus' love, and she appeared to understand; but we feared that when she returned to her village she would forget what she had heard. But, instead of forgetting, the Word had taken such a hold on her that she could not rest, but returned to us for more instruction. She believed and found peace, and was baptized on Sunday, February 2nd. She is now in the Home, but hopes soon to go to her village to tell the story to her friends."

MADAGASCAR.

THE MALAGASY CHURCH.

At the first meeting of the enlarged Committee of the Imèrina Native Church Union a very important point came up for consideration—viz.: "By what distinctive name should the churches in Madagascar in communion with the L.M.S. be known?" Strange to say, we have hitherto had no special name to distinguish us from the congregations gathered here by other missionary societies. Some few of the Malagasy are fond of calling themselves "Independent," and in Government returns of schools they have often classed us under this designation. But this is obviously so incorrect as applied to our peculiar church system, which is really a compound of Independency, Presbyterianism, and Episcopacy—the second of these, perhaps, is most prominent—that we missionaries have never called our churches by this name, nor encouraged its use. We are called "Methodists" by the Jesuit priests and by the French generally, a name which, again, we never use of ourselves or our churches. After much discussion, and after several other names had been suggested and failed to secure general support, it was finally decided, by a very large majority, that henceforth our name should be "*Ny Fiangònana Malagasy*," and in official documents or returns, with the addition of the words "*Miray amin'ny L.M.S.*," or F.F.M.A., as the case may be—in plain English, "The Malagasy Church (in connection with the L.M.S.)," substituting the initials of the Friends' Foreign Mission Association when the churches (120 in number) in their district are referred to.

New Government measures as regards registration of schools and congregations have made a step of this sort necessary, and we all feel satisfied that the decision of the Committee has been a wise one. The name accepted has the merits of (1) brevity, (2) freedom from foreign words and so easily pronounced, and (3) nationality; for although some few objected to the name as excluding other Christians here, it was replied that all others took a national or personal name, not Malagasy. Thus, the Roman Catholics are, of course, "Roman," the Anglicans are "The Malagasy 'Ecclesia' in connection with the Anglican Church," and the Norwegian congregations are "Lutheran" or "Norwegian," and none of these would accept our name as now agreed upon without some other distinguishing phrase. Our churches, we think, may, without any assumption, take the collective name of "The Malagasy Church" (or "Churches," as there is no plural form of noun in the language), since (1) for more than a quarter of a century they were the only Christian Church on the island; (2) they now include by far the largest number of professing Christians in Madagascar; and (3) our object eventually is, and has always been, to render them self-supporting and independent of foreign aid and guidance, and managed and instructed by the Malagasy themselves. And finally, by adding to the chief name the words, "In connection with the L.M.S.," &c., they still acknowledge their indebtedness to the English Christians, who have for so long sent them instruction, and have done so much for their enlightenment and civilisation and for the spread of the Gospel among them. J. S.

SOUTH AFRICA.

NEW YEAR'S GATHERING AT KURUMAN.

The annual gathering of the different branches of the Kuruman Church was held during the first week of January. A large gathering was not expected, as the people have been in a state bordering on starvation; but many more than were expected came from the north. Some of the towns are a long way off, and to come to Kuruman and return home involves a journey of two, or in some cases three, weeks. Among the candidates received was one from a town far away in Kalahari, part of the fruit of the good work which is being done there by an unpaid Mokalahari native evangelist. It appears that these

Digitized by Google

people in the desert belong to the Morokweng Church, and so will come under the care of the Rev. J. Tom Brown, as that part of the district has been assigned to him. "I believe," says Mr. Brown, "that the declension from the faith and the low state of spiritual life among our people are largely due to the fact that they are left without spiritual supervision, save such as can be given by one of themselves, for years at a time." The Kuruman Church, which has been thoroughly renovated, and supplied with new seats and an elegant platform and reading desk, was reopened on the first Sunday in the New Year. Mr. Tom Brown has translated three hymns out of the Centenary Hymnal—viz., "The whole wide world for Jesus," "Gospel Bells," and "Go Forward"—and these were sung on the occasion by a choir specially taught to sing them. The last-named hymn, by Professor Armitage, to the Rev. Stanley Rogers' tune, "Kuruman," was sung with a zest and enthusiasm which it would be difficult for an English congregation to excel. The Rev. Roger Price has just completed a new translation of the Old Testament from the English Revised Version, which has involved three years of very hard work.

THE HABITATIONS OF CRUELTY.

THE Rev. J. Tom Brown, of Kuruman, has paid a visit to Morokweng, one of the most heathen towns in Africa. The chief is not only a heathen, but a drunkard, and is guided entirely by the worst characters in his town. He has repeatedly set the law at defiance and resisted the Government in its efforts to repress theft and murder. "He is, of course," says Mr. Brown, "at all times very hostile to our work, but at present his hostility is taking an aggressive form. In a recent case one of the chief witnesses for the Government was a Christian, who not only told the truth when the case first came on, but held steadily to it after repeated examinations—a most unusual thing for a native to do. The evidence of this man was so strong that the case is sure to go against the cattle-stealers. This is more than the chief means to bear, so our church is to be burnt to the ground, our native evangelist is to be driven away from the place, and everyone who adheres to Christ is to be punished in some way or other. I do not think anything will be done while I am here, but undoubtedly a testing time is coming for our Christians. Pray for them with us that they may be able to stand! Out of this present trouble good must come. The cup of this tribe's iniquity must be full. Their treatment of their slaves is barbarous: flogging to death is not uncommon; maiming and mutilation is very common. Some of these slaves are good Christians, and one of them has for many years been a teacher even of their masters. Oh, that some of the tenderness of the Christ might enter into their hearts! The English law may do much to abolish these horrid crimes, but nothing save Christ can change the hearts of the men who can conceive and carry out such modes of punishment as are practised. When we look at this huge district, about 14,000 square miles in extent, with its villages scattered up and down, one is tempted to ask: 'What is one among so many?'"

CENTRAL AFRICA.

URAMBO MISSION.

SINCE the departure of the Rev. T. F. Shaw, Mr. Draper has found his hands full of work. He has conducted the daily service regularly, also the boys' school, and has attended to the sick, and has visited the people, in addition to manual labour. "Some of the people," he says, "are very considerate, and come to see me very often during the day, saying: 'Now that you are alone, we must come to see you oftener.' The local chiefs also have come, and have sent, besides, many kindly messages. Last Sunday (December 8th) there were more people at the service than I have seen for a long time, and amongst the number were four chiefs and a number of head-men. It was a very inspiring service to me, and I believe all present were interested. As for the singing, it was most hearty. I spoke to them of heaven as being a happy meeting place for all those who truly love the Lord Jesus Christ as their Saviour whilst here below, and, as I spoke, how I did pray that some might make the start to live for Jesus. I very often feel sad when I think that not one, so far as we know, shows any desire to live a better life; but I do believe some good has been done. I believe some are the better for having been here. Of one thing I am certain: the people take more interest in coming and in what we say than ever before. Oh, that here God's blessing may dwell! As for myself, I have felt great joy and peace in knowing that Jesus was near me at all times to help and bless me. And He has blessed me abundantly. Then, too, when I think that I have been here over seven years, and no harm has come nigh me, my heart is full to overflowing to God for all His love and goodness."

FROM THE SECRETARY OF THE WATCHERS' BAND.

IT is again my privilege to ask that the members of our world-wide Band will specially remember in prayer our forthcoming anniversary meetings. These will only fulfil their purpose as they are made available for extending the knowledge, for strengthening the faith, for quickening the zeal, and for deepening the interest of all concerned, so that as the result there may be throughout our churches a fuller consecration of heart and life, of time and talents, to the extension of the Redeemer's Kingdom.

* * *

ARRANGEMENTS have been made for the annual meeting of the Watchers' Band, which I have no doubt will meet with general approval. It will be held in the City Temple, on Wednesday, May 13th, at 3 p.m. The Rev. J. H. Jowett, M.A., President of the Carr's Lane Branch, Birmingham, will occupy the chair, and the speakers will be the Rev. W. F. Clarkson, B.A., President of Above Bar Branch, Southampton, and the Rev. J. J. Poynter, President of Christ Church Branch, Oswestry, in addition to two missionaries.

Digitized by Google

THE attendance at our annual meetings has grown with the growth of our movement. Our first meeting, in 1893, was held in the Lower Exeter Hall, when not more than 250 attended. In 1894 we met in the Great Hall of the Cannon Street Hotel, when an assembly of about 700 was secured. At our meeting last year in the City Temple it was estimated that at least 1,400 were present. This was a most inspiring gathering, which clearly manifested the vitality of the organisation. The character of the meeting now in view it is largely for our "Watchers" to determine. Let every one who can do anything to promote its success see that his opportunities are fully utilised. Let every one who can be present determine to come himself, and, if possible, to bring at least one other. And yet more, let every one who has learned something of the marvellous power that lies in prayer use aright the power he possesses, and it will be seen that, with more earnest pleading and more vigorous effort, there will be yet greater increase, and still more encouraging and fruitful results.

* * *

As our hearts are in full sympathy with Christ, so we shall have regard for all that concerns His people and for all that affects the interests of His Kingdom all the world over. We believe in prayer; it is our strength, our hope, our confidence. I would, therefore, heartily commend an appeal which has just reached me from one of our members in relation to the cruel persecution of our Armenian brethren. The special point of the appeal is that, whilst praying for God's persecuted people, we should go deeper and pray earnestly for the conversion of the Sultan and the Turkish nation.

* * *

MANY of our members will doubtless be glad to possess one of the new reading cases which have just been provided for the Manual and Atlas and the List of Missionaries. It has been found that these, being in constant use, are liable to get soiled, and, therefore, require some protection. To meet this need, a very neat and strong case has been prepared, within which, by means of an elastic band, both the Manual and the List can be secured together, and will thus be always available for reference. The case is supplied in best maroon cloth, at 6d., or in best roan leather, with gilt lettering, at 1s. 6d., and will be sent free per post for 1½d. each extra, or complete with copy of the Manual for 1s. and 2s. respectively. JAMES E. LIDDIARD.

NEW BRANCHES.

LONDON.

Branch.	*Secretary.*
Brixton (Loughborough Park) ...	Miss M. J. Newman.
Islington (Upper Street)	Miss M. G. Cartwright.

COUNTRY.

Dartmouth	Miss M. Pound.
Haslemere	Miss Whymper.
Huddersfield (Highfield)	Mr. F. W. Dearden.
Lincoln (Newland)	Mr. F. S. Lambert.
Sheffield (Broompark)	Miss J. T. Leader. Miss J. Barnes.
Swinton	Mr. W. Flockton.

THE COLONIES.

VICTORIA.

Brighton	Mrs. Haines.
Camberwell	Miss Langton.

SOUTH AUSTRALIA.

Adelaide (Rose Park)	Miss E. E. Brown.

WEST AUSTRALIA.

Perth	Mrs. Kühn.

NEWS FROM OUR STATIONS.

PERSONAL NOTES.

CHINA.—On the eve of Dr. Cantlie's departure from Hong Kong, the members of the Committee of Missionaries expressed, by resolution, their high appreciation of the ungrudging services and substantial aid which he had rendered to the Medical Mission work during the whole period of his residence in the colony.—The New Year's prayer-meetings at Hankow were most successful. A spirit of great earnestness prevailed and, at the last Chinese gathering of the series, the new chapel was taxed to its utmost capacity.

INDIA.—The Mission circle at Berhampur, in common with the whole community of that place, have suffered a great loss in the departure to England, on furlough, of the Magistrate and Collector of the Murshidabad district, J. Kennedy, Esq. Mr. and Mrs. Kennedy have made themselves beloved throughout the district, both by their habit of kindly accessibility and by their truly Christian character. Their friendship, as well as their frequent practical help, has been a source of much encouragement to the missionaries in the district, who most sincerely regret their going away. Their influence among the European population has been most wise and healthful. Many are the kindly wishes that will follow them across the seas during the period of well-earned rest and re-union with their friends.

MADAGASCAR.—The new French Resident-General, M. Laroche, reached Antananarivo on January 15th, and General Duchesne left for France shortly afterwards, "with the gratitude and goodwill of all Europeans in the country. He has acted like an honourable gentleman throughout." Another of our missionaries testifies: "The General has accomplished wonders within the last three or four months, and will always be remembered by both natives and Europeans as a truly able, kind, just, and humane man." M. Laroche also speedily won the esteem and confidence of our missionaries.—Mrs. Peill has been bestirring herself to arrange meetings for French Protestant soldiers in the capital. Mr. Standing, of the F.F.M.A., who also speaks French, is likewise throwing himself very heartily into the work, while the Rev. J. and Mrs. Sharman are showing their sympathy, and rendering valuable help, by opening a room in their house in the early stages of the effort.—Rafanoharana, a former governor, has been re-appointed to Fianarantsoa. "Of all the governors we have had," writes one of our missionaries, "none have been so trustworthy and upright as he."

AFRICA.—The Rev. F. G. G. Kayser, who died at Alice, South Africa, on February 5th, at the age of sixty-eight, was the son of the Rev. F. G. Keyser, also a missionary of the Society between 1827 and 1859. Mr. F. G. G. Kayser commenced work as a schoolmaster at Knapp's Hcpe, Kafirland, where his father was then a missionary, in 1849. Besides carrying on school work, he assisted in evangelistic effort at the out-stations, and on being ordained, in 1860, he took charge of the station and out-stations, his father having retired from active service in 1859. Mr. F. G. G. Kayser himself retired from active service in 1884, and Mrs. Kayser died at Alice in the following year.

Digitized by Google

AUSTRALIA.—We regret to learn that the Rev. J. C. Pepper, B.A., has died at Mildura from an attack of typhoid. He received his ministerial training at Camden College, under the Rev. Dr. Fraser, prior to taking his degree at Sydney University. At the expiration of his college course, he offered himself to the Society for foreign service, and was accepted conditionally, the cause for delay being that the Society had so many offers of service in excess of the compass of its finances that many, probably one-half, had to wait for a time. Amongst this number were three or four Camden College students, of whom Mr. Pepper was one. Meanwhile, through the Congregational Union of Victoria, he undertook the pastorate of the Congregational church at Mildura, where he was working with marked success up to the time of his illness. The deceased gentleman is the second son of the Rev. Thos. J. Pepper, of Burwood.

NEW GUINEA.—The Rev. J. Chalmers reached Thursday Island on New Year's Day, and hoped to start for the mainland and islands, *en route*, in the course of a few days after the despatch of his letter.

ECHOES FROM THE HOME CHURCHES.

A FRIEND in Whitehaven gives a cordial testimony to the value of mite-boxes, after a practical experience of the same. The idea of thanksgiving—saying "Thank you" in this form for thousands of mercies which are daily received and so rarely acknowledged—appealed to one woman's heart there, and under her influence it spread to twenty more. The boxes have lately been opened, and realised the substantial sum of £7 14s. 3d. Pieces of postage stamps were found attached to many of the coins in the boxes, on which were written the reasons for thanksgiving, such as: "Thanks for no pipes bursting during frost"; "Because I was not born a Chinese or Hindu woman"; "Because the lines have fallen to me in pleasant places," &c. Our friend writes that it is "perfectly certain that without the boxes the money would not have been given, and that it did not interfere in the slightest degree with the ordinary giving of each boxholder."

IN connection with the Children's Missionary Bands which are springing up here and there, a very pleasing instance of catholicity of spirit has just been found. From a village in South Devon, a lady (Miss Partridge) went out last year as a missionary to Africa, under our Society. The head mistress of the Board school in this village, a Wesleyan and a supporter of the Foreign Missions Society in connection with that body, has since begun a Band in the school to help the work which our lady missionary is doing in Africa. But not only are the scholars members of this Band; amongst the "grown-up" portion of it may be found friends from all sections of Christ's Church who had known "our missionary" from childhood.

SCHOOL FOR MISSIONARIES' DAUGHTERS.

LIST of names of thirty-six pupils who passed the Cambridge Local Examinations, December, 1895:—

° Distinguished, R.K. (Religious Knowledge), E. (English), F. (French), M. (Music), B. (Botany), A. (Arithmetic), H. (History), G. (Geography).

SENIORS.

Class I.—Jones, E. M., India, * R.K., E., F.; Williams, M. I., Jamaica, * E.

Class II.—Helm, A. K. W., Africa, * E., F., M.; Williams, C. F., Cardiff, * E., F.; Fishe, J. M., China, * E.; Fishe, M. H., China.

Class III.—Swallow, A. M., China, ° E.

Satisfied the Examiners.—Lawes, M., South Seas; Summers, L. M., India.

JUNIORS.

Class I.—Division I.—Bulloch, M., India, * R.K., E., F., B.

Class I.—Division II.—Bate, A. D., India, * F.

Class II.—Rowlands, M., Madagascar, ° R.K., F.; Fishe, N. E., China, ° R.K.; Price, D., India, ° R.K.

Class III.—Evans, D. B., India, * R.K.; Edge, A. L. M., Cosham; Williams, E. A., Cardiff.

Satisfied the Examiners.—Brown, L., Africa; Grenfell, P. E., Africa; Griffiths, E. M., India; Williams, M. E., Jamaica.

Student between 16 *and* 17 *who has satisfied the Examiners.*—Marriott, J. K., South Seas.

PRELIMINARY.

Class I.—Cousins, E. C., Madagascar, * R.K., A., E., F.

Class III.—Hacker, W. M., India, * E., H.; Heberlet, J. A., India, ° E.

Satisfied the Examiners.—Emlyn, E. S., India, ° G.; Bate, F. L., India; Helm, E. E., Africa; Huckett, L. E., Madagascar.

Students above 14 *who have satisfied the Examiners.*—Bulloch, W., India; Hadfield, F. E., South Seas; Harris, C., Perry Bar; Sibree, E. I., Madagascar; Thomson, A. F., India; Vaughan, J. E., India; Vaughan, F. A., India.

ANNOUNCEMENTS.

ARRIVAL IN ENGLAND.

MR. W. H. NUTT, from LAKE TANGANYIKA, CENTRAL AFRICA, overland *via* Naples, March 15th.

DEPARTURES.

The REV. E. LEWIS and MRS. LEWIS, proceeding to the AUSTRALASIAN COLONIES as a deputation, embarked per steamer *Orizaba*, for ADELAIDE, February 21st.

The REV. E. P. RICE, B.A., returning to CHIK BALLAPUR, SOUTH INDIA, with MRS. RICE, embarked per steamer *Oriental*, for Bombay, March 6th.

BIRTHS.

CAMPBELL.—On December 2nd, at Jammulamadugu, South India, the wife of Dr. T. V. Campbell, of a son.

GOULD.—February 5th, at Kuruman, Bechwanaland, South Africa, the wife of Mr. A. J. Gould, of a son.

DEATHS.

MURRAY.—January 19th, at Tientsin, North China, Frederick Roberts infant son of Rev. D. S. Murray, aged 5 weeks.

PHILLIPS.—February 1st, at Berhampur, Moorshedabad, North India, the Rev. William Benjamin Phillips, aged 47.

KAYSER.—February 3rd, at Alice, South Africa, the Rev. Frederick G. G. Kayser, formerly a missionary at Knapp's Hope, Kaffraria, aged 68.

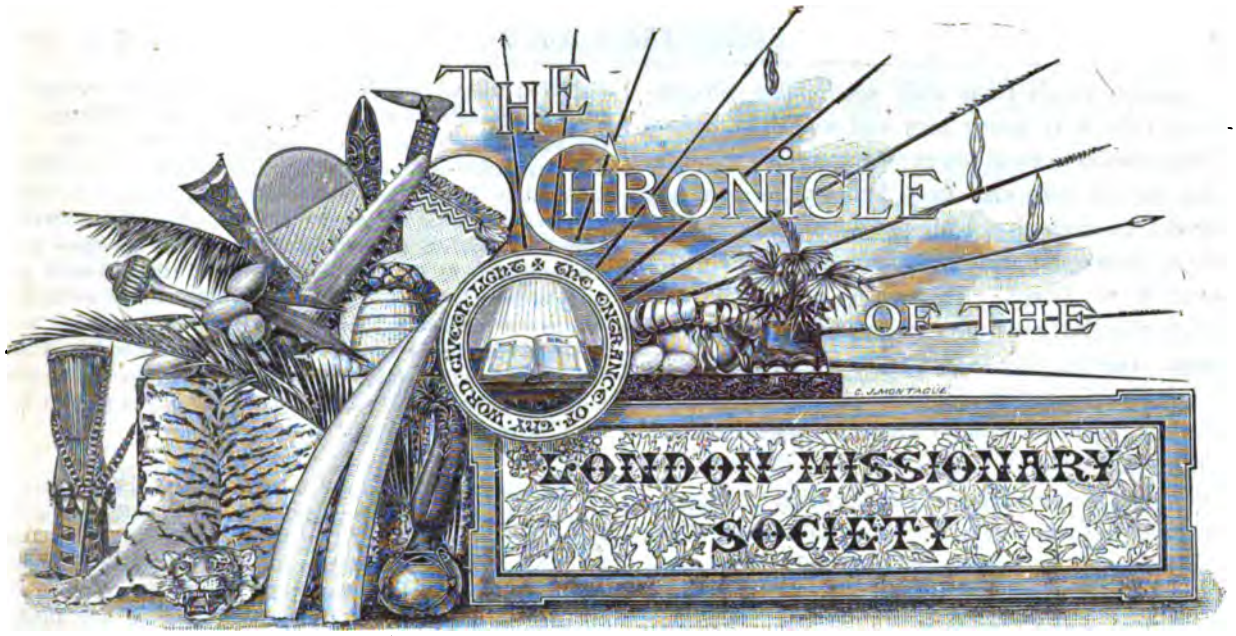
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 53.—New Series.] MAY, 1896. [Price One Penny.

"MAKE JESUS KING."*

UNDER this title one of the most remarkable organisations of our time records in permanent form the story of its great gathering at Liverpool with which the year 1896 was ushered in. All who were privileged to attend the Conference, and many in full sympathy with its aims, but unable to be present, will welcome the book and read it with intense delight. In these 328 pages they will find an abundance of stimulating and inspiring matter. The proceedings from Wednesday, January 1st, to Sunday, January 5th, are chronicled in due order; general and sectional meetings are fully reported; while an appendix of statistical diagrams, bibliography, missionary literature, &c., enhances the attractiveness and usefulness of the volume.

The Conference was an unqualified success. Moreover, it marked an epoch. Its appeal to the educated, to the flower of youth throughout the civilised world; its bold challenge to the student of every land to face, ponder, and personally grapple with the missionary problem; its enthusiasm, freshness, fire, earnestness, and determination; its conviction of duty, its readiness to obey (even though at great cost), and its pledge of service whenever possible: gave to the Conference a position of unique interest and significance.

Miserably and absurdly inadequate though the means at present provided for the evangelisation of the nations is, the charge is often made, indeed is repeated *ad nauseam*, that missionary societies are spending "immense sums," and sending out "large numbers of missionaries" to the foreign field to the neglect of home claims. The ignorance of facts, or the hypocrisy manifested in shirking facts, which such charges imply, are alike saddening. Ignorance there undoubtedly is, but hypocrisy is not lacking. The same critic, who poses as a strictly benevolent economist and Christian patriot one moment, does not hesitate to assume the *rôle* of sympathetic friend of ancient cults the next, and loudly laughs to scorn the childish credulity of people who imagine that, with a mere handful of foreigners, India, China, or Japan are likely to be brought over to the Christian faith. Yes and there is truth and force in this latter contention. Only let the man who urges it drop the other charge. Now the S.V.M.U., realising the utter insufficiency of the provision made as yet, and alive to the necessity of arous-

* "Make Jesus King." The Report of the International Students' Missionary Conference, Liverpool, January 1—5, 1896. London: The Student Volunteer Missionary Union, 93, Aldersgate Street, E.C. Price, 4s. net, 4s. 6d. post free from S.V.M.U. Office.

Digitized by Google

ing Christian people from their comfortable self-complacency, calls upon young men and women of culture and consecration to stand out as volunteers for missionary service, not in ones and twos, but by the score and hundred. It emphasises both the opportunity and the need—an open world accessible almost everywhere to the messengers of Christ; that open world still very sparingly supplied with men and women to deliver the message. One has only to turn to the series of elaborate and ingenious coloured diagrams at the end of this Conference Report to discover how impressed the Union is with the necessity of forcing this disparity upon the attention and the conscience of the Christian Church.

If Jesus is to be made King, as this book pleads that He should be, missionary effort will have to be carried on with much greater determination and on a much larger scale than at present. This also the S.V.M.U. thoroughly comprehends and seeks to enforce. Since its formation in America nine years ago, 3,000 volunteers, connected with 500 different colleges, have enrolled themselves as volunteers for the foreign field, of whom 800 have already reached the field. In our own country the response has been more limited, but here too, as the result of special visits paid by travelling secretaries to collegiate centres, a band of 1,038 volunteers have been enrolled in eighty-four colleges. Yet far from being content with these results, the Union is seeking to extend the movement in all directions. It does not send out missionaries. It wisely recognises that to do that would be to forget its true function, which is to bring before students of all denominations and faculties the claims that foreign missions have upon them, personally as their own life work, leaving to the churches and societies the responsibility of sending them out. In this way the Union has done splendid service, and the publication of "Make Jesus King" will, we doubt not, increase and extend its influence in the same direction.

SECRETARIAL NOTES.

THE outbreak of rebellion in Matabeleland has necessarily caused very great anxiety among all who have friends in that country. It has been a great relief to receive telegrams informing us that Messrs. Carnegie, Rees, and Cullen Reed have reached Buluwayo safely. Mr. Wilkerson was on his way from Mafeking when the trouble commenced, but was stopped at Palla Camp, half way between Mafeking and Phalapye, by the outbreak of the cattle disease in the country, and the quarantine enforced by the Government. No detailed information having yet been received by letter, it is impossible to say to what extent the people at the mission stations have been involved in the rebellion. Nor do we know what has happened to the mission houses and the personal property of the missionaries. It looks as if the conflict would be a very severe one, and it may be protracted. It cannot fail to be in the end disastrous to the natives, and it may be feared that the work of the Mission, which was beginning to develop most hopefully before the rebellion broke out, will be thrown into complete confusion for some time to come.

THE news from the Central African Mission is also of a disquieting kind, though from another cause. Mr. Carson has resigned his position in the Mission, on various personal grounds, and Mr. Thomas is coming home invalided. Only two missionaries are now left in the Tanganyika Mission to look after three stations, and if any further breakdown should occur before Dr. Mather and his two companions, who are to leave England on the 12th inst, reach their destination, the Mission will be practically deserted. This is a position which may well cause the most serious anxiety. No mission should be left in such a condition; and, above all, a mission so far removed from succour should not be thus left. This is one of the fatal fruits of the enforced halt in the Forward Movement. R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE Centenary Year, which closed on March 31st last, witnessed the raising of the Centenary Fund to the minimum of £100,000 which the Directors set before the constituency some two years ago. How far we have at present surpassed the amount we do not know, nor how the general income for the year will turn out. In the meantime we are grateful for the £100,000 paid or promised, and believe that ere the Fund is closed it will considerably exceed that sum.

I AM frequently asked when the Fund will close, and always reply that we shall close it as soon as gifts and promises cease. It was never intended to limit it to the Centenary Year. The very first appeals asked for contributions extending beyond 1896. Many friends and churches are still intending to help us, and further promises will be gratefully acknowledged. About the annual income I must speak when I know more exactly what it is.

OUR next effort is in connection with the May Meetings. Dr. Griffith John's decision to stay in China for the present is a grievous disappointment, and his absence from our anniversary will prove a great loss. Under the circumstances, we can only admire his devotion to the work for which the Society exists, and do our best to make the meetings worthy of the enlarged enthusiasm and quickened service which are to distinguish the second century of our history.

Digitized by Google

FULL particulars of the meetings will be found on the cover. It is only necessary here to note one or two special points. Having failed to secure the Queen's Hall, Langham Place, for Wednesday evening, May 13th, we shall hold the annual meeting on the evening of that day in the City Temple. The Conversazione preceding it will be held in the Memorial Hall, Farringdon Street. The Thursday morning meeting will be devoted, as last year, to special subjects, those selected for this year being Native Agency and Woman's Work. Amongst the speakers on the former subject will be the Rev. W. J. Woods, B.A., who has recently visited the churches in Jamaica. The meeting for Young Men and others has received a better title, and is henceforth to be called the Meeting for Young Men and Young Women, by which we give tardy recognition to their joint influence in our work and united efforts on its behalf.

THE following particulars of an effort recently made in a London church to adopt the penny-per-week scheme, so often advocated here, will be of interest:—"In December last year, having obtained the consent of pastor and deacons to canvass the church, I readily obtained the help of the ladies of the Missionary Committee of the Christian Endeavour Society. During the early part of this year every member of our church was visited and invited either to give a donation, take a box, or subscribe a penny a week. The reception met with was most encouraging, and we received in donations from twenty members £3 17s.; thirty-six members took collecting boxes, and eighty-three promised a penny a week; so that, with the fifty-two already giving in connection with the Christian Endeavour Society, we have 125 contributing in this manner." Our friend has already paid in £10 6s. 10d. as the result of the first quarter's collection, and is confidently expecting that by the close of the year the annual contributions from the church will be increased by over £40. Are there not many churches that might do likewise?

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

SINCE our last issue the Board has decided to make a liberal offer to the Auxiliaries. Convinced that the Founders' Week Convention Report is admirably fitted to give one a clear, comprehensive, and accurate view of the Society's actual position at the end of its first century of work, the Directors are naturally and wisely desirous of gaining for that book a wide circulation. To facilitate this they have determined to supply the Report in parcels of *not fewer than six, at one shilling per copy*, if bought in the Book Saloon; and at the same figure, with carriage to be paid on delivery, if forwarded by rail.

HAPPILY this decision is leading to a greatly enlarged sale, and purchasers are expressing their pleasure in becoming possessors of such "a deeply interesting book." Every day, as the offer becomes better known, fresh orders arrive, but we still have a good stock in reserve, and shall be glad to supply any representative of an Auxiliary who applies for a parcel. I would, however, deprecate delay, for, with the May meetings near at hand, during which the books will be on sale, the demand may quickly exhaust the remaining stock. Secretaries are already writing for a dozen, two dozen, &c., eagerly seizing the opportunity presented.

WITH the early summer close at hand the *John Williams* hat ribbons again appeal to parents who wish to interest their children in missions. A beautiful ribbon can be purchased for *threepence*, equal to any emblazoned with the name of Her Majesty's ships. We shall be happy to forward them. For giving away at treats, &c., these hat ribbons, it is suggested, will be found very useful.

IN forwarding a bundle of articles contributed by the Adult and Juvenile Working Parties at Buckingham, the lady secretary writes as follows:—"At the commencement of last year it was decided to give the year's work to China, and to aim at sending *not less* than 100 garments. I am thankful to say we have been able to do so, and from *both* societies have been enabled to achieve the object in view—viz., to help Mrs. Bryson by contributing garments for *sale*; also smaller articles, suitable for presents or prizes to her children in Mission schools. The number altogether exceeds 200." GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, March 24th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 63.

The Directors welcomed Mr. W. H. Nutt, of Lake Tanganyika Mission, who had returned home through ill-health, and Miss Ethel Turner, who has been helping in the Almora Mission for the past six years.

Board Meeting, April 14th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 47.

The Directors welcomed the Rev. W. G. and Mrs. Brockway, and Miss L. J. Robinson, from Calcutta.

The following resolution of sympathy with the Rev. C. Silvester Horne, M.A., in the present state of his health, was unanimously passed on the motion of the Foreign Secretary, seconded by the Treasurer (Mr. Albert Spicer):—"That the Directors have heard with much sorrow of the illness of their friend and helper, Rev. C. Silvester Horne, M.A., and would affectionately assure him and his people at Kensington of the deep sympathy they feel with him and them in his enforced withdrawal for a time from active work. They again record their grateful appreciation of the high service rendered to the Society, in a critical period of its history, by his devoted labours as an ever-willing advocate of its work and as the author of the 'Story of the L.M.S.,' and would like him to know, in days of weakness and suffering, that they are receiving almost daily proofs of the far-reaching success which God has granted to his efforts on their behalf. They earnestly trust and pray that he may ere long, by God's blessing, be fully restored to health and strength, and enabled to resume his many-sided work with enlarged vigour and success."

Mr. P. W. Jones was appointed to the Tanganyika Mission, it being found necessary to cancel the appointment of Mr. D. L. Thomas on the ground of his health. Mr. E. Herbert Lewis, son of the Rev. E. Lewis, of Bellary, was appointed to work at Belgaum, South India; Miss Frances Hare, to Fianarantsoa, Madagascar, to succeed Miss Frédoux, on her marriage to Dr Peake; and Miss B. M. Harband, of Melbourne, to Shanghai, to succeed Miss Rea. The Directors decided to transfer the Rev. J. G. Hawker from Belgaum to Bellary, to take charge of the proposed Kanarese Vernacular Training Institution.

The Board sanctioned the immediate return to England of Miss Miller, of Amoy, on medical certificate.

It was decided that in future medical missionaries should be required to pass a Theological examination.

Digitized by Google

THE LECHLER INSTITUTION.

Salem, February 19th, 1896.

MY DEAR MR. THOMPSON,—We opened the Lechler Training Institution on the 31st. Mrs. Lechler, who came to Salem over fifty years since, opened the Institution. We had the photograph taken as a souvenir of a very pleasant occasion. Mr. Dignum presided. Mr. Phillips preached the opening sermon, and Mr. Marshall offered the dedicatory prayer. Mr. Devasagayam and Mr. Zechariah Ross also took part in the service. The Institution is a very neat building, containing a lecture room 25 ft. by 11½ ft., and a combined refectory and sleeping room the same size. There are four other rooms, 11½ ft. by 12 ft. Two of these will be used as studies, one as a store room, and one will do for quarantine should the necessity arise. The roof is ceiled with teak entirely, and the teak ceiling is covered with pot tiles. It is a light roof, and is cool. There is a kitchen and bath room outside, also quarters for the assistant tutor. The total cost of the buildings is a little in excess of Rs.3,000. To this the Directors kindly contributed Rs.1,000. The son-in-law of one of Mr. Lechler's converts contributed Rs.500, on condition that we named the building the "Lechler Institution." This we were only too glad to do—our Society has never had a nobler missionary than the Rev. J. M. Lechler. His truest memorial is the work he did in Salem; but it was felt to be a fitting tribute to his revered memory to call this school of the prophets after him. The building is not quite paid for, but we ask the Directors for nothing. If any friends care to help us by an extra gift, now is the opportunity. We want a library and a gymnastic apparatus; both these will help our students to get the "*mens sana in corpore sano*," which next to the grace of God is what we want to see them have in abundant measure. Our most urgent need in the Tamil field is that of trained, sensible, godly workers. Our curriculum is not an ambitious one from a literary point of view, but it will be effective in the best interests of our work. We want men who, filled with the Holy Spirit, can deal simply and directly with their fellow-men. If a student does not show grace and grit, he will be invited to make the speediest possible exit from the place.

GROUP ON THE OPENING DAY.

It may be thought that a gymnastic apparatus is a luxury; but I would point out that we hope to get for these young men training in a normal school, so that they may become catechist teachers—that is, be able to manage a school and do

Digitized by Google

also church work. Some of the young men will be given up wholly to catechist work, but others will have to combine with this school work, especially so where Pariahs and other

TEACHER'S HOUSE.

non-castes can only be evangelised by means of night schools for adults and day schools for children. In these cases we must have the best teachers we can get—men who combine physical robustness with mental quickness.

At present we have seven students—more will come in June. Work is arranged thus. Three hours in the morning are given to teaching, and one hour in the afternoon. Half this time is given to Bible study, one hour to a book in the Old and one hour to a book in the New Testament. A very simple adaptation of Rhenius' Theology is used, and lectures are given on Christian evidences and relative subjects. This is as much as we can do at present. Literature of a suitable kind for theological students is a desideratum in the Tamil language. Each student attends bazaar preaching two evenings a week. Singing practices of hymns and lyrics are also held. For the next few years all the men we can train will be required as catechists to meet existing needs. Of the students trained in Madras by the Rev. G. Hall, only five remain, and they are now aged men.

INSTITUTION BUILDING.

You will recognise some of the figures in the photo. Taking Mr. Phillips as the central figure, to his right are seated Mrs. Lechler, Mrs. Newport, and Miss Harband. On the seat behind are Miss Crouch and Miss Lodge. Directly behind Mr. Phillips stand Mr. Dignum and Rajendram Chetty. To Mr. Phillips' left are myself, Rev. A. Devasagayam, Vengadasalam Chetty, our senior deacon, Mr. Marshall, and Mr. Zechariah Ross, the assistant tutor in the new Institution.

May I ask that friends at home will in a special manner remember us in daily prayer for these youths, whose hope and prayer is that God will use them for the conversion of their countrymen. India must be evangelised by her own sons. May the Spirit of the Lord of Hosts descend upon them!—With kind regards, yours truly,

W. ROBINSON.

BISHOP KNIGHT-BRUCE ON WORK AMONG MASHONAS AND MATABELES.—What first induced the missionaries to go to Mashonaland? I have said it was a very different place to me now to what it was in years gone by; but in another and more important way it has changed. When, some nine years ago, I was looking about for some untouched country, Mashonaland, as I wandered in imagination over the country to the north, presented itself. Here was a country absolutely without a missionary of any sort or description—a country, so we thought in those days, without a chance of having one. It had always seemed unfortunate that different views of Christianity should have to be put before the people, as in Basutoland; and I had refused to found a mission in northern Bechuanaland, when asked to do so by one of the chiefs, as I considered the people to be under the care of the London Missionary Society. But here in Mashonaland was a field on which no one could object to our entering. And, besides this, it was the piece of unoccupied ground between the South African and Central African Missions, and the occupation of it would join these groups of missions together. But there were others who had a prior claim to try their hands on it. The London Missionary Society, which had originally sent Dr. Livingstone to Bechuanaland, sent his father-in-law, Robert Moffat, some fifty years ago to Matabeleland; or perhaps it would be more accurate to say that he sent himself, with their consent; or, most accurate of all, to say that God sent him. And then began one of those too little-known bits of history which will be very prominent factors in eternal history—when those who have eyes to see recognise that "patient endurance is Godlike." I have no intention of writing a history of the London Missionary Society in Matabeleland; but for fifty years they have gone on trying to put some idea of Christianity into the Matabele. I believe they made but few converts, though I found two at Kimberley who had come from Matabeleland, for the whole spirit of the nation was against Christianity; which shows how much need they had of being taught and how right the missionaries were in going on. It must have been as depressing working among them as among our own Saxon ancestors; for, to a Matabele, gentleness would represent little else than cowardice. Now, these missionaries had often thought of extending their work into Mashonaland, but, as Mr. Helm, their leader, said at a meeting in Cape Town, the country seemed closed to the Gospel till our Church came, as though God had intended that we should go there. So with the full concurrence of these good men I arrived in Mashonaland.—*Memories of Mashonaland.*

Digitized by Google

A UNITED ATTACK ON MADRAS.

DEAR MR. COUSINS,—The heading of this letter looks warlike! It is justified, however, on the ground that our method was somewhat *à la militaire*, with the exception that our weapons were spiritual and not carnal. Last week the native pastors and preachers in connection with all missionary societies labouring in Madras, except those in connection with the S.P.G. and Lutheran Leipzig Mission, united together in preaching and singing in a prominent place on the Maidan. We had permission from the authorities of Fort St. George to preach there, and a licence from the Commissioner of Police to march in procession, with music and banners. About thirty preachers met every alternate evening in the Free Church Esplanade and in the Memorial Hall; and, after united prayer for God's blessing, marched to our preaching place, led by my crimson flag which is now becoming historical, and accompanied by violins, cymbals, and native drums. The singing of Christian lyrics set to Tamil airs was most hearty, and soon attracted a large crowd. Benches were placed on the Maidan to form a circle around the preachers, and one was set in the middle to stand on while preaching. Five addresses were delivered, one after the other, with music and singing between. A very large crowd of Hindus of all castes listened every evening during the week; and the whole scene reminded me vividly of the large open-air meetings in Wales, called *Cymanfas*. Our audiences, however, were not quite so sympathetic as those in the Principality, and I question very much whether they would inspire our great Welsh preachers into the *hwyl*.

After two evenings opposition meetings were organised, banners were flying, Hindu preachers were at their best denouncing Christianity, praising Hinduism, and warning the people against listening to us. This did not materially interfere with our work. We had the sympathy and appreciation of a large number, which was publicly shown when a few stones came over from the opposition crowd. The stone-throwing was promptly stopped by the police, and none of us received any harm.

This united attack has been the means of rekindling the enthusiasm of the champions of Hinduism, and of making them rouse themselves from the lethargy into which they had fallen of late, to put forth more vigorous efforts in defence of the ancient creed. This is one of the good results of our united campaign; for enthusiasm of every kind in the cause of religion is infinitely more hopeful than stolid indifference.

We have reason to believe that this united action will have a beneficial effect upon the native preachers of different missions. It will draw them nearer together, and make them feel more intensely their oneness in Christ and in the great work of evangelising their countrymen. We hope also that it will result in greater zeal and enthusiasm in the important work of open-air preaching. The great want of this city is preaching, preaching, preaching! For "faith cometh by hearing, and hearing by the Word of God." "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"—Kind regards, I am, yours faithfully, MAURICE PHILLIPS.

Madras, March 19th, 1896.

FROM THE SECRETARY OF THE WATCHERS' BAND.

I WOULD again very gladly and gratefully acknowledge the valuable assistance rendered by so many of our Branch secretaries, both in regard to the care and thoroughness, as well as in the admirable spirit with which their work is done. This I am thankful to say applies particularly to the larger Branches, in which the work is necessarily heavy, especially at the close of the financial year, when the renewal forms have to be issued and gathered in, and the new lists of missionaries and watchword cards distributed.

* * *

AT the same time some of our helpers would considerably facilitate the work at headquarters by a little more kindly thought and consideration. With the continuous growth and extension of our movement, careful attention to details on the part of all the secretaries becomes increasingly important, and it is very desirable that this should be fully recognised. "Hints and Instructions" for the guidance of secretaries have been provided, and I shall be pleased to supply further copies to all who require them.

* * *

THE annual meeting of the Branches in the Birmingham district was held at Carr's Lane, on March 10th, under the presidency of the Rev. J. H. Jowett, M.A., who gave a most helpful address to a large and deeply interested gathering of members and friends.

* * *

THE annual meeting of the Branches in the Sheffield district was held on April 21st. I wish that Branches in other districts would consider the desirability of thus uniting, and that they might be led to see that in this way they could considerably strengthen and help each other, and that by so doing, the attention of other friends would be drawn to the movement, and additional impetus secured.

* * *

IN her excellent report of the Carr's Lane Branch, Birmingham, which has a membership of 155, Miss Grace Michell, the devoted secretary, says:—"We, in common with other societies, have had to mourn the great loss of the beloved pastor, whose sympathy and interest in our work were great and strong. Dr. Dale's membership dated from the first year of the Watchers' Band. His interest and his prayers are living still." The great help and stimulus which the Rev. J. F. T. Hallowes has given to the work are then gratefully acknowledged, and regret expressed that, by his removal from Birmingham, the Branch loses one of its best friends and supporters. The report adds that a new joy has come to the hearts of the members of the Branch in the presence among them of the Rev. J. H. and Mrs. Jowett.

* * *

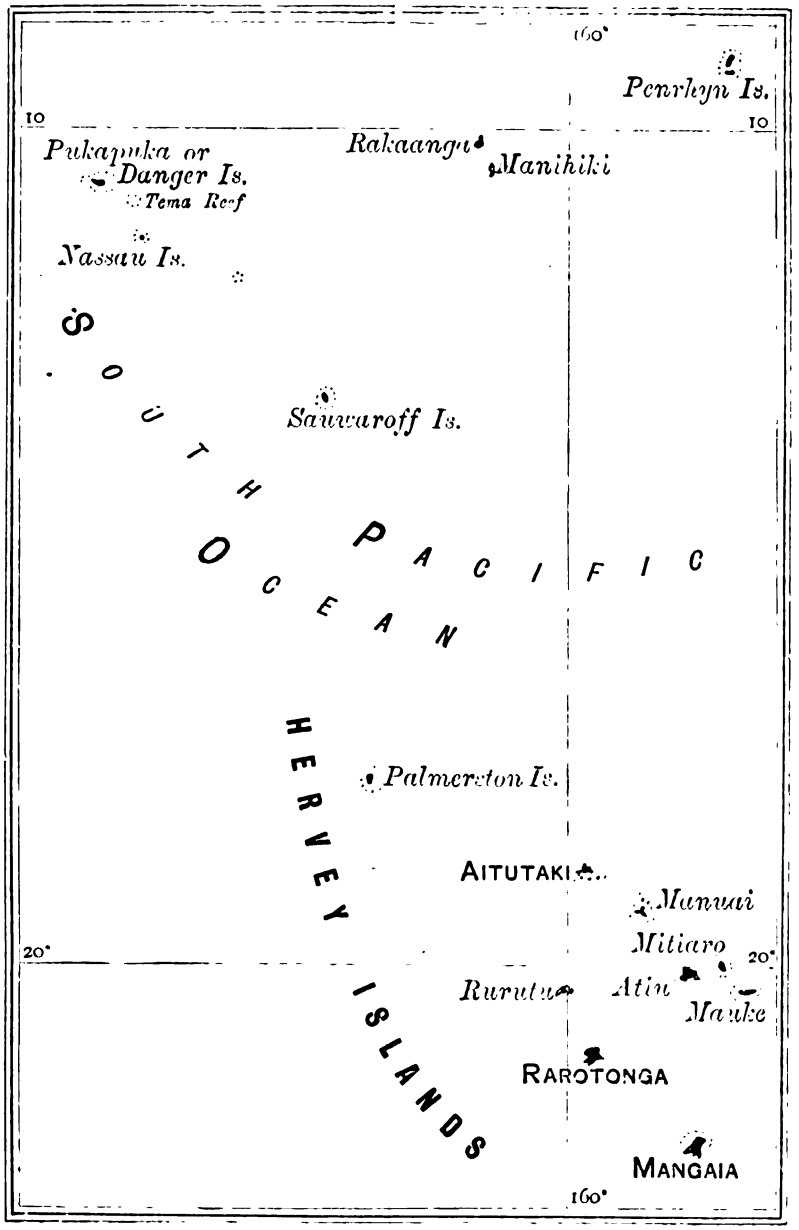
THE programme for our annual meeting in the City Temple, on May 13th, is now complete, and it will be seen that in addition to the friends whose names were mentioned in my last notes, our foreign divisions will be ably represented by Dr. Ashton, of Kachwa, and Mrs. Brockway, of Calcutta. The Rev. C. S. Slater, M.A., of Plymouth, will also take part in the meeting. I would again bespeak the special intercessions of Watchers on behalf of this and all the other meetings in connection with our anniversary that many may be gathered who shall profit by the messages to which they listen, and that all who speak may be inspired and taught by the Holy Spirit. JAMES E. LIDDIARD.

Digitized by Google

THE HERVEY ISLANDS OUT-STATIONS.

ON Wednesday morning, November 27th, shortly after the morning service was concluded, we were delighted to hear the welcome cry: "Sail ho! *John Williams!*" and speedily finding our way to the beach, lo! there lay, true enough, the grand cruiser of the Gospel, the *John Williams*, riding like a bird upon the heaving breast of the billows. On board we received a hearty welcome from Captain Hore, Mrs. Hore, Miss Hore, and Joan. Cargo was landed, our friends came ashore for a short stay, and in the evening at 7 p.m. we left for *Aitutaki*.

On Thursday morning we woke to find the sea smooth as a millpond. The sky had a bluish haze suggestive of infinite distances. The fine steamer easily cut her way through the waters, whereas our old parent (as the natives would call the barque) would have been listlessly rolling from side to side, the masts and rigging creaking with every roll, and the sails flapping idly for want of wind. Not that we would disparage the barque, which under the command of her gallant commander, Captain Turpie, did such good service in past days. There is, however, the grand difference that on the steamer you feel that you are always going ahead and doing something; you are not lying idly by and whistling for the wind.



THE HERVEY ISLANDS AND THEIR OUT STATIONS.

We got ashore at Aitutaki on Thursday afternoon, and found the teacher at Arutanga, the principal settlement, busy building a stone platform on which to erect a new handsome wooden pulpit which they have purchased. In the early morning we had a united service, at which were present the teachers and the people of the two smaller villages. We missed many faces that we had known in former days, but believe that they have but gone before. After the service I met a number of the deacons, and then had an examination of the school. The results were fairly good.

In the forenoon I walked over to the pretty village of Vaipae, distant about two miles from Arutanga. Obeda, the present teacher, did good service for Christ in Samoa before his appointment to Vaipae. After a course of training in the Institution he was appointed in 1857 to Samoa, where he laboured until 1876, when he was appointed to the village of Vaipae, at Aitutaki, and there he has laboured ever since. Before inspecting the school we sat on the verandah of the teacher's house, which is close by the sea. What a beautiful sight! In the foreground the white sand of the beach, the light blue waters of the lagoon, patched dark in places as the clouds fleet over the sky. There in the distance is the reef, on which are situated on its broad expanse, at various distances, eighteen islands, five of which are in sight. In

Digitized by Google

their fresh green colour they look as if they had suddenly come up out of a bath in the sea. Beyond are the dark blue waves of the rolling ocean, flecked white as the wind gently sweeps along their surface. One felt how beautiful are the works of the Almighty ; that in wisdom He has made them all ; and we thanked Him that we were privileged to gaze upon such a scene. The islands are planted with cocoanut trees, and to these islands the sick are frequently taken for a change, and fishermen sleep there, lulled to rest by the loud-sounding waves.

I examined the schools, but the results were hardly satisfactory, either as regards attendance or progress made.

reached the settlement in the centre of the island. The village is healthily situated. Around, on every side, you can look down upon the blue ocean, for you are standing on an elevated plateau. With every want supplied the people should be very happy. I shall ever remember the music of the graceful ironwood trees as the wind swept through their branches ; it was like the wash of the waves upon the beach as the tide comes in.

We conducted the morning and afternoon services in a church which reflects great credit upon the people. It was renovated in 1889, at a considerable cost to the people. I am sorry to say that the teacher, named Tauera, has been

MR. AND MRS. HUTCHIN, FIVE COUPLES SENT TO NEW GUINEA, AND ITIO, THE NATIVE ASSISTANT.

In the afternoon we walked another two miles to the village of Tautu. The people there are busy erecting a school-house. I am sorry to say that Tautu, which only contains 140 souls, means to have a vessel of its own. The payment, to be made in produce, will be a heavy charge upon the people for some time to come. The school was examined with satisfactory results as regards progress made.

We left at noon on Saturday, the last day of November, for *Atiu*, where we arrived early on Sunday, December 1st. After a walk of three miles, the pathway winding first among the limestone rocks, and then over the rolling uplands, we

seriously ill for six months from inflammation of the knee joint. He arose one night, in the dark, to chase a pig out of the mission compound, and in the darkness, rushing along, he stumbled over a stone and fell heavily, striking his knee-cap upon a stone. He is now recovering, and is able to resume his duties. In consequence of his indisposition the school has suffered considerably. Yet he is a man of strong character, and is really anxious, I believe, to do his best for the people. Last year 100 new members were added to the church, and though statistics are of very little value as a test of spiritual work and life in this part of the world, yet

Digitized by Google

they show that Tauera has been active in his work in the church.

At the time of our visit 200 of the Atiu people were absent on a visit to Mauke, and amongst them a number of the children, hence the small attendance at the school examination. We have been unfortunate in our teachers stationed on this island. There have been three teachers during the fourteen years we have been stationed here. One was sickly and soon died; the second fell into sin, after a number of years of faithful service; and the present one, though a good man, is not a successful educationalist. I found the people very poor, and one can hardly wonder at it since they have been engaged in purchasing a vessel which has cost them £1,200 (twelve hundred pounds sterling). They have had to send away more than a hundred tons of dried copra in order to pay for it. I am afraid the vessel will be of little use to them unless they charter it to a trader. There are now two vessels in the Group owned by natives, and one is under repair, and another in course of erection; so that when the vessels are all completed we shall have quite a small fleet.

On the afternoon of December 2nd we left Atiu, and the same evening were ashore at *Mitiaro*, which is only twenty-two miles distant to the north-east of Atiu. It is a very low island, as the top of the highest tree is only 92 feet above the sea. The reef is a fringing one, and the island is larger, but much less fertile, than its neighbours. At the time of my visit the people were engaged in the repair of their stone church. The roof, especially, will look nice when it is varnished; it consists of strips of wood, two inches wide, nailed together in the shape of a diamond.

On the afternoon of December 3rd we left for *Mauke*, and arrived there the same evening. This island is about two miles in diameter, and is nearly circular. The highest point is only 120 feet above the level of the sea. The reef is fringing, and in parts stretches out to the distance of a mile from the shore. There is a well-made road for horses and carriages from the beach to the village, which is situated at the distance of a mile from the landing place. When we reached the village we found the Atiuans, 200 strong, with their chiefs, living amongst the Mauke people. The Atiuans went to settle land questions, and to deprive a subordinate chief of his position. In heathenism the Mauke people were conquered by the Atiuans, and ever since the Mauke chiefs have been nominated by the Atiuan chiefs. Lately one of the principal under-chiefs of Mauke, named Tararo, has openly said that Mauke was independent. Hence the visit of the Atiuans in order to assert their sovereignty over the island.

On December 4th, at 3 p.m., the Atiu schooner left with all the Atiuans on board, and at 4 p.m. we left on the *John Williams* for Rarotonga, and arrived here the next day, having been away a week and a portion of a day.

In the evening of December 5th Captain Hore gave us a most interesting and lucid lecture on Central Africa, which I translated to the natives. The entrance-money amounted to 77 dollars, and is to go towards a drum and fife band for the Tereora school. There was a large attendance of both Europeans and natives.

Next day, Friday, December 6th, was a day of sadness and yet of gladness, for five teachers and their wives left us for the work in New Guinea. We hope they will do good work for Christ. The names of the teachers are: Apolo, and wife; Tuatai, and wife, who came to the Institution from the churches at Manihiki; Munakoa, and wife, who came to us from the church at Rakaanga; Ngatae, and wife, from the church at Arorangi; and Akaeakore, and wife, who came from the church at Ivirua, Mangaia.

Thus the good work goes on from year to year. With some anxiety we look forward to the future of these churches and people that we have loved so much. Whilst the missionary spirit burns fervently in the hearts of the people it will be certain that the Word of God has lost none of its power over them. We pray that the churches both here and at home may never lose their interest in this great enterprise of missions to the heathen. That wonderful work which is going on in New Guinea has a reflex influence for good upon the native churches, for in blessing others they are blessed themselves.

JOHN J. K. HUTCHIN.

THE LATE REV. W. B. PHILLIPS.—At a time when the shadow falls by the sad and sudden passing hence of the late Rev. W. B. Phillips, of Berhampur, it may be encouraging to missionaries at home who are often doing deputation work in much weariness and fatigue, and seldom learning whether their words have gone home or effected their purpose, if they are told how the light was applied which kindled into flames so deep and earnest a soul. When quite a young man, Mr. Phillips had his heart much trained in the direction of foreign mission work, but could not satisfy himself that it was *his* duty to go abroad. While in this state of mind he saw an announcement that Dr. Muirhead, of China, was to speak in the town, and decided to go to the service, resolving as he did so that if the work that *had been* done were alone spoken about, he would put aside the thoughts which lay upon him; but if, irrespective of China, the speaker should call for young men to devote their strength to win the wide world for Jesus, he would consider it the very voice of the Master saying to him personally: "I have need of thee." Before the meeting closed God led His servant to make such an appeal, and Mr. Phillips accepted the call. From that moment every doubt was gone; he set his face resolutely towards his life work; every difficulty was in turn overcome, and, with a result that eternity alone can reveal, time and talents were completely consecrated from then till his last hour to service in the front rank of the battle. Mr. Phillips told the above himself in private coversation last September, adding his regret that he had never sought an opportunity of naming it to Dr. Muirhead.

G. H. W.

Digitized by Google

A CENTENARY ODE.

DEDICATED TO REV. C. SILVESTER HORNE, M.A.

A HUNDRED years of consecrated toil
And long endurance only love can boast,
Through perils oft on many a hostile coast,
For what? The weaker tribes to slay and spoil,
Or barter tawdry wares for selfish gain?
No, not for this the pioneers were slain
Whose eager feet have borne the tidings far
Of Christ of Nazareth, whose natal star
Surprised the shepherds on Judea's plain.

The Prince of Peace His banner then unfurled,
And gave command to all who loved His cause
To bear that banner far and wide, nor pause
Until its folds were wrapped around the world.
So age by age the Gospel standard blew
O'er wider realms than Greek or Roman knew;
Though crested waves their lips contemptuous curled,
And savage spears across the reef were hurled,
The Heavenly Empire slowly, surely, grew.

But never, till the present age began
Was Britain so alert to bear her part,
Or recognise a loving human heart
Beneath the darker skin of savage man;
Yet when the gallant Carey left his last,
And Haweis blew his rousing trumpet blast,
Their impulse stirred the Church's smouldering fire,
And men were eager who should first aspire
To venture forth on enterprise so vast.

When first the Gospel tidings were revealed
Among the islands of the Southern Seas,
The good ship *Duff* (waving a branch of peace,
With three white doves upon a purple field),
A gallant freight of Christian heroes bore,
Who braved the rough, inhospitable shore
At Christ's command; prepared to die or live,
By death to leave, or, in surviving, give
The Word of Life, and Love's pure reign restore.

And so the golden age has dawned at length,
And other ships have borne their freight of love;
On many an island rests the peaceful dove,
Her gentle glance subduing savage strength.
Yet over isle and continent, her flight
Expected long, awaited day and night,
Has still a vast dominion to explore.
God speed the messengers on every shore,
And brothers, speed them too, with all your might.

A. W.

LETTERS FROM MADRAS.—I.

DEAR L.,—You wished to hear about our life, surroundings, and mission work amongst women and girls, in this city of Madras, so I shall do my best to satisfy you in these particulars; but, when I say *my best*, you must remember that is not promising a great deal. Madras is a low-lying city and cannot boast much in the way of natural scenery, though it has a certain beauty and picturesqueness of its own. I wish you could apply your eye to a spy-glass and take a look at our house. I think you would exclaim, on your first sight of it: "What a big house!" Yes, it looks big, as all the English houses in Madras do; but, notwithstanding its bigness, it is not nearly so commodious or comfortable as an ordinary house in England. I believe it was once a Baptist chapel, and, the Baptists wishing to sell it, the L.M.S. bought it and turned it into a mission-house. One part of the house is used for a home for our native Christian teachers who need protection and care. We have made our house and garden look as nice as we can in an inexpensive way, for God did not deprive us of our sense and appreciation of beauty when we became missionaries. I know that some people have the idea that missionaries should have nothing nice and pretty, and some missionaries themselves have got into this way of thinking, but I fail to see how this is glorifying God. We have so little time at our disposal that, notwithstanding our endeavours, I fear our garden often testifies against us by its neglected look.

The native suburb of Chulay lies close at the back of the house, and from thence smells of anything but a pleasant description often permeate the air. Our neighbours of the Roman Catholic Convent have also tried their best to make things unpleasant for us, by erecting very objectionable buildings quite close to our wall; but, notwithstanding these disadvantages, we like the house, because it is so suitably situated for our work. Our largest girls' school is situated just at the back, and the people we work among are all around us. We have sometimes been expostulated with for living so close to the native quarter as prejudicial to health, but we have not found it so, and are of opinion that our opportunities are increased thereby. Sometimes an epidemic of cholera breaks out, and, in the very severe one of 1890, when hundreds were carried off, including many Europeans, and we saw the dead in numbers daily carried past our

Digitized by Google

gates, and heard that nine of the nuns next door had died we did not feel greatly alarmed. How could we when that beautiful Psalm xci. is on record for our comfort! My belief is, that we shall always be protected in the place and in the way of duty till our work is done, and then the messenger will surely come for us wherever we may be.

Our proximity to the native quarter not only makes us liable to bad smells, but also to very unpleasant noises. Sometimes we will be kept awake at night by the beating of tomtoms and other musical (?) instruments, on a marriage festival or the festival of a god, and, unfortunately, these festivals happen very often. On moonlight nights, especially, it is difficult to get sleep at all, for the variety of sounds heard on all sides, from the shouting of human voices (for the natives delight in the moonlight) to the horn-like blowing of mosquitoes. You asked about insect life. We have plenty of it. I wish you saw our dinner table in the rainy season with scores of insects of all shapes and sizes (the most curious-looking creatures imaginable) crawling over our table-cover. Flying cockroaches are common, as well as winged ants. It is in the rainy season that we need to be so careful of scorpions; one may be concealed under a mat or among old papers. Snakes are common in the garden, but are scarcely ever found in the house. The deadly cobra has been seen at various times in the compound (as gardens and courts in India are called), but, as we know it is likely to be there, we are on our guard. We are sometimes visited with a plague of fleas, which leaves us as suddenly and unaccountably as it came to us.

From hearing a description of Indian insect life you would imagine it to be a worse evil than it really is. We who live in India get accustomed to the many living creatures that share our quarters with us and think little about them. But you must enter the house and look round it. First, of course, is the verandah, common to all Indian houses; this leads into the sitting room, which is very seldom used, except as a reception room for visitors; for, when in the house, our usual place is our writing room, where we have always plenty of work to do, keeping accounts, writing letters, and conducting the special business of the Mission which appertains to us. Behind the sitting room is the dining room, and above these rooms are two bed rooms, one for my colleague and one for myself. But, though the house appears large, there is no prophet's chamber to lodge a wayfarer for a night, except by turning a writing room into a bed room, which, though very inconvenient, has often to be done (in Madras we often have missionaries from up-country, on their way to and from England).

My next letter will be about the Chulay Girls' School, which is close at the back of the house.—Your friend,

CHRISTINA BROWN.

THE SISTER-MARTYRS OF KU-CHENG. By D. M. Berry, M.A., Canon of Melbourne. James Nisbet & Co. Price 5s.

ANOTHER book, the outcome of the Ku-Cheng tragedy, is before us, and this time it hails from Australia. It is the memoir and letters of two more of the girl-martyrs, Nellie and Topsy Saunders. They had left their home in Melbourne only a year and a half before they were called to the Home above. But during those eighteen months their letters to their mother were so numerous that they make a substantial volume. The editor, Canon Berry, has done his part sympathetically and well, and, with the exception of the short prefatory memoir, the sisters are almost entirely left to tell their own story in their own lively, graphic way. The elder, Nellie, appears as the historian, while Topsy, who seems to have been a peculiarly sweet soul, is the philosopher and theologian.

Both must have been bright, buoyant girls, full of humour and fun; but through it all one sees with unmistakable clearness their truly consecrated lives and passionate love to Jesus Christ.

It was in 1889 when Mr. Hudson Taylor, of the C.I.M., visited Melbourne, that the Miss Saunders first became fired with an enthusiastic longing to go and work amongst China's millions. The plan, however, did not take definite shape until the visit two years later of Mr. Eugene Stock and the Rev. R. Stewart, who himself became one of the martyrs of Ku-Cheng. The girls were then accepted by the C.M.S., and flung themselves into the task of preparation for the work with ardent and energetic zeal. They underwent a period of hospital training and a course of theological instruction under Canon Chase and the editor of the letters, Canon Berry.

It is almost impossible to select passages for quotation from the varied and voluminous letters. But we most cordially recommend our readers to read the book for themselves, for they will find that every letter, from first to last, is full of interesting detail, helpful words, and often exquisite thoughts.

THE HANDY GUIDE TO MAY MEETINGS, 1896. E. J. May, 34, Cursitor Street, Chancery Lane. Price 1d.

THE title of this useful little book speaks for itself. In past years we have had May Meeting "lists" for our guidance, but this year it takes a new form, and not only have we the announcement of the meetings belonging to upwards of two hundred societies, but we have a guide to London sights, places of worship, railway stations, cab fares, &c.

Besides the meetings in May, it contains a list of conventions, conferences, &c., of religious and philanthropic work, as far as possible, for the whole year.

Residents in London, as well as the numerous country visitors who flock to the Metropolis at this time of year, will do well to secure a copy of this wonderful pennyworth.

Digitized by Google

A HINDU'S DIFFICULTIES.*

"I AM asked by my Christian friends to accept Christ. I have long been thinking about this, but I do not understand what difference it will make in me if I say I believe in Christ. I have been praying God to give me light, and if He wishes He may at any time command me to the fold of Christ.

"I shall try to explain how I differ from you, and if you find any books which may remove my ignorance, let me know, and I shall buy the books and read them.

"Christians make a difference between the three principal qualities of God, and assign them to three different God-heads. The mercy of God, abstracted from His other qualities, is the Son, to satisfy the justice of the Father, and the active principle of God is the Holy Ghost. This is how I look upon the doctrine of the Trinity. I do not see what sin there is in worshipping the whole God as one. At first you try to distinguish the three separate, and then again admit that it is a mystery. It means pushing the difficulty a little farther. I know everything hinges on the acceptance of the Bible. We must believe this, because the Bible says so, is the argument. I have no reason to say that the Bible is not a revealed book; but what I cannot understand is the assumption that there is no other revelation besides the Bible. Another exclusion preached is that prayers will not be heard except through Christ, and that God's Holy Ghost will not descend on non-Christians. I do not understand what is meant by 'believing in Christ.' I wish to know how the belief modifies the actions of a man. If the assurance of having been saved by the sacrifice of Christ is necessary, a believer in God as One is not behind the Christian in any way in this respect. Once he is in the presence of God he has no fear. If it is meant the example that a man should have for imitation is Christ, then we accept Him as much as any Christian does. If it is meant that we should accept Christ as a Mediator, I think it is simply pushing the difficulty further, as I said above.

"Blind as we are, I am sure God does not love us less for it. We pray Him as one complete God consisting of your God the Father, God the Son, and God the Holy Ghost, and He has no reason to refuse our prayers because we do not pray through the Son, and there is also no reason why He should refuse us His holy word of answer to our prayers. We believe that He gives all that we want, physical, intellectual, moral, and spiritual. I pray Him earnestly that He may give me light, and I would not try to shut out light from me as some of my Christian friends accuse me. They say I must make lip homage to Christ before I expect to get further light. I argue that if God had wished it He would have brought me up in a Christian home if He wanted lip homage before actual conversion. Now that I am born non-Christian the order should be conversion before homage I am humble to receive light when given me.

"I follow the same course in many other actions of my life. I am a vegetarian by birth, and if I have been able to live so well without animal food I shall not touch it. But a medical man may prescribe it in some special cases. What food is for the physical nature, education is for the intellectual and moral natures, religion is for the spiritual nature of man.

"I am not ungrateful to what Christians have taught us. We are partakers of a great many truths from Christians. Nay, more, I read Christian books before I pray, to prepare my mind for prayer. I read, 'Daily Strength for Daily Needs,' 'Gold Dust,' and 'Imitation of Christ,' all Christian books.

"I offer my respects to Mr. Hawker, to whom you may send this letter, so that he also may answer me, and send his advice if he has time at his disposal."

* Extract from a letter from an old pupil of the Mission High School, Belgaum.

MRS. FAN.

WE give the portrait this month of Mrs. Fan, the oldest Bible-woman in Tientsin. For many years she has worked under Miss Mary Roberts, her salary being paid by the Misses Lees, of Manchester, the sisters of the Rev. Jonathan Lees. Miss Roberts writes that "Mrs. Fan is a dear old body, thoroughly sincere and attached to us all. But she is not an effective Bible-woman, not having had a proper training. She has never been in a mission school and is not a fluent speaker, though she can read the New Testament well enough for herself. She cannot work hard or for long, and prefers sitting cross-legged on her kang, in ease and peace! But the fact is she is getting old (for a Chinese woman) and soon gets tired, and then my brother used to tell me she had a weak heart and really was not very strong. On the other hand, she has had a blameless character, and the Chinese women respect her much. She has one splendid trait in her character—namely, that she never tells tales about anyone—also she is an exceedingly clean, tidy, reliable woman. Her husband is a dear, good old man, an earnest Christian. He used to work in the hospital selling tracts and portions of the Gospel among the patients, and for some time before I left China he was doing it without any remuneration. We all loved old Fan, he had such a gentle, patient, childlike spirit. Dear old Mrs. Fan rules the roost, and old Fan seems quite content. They have no children."

Digitized by Google

MRS. FAN, THE OLDEST BIBLE-WOMAN IN TIENTSIN.

Digitized by Google

WOMAN'S WORK

IN November last I set out with my two Bible-women for a fortnight's tour in the south of our district. Our destination was Saktipore, a populous centre of the silk-producing villages, and finding a suitable opening there for our work we agreed to stay ten or fourteen days in the place. We arrived one Friday afternoon, having made the journey to Saktipore in our mission boat *Jessie* down the River Bhagarathi. While my two people went to speak to the women in a neighbouring *para*, I superintended the rigging-up of a tent which I had brought with me to act as my medicine-shop; there was just time before sundown to see this properly set up, and my pots and pans and medicines arranged inside, to the great astonishment and delight of the many men and small boys who were drawn by curiosity to the spot. It was an unusual sight for them to see a white woman—and still more to see her in command of anything—and their curiosity did not abate one jot day by day. We made the boat our home and dwelling place, and very cosy it can be with just room for three and no more, provided the weather be cool and one's companions amiably disposed.

On the next morning I opened my shop at seven o'clock, and sat in the door of my tent attending to such patients as came up till the hour of noon. I think about twenty real patients came that first day, but there was a far larger crowd of sightseers who came to gaze at the strange spectacle. This gazing crowd proved no little trial—since they chattered so loudly as often to make it impossible for me to hear anything, and at times in their curiosity they came surging so close up around the tent as to threaten to hamper our movements. I kept one of the boatmen to act as *chankedar*, or policeman, when I was much troubled; but in spite of that I had now and then to make a good-humoured raid myself into the crowd, and express my astonishment at their behaviour in very surprising and original Bengali. However our relations with one another were always good humoured, and if the crowd did not come to get medicine, I contrived that they should at least hear something good for their souls.

The number of patients increased daily; one morning I had as many as eighty-seven fresh cases, mostly women and children, but a fair sprinkling of men among them. I, as a rule, endeavour to reach only the women, but the men I find always try to come, and in an open-air dispensary it is not much good to try and prevent this, since only low-caste women ever come out of their houses, and these can mix pretty freely with the men.

The faith, or rather, I should say, the credulity of these people is astonishing. At Saktipore this struck me specially. Often and often they would regard me as one of their divinities, and many of them were prepared to believe that a touch from me would do them good. Often their eagerness and wistful belief in me would carry me back in thought to the old Gospel narratives, where we read how people came running and falling at the feet of Jesus Christ, believing He could do what He willed. He, indeed, was able to, but in this little narrative of Saktipore doings I can give no such

Digitized by Google

beautiful record. So many cases that came to me were so utterly hopeless through long neglect. Why had they not had treatment before? Because there was no one to treat them. These poor sheep without a shepherd would draw forth sympathy from the hardest-hearted, I believe, could they but be seen and heard. Many blind patients came quite ready to believe I could give them their sight, and in many cases I could only give them disappointment. But there was a bright side to this work, and many patients who came in suffering and weakness were able to go away within a few days the better for having come, and much gratitude was constantly evoked. "Imitation is the sincerest form of flattery," so I was not a little amused when I found my cook starting doctoring, too, from the stern of the boat. He, it seems, used to treat mild cases, and send the more serious ones on to me. Even the boatmen caught the infection, and got to be quite learned in directions about diet and outward applications!

In the afternoons, as we went preaching in the villages in the courtyards round which stood the native huts, we would get splendid audiences of women and children drawn from their houses to come and have a look at the Miss Baba who gave away the medicine; and then having got our audience, it was just delightful work to sit and sing and tell them of the Old, Old Story that never tires. I shall never forget the rapt attention and compelling eagerness of some of these women; how they drank in our words and repeated them after us. Most of them had never heard before of Jesus Christ. What gladness was ours that at last we were able to tell them of Him!

But my heart ached then and aches still for Saktipore and Jiaganj and many such places in our district, where the people are going down before disease, and there is no one to check it, and their hearts are kept unsatisfied and yearning for the knowledge of Him whom they do not know. It is impossible to do much of this touring, except in favourable months, and even then the greater part remains undone. One can only tell all this to Him who has ever had compassion on the multitudes, so that He may stir up workers and means in such full and abounding measure that none of these uncared-for village folk shall be able at the last to say: "No man cared for my soul." EDITH LUCY NICHOLAS.

NEW CHURCH AT NIAMKOLO.

DEAR MR. COUSINS,—At Niamkolo "a notable great frame" has been erected in the form of a stone church, and I should like to tell you something about it. It is as yet but a "frame," as you will see from the photographs which I enclose, if you can make any use of them.

The sense of wonder is not so easily roused in the African as some people at home imagine. If he has been any time in contact with the white man, he looks upon most of his actions as a matter of course; so that when he can really do something which makes the native open his eyes and mouth, exclaiming "Yanga we!" ("Oh, mother!") it is a triumph. It is no uncommon thing to see strangers standing in front of this building, bowing their heads, and accompanying the motion with a "He! he! he!" of astonishment, and perhaps enter into a hot discussion as to whether there are any poles hidden away in the walls to hold the stones together. He is only accustomed to wattle-and-daub shanties, and a large stone structure with a tower piercing the heavens beats him. One of the men said that Mr. Purves, who had to do with the building of it, possessed the wisdom of the gods who piled up the mountains.

A wattle-and-daub house at best will only stand five years, so that on a station the work of building is never finished, unless one deals with more permanent material. So that it was a great find to come across a quarry on the lake shore near the station, whence huge slabs of freestone have been dug with edges so straight as to make one think they had just left the mason's chisel. These were brought round to the station in canoes, and the main outdoor work during the last dry season was the rearing of this structure. It roused a great deal of interest among the people, and even the children were busy building stone churches on the lake shore. One day, as I was watching them at it, I saw the little naked brats setting to and eating the mortar which they had made by dipping a dirty loin cloth in the lake and wringing it out over some stones they had ground to powder. I suppose it served for *nsima* (native porridge). It made me think that, whatever the African has not got, he is the happy owner of a digestion that many a dyspeptic at home would covet.

Tier upon tier the building went up, while scaffold rose above scaffold, until the heavy beams were laid across the walls, and the couples spanned the abyss. These the natives swarmed and laid on the pliant twigs, to which the grass was fastened by means of fresh bark from young trees. This was the offering of the villagers. They brought in all the trees and twigs, and roofed the building without any pay. Finally the more daring spirits working at the tower completed their dizzy task and capped it with a glass roof.

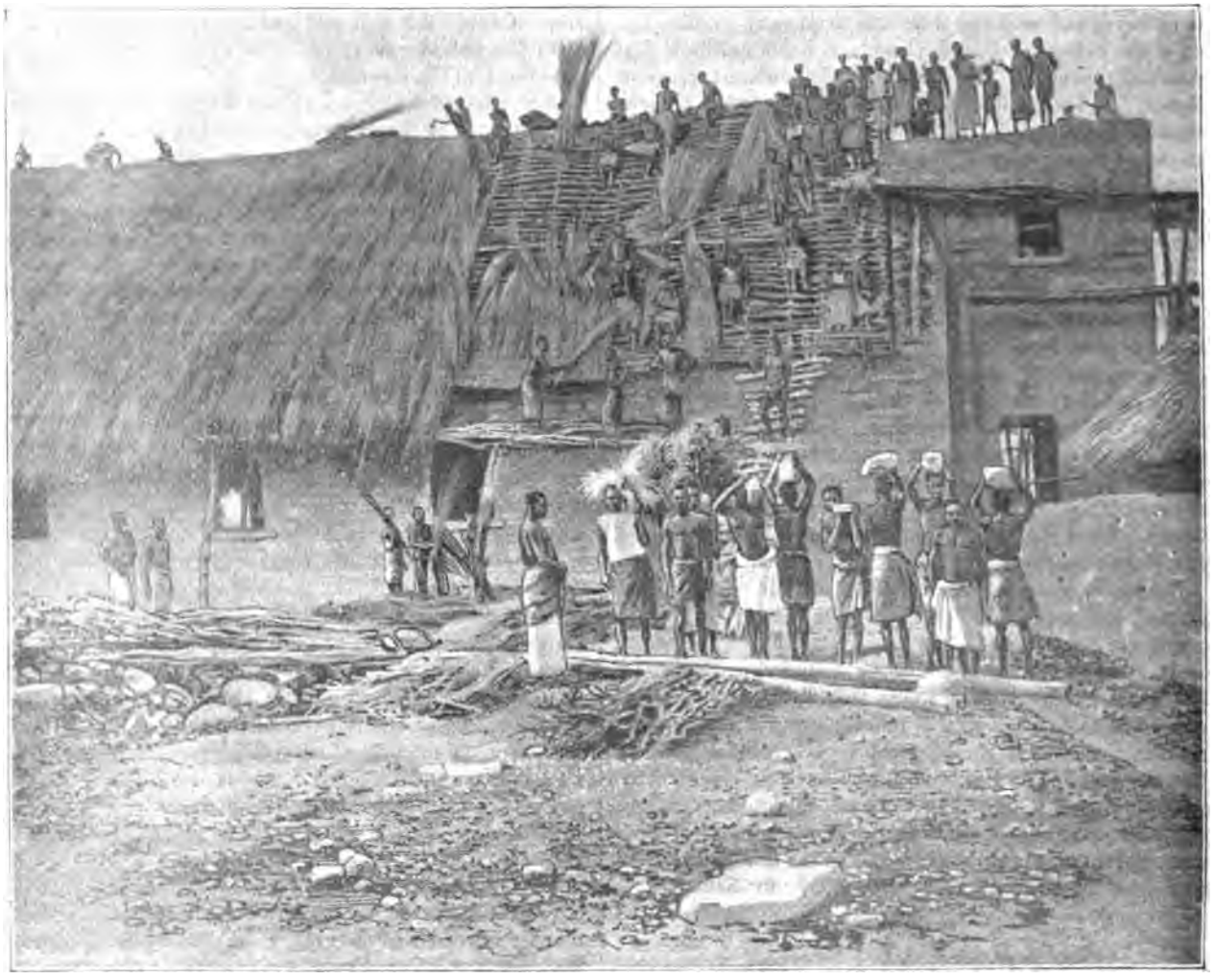
A round cap on a square tower does not look artistic, hence the necessity of some friend to open his heart and send out a number of sheets of corrugated iron to replace it. H. C. Marshall, Esq., the representative of the British South Africa Company nearest us, has kindly promised a bell for the tower, so that when it arrives no villager can say that he did not hear the call to service. One cannot boast that this temple was reared without noise, for a good deal of shouting had to be done to keep them up to the level, and at first a good deal of pulling down, but it is something to be thankful for that it was completed without a single accident. It has proved a fine object-lesson for the training of hand and eye, and will act as a beacon to voyagers on the lake, and, above

Digitized by Google

all, a guide to the hearts of children yet unborn to Him in whose name the house has been built.

The spiritual temple is slower in the building than this stone one. During the year seven have been admitted into full membership at Niamkolo. May be, one is over-particular in rejecting the stones until they are trimmed in the accustomed way; while, on the other hand, one shuns the accusation of first making them church members, and then making them Christians.

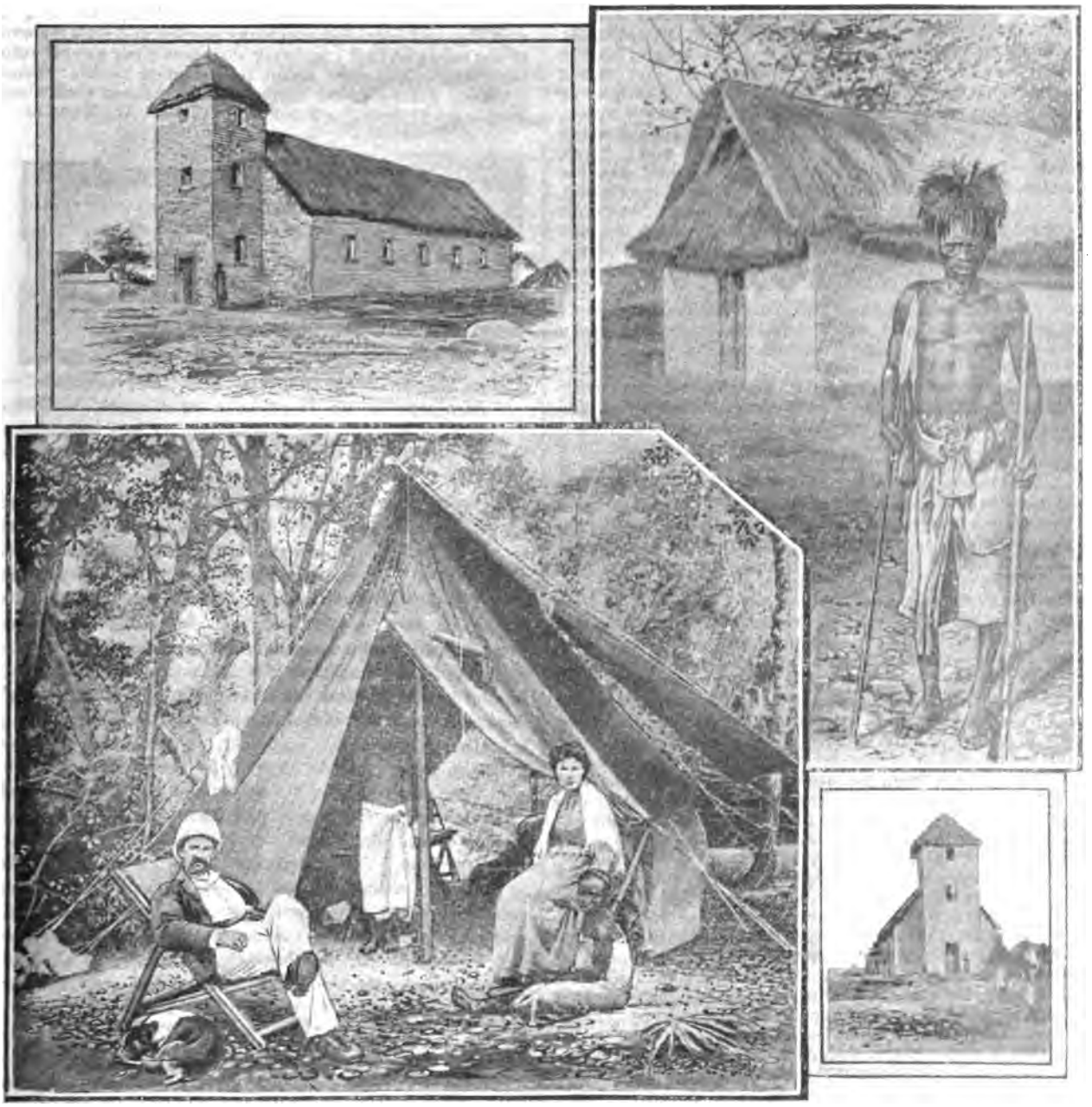
At our new station called Kambolé, on the Ulunga plateau, a large church, built of wattle and daub, was finished by Mr. Nutt, before he had to leave for home after the second attack of hæmaturic fever. He will be greatly missed, for he was a most enthusiastic African, and full of energy. Mr. Jones is now left there alone, a day and a half's journey from a white man. However, just lately he has been kept far from being dull. Ponde, the Awemba chief I visited last year, made an attack upon the village of Kitimbwa—the paramount chief of Ulunga—which is only some four miles distant from the new station. There has been a good deal of raiding carried on between these two parties of late, but the final provocation that led to the attack was the fact that one of Kitimbwa's sub-chiefs had, a few days before, taken two women belonging to Ponde's village, and the very day he was presenting these to his head chief, Ponde, together with another small Awemba chief, called Zisampa, appeared near Kitimbwa's, and found the village—although a large one—an easy prey. Instead of



NATIVES AT WORK ON CHURCH.

Digitized by Google

making the attack at deep dawn as is their custom, they besieged it about 10 a.m., when most of the people were away at their gardens, and the chief was left with a few people in the village. Kitimbwa was killed, and a number weird alarm was sounded on the drum, fled and left him to his fate. Mr. and Mrs. Purves, who were up spending a short holiday with Mr. Jones, heard the war beat, and wounded women with their children soon after fled to them



NIAMKOLO SCENES.

of those with him, although it is said the chief lost his life dearly, having shot the son of Kitimkuru, the great Awemba chief, who was among the besiegers. The people in their gardens, instead of running to aid their chief when the for refuge, and the next two nights they had a very anxious time, for on the first night the Awemba camped at the village of Kitimbwa, close by, and during the night a man, supposed to be a spy, attempted to climb the stockade;

Digitized by Google

having refused to say who he was, or to speak at all, he got a cold reception from one of the men on guard, and disappeared. I sent forty men up from the lake as soon as possible, and they remained there until they knew the Awemba were well on their way home with their spoil of cloth and powder, a large number of women, several heads, and the body of Kitimbwa. This was cut up and burned on the ruins of an old Ulunga village which they sacked years ago, on the boundary of their country. The body of a chief taken in war is burned outside their own territory, lest his spirit should return in some other form and wreak vengeance. Mr. Jones, in a letter to me, said: "Yes, Kitimbwa has gone to his account, the only chief who has actually and openly opposed missionary work in the district. Is not that a significant fact? Better for him if he had done otherwise. Most of his villagers are now in this *boma*, and all say they want to settle here. Whether they will or not depends upon the measure of safety that will be guaranteed to them."

Here, to my mind, is strong evidence that the Awemba do not wish to molest the white man. No doubt they have a wholesome fear of his gun; but here was Mr. Jones, with a mere handful of people round him, and a strong temptation offered in the way of cattle, although flushed with their unexpected success, they left him alone. The sight of the village after the attack, with mutilated bodies lying within and without the stockade, haunted one day and night for a long time. Surely the cup of this dominant tribe must be about full, and this extensive upland, and well-watered country, which remains a hunting-ground of the Arab slaver, must come under a better rule. It seems that at last the British Administration has given his quietus to Mlozi, a powerful Arab slaver at the north end of Lake Nyassa, the head and front of the offending in the Karonga war eight years ago, described by Captain Lugard in the first volume of his "Rise of our East African Empire." There is a rumour that the British South Africa Company, under whose ægis this region has recently come, intend to settle the Awemba problem next year. Then there will be a fine opportunity for a mission to enter, for the country is healthy, and the people are physically a fine race, brave and industrious. Who is to enter in and possess the land? Already the French Fathers have established a station on the edge of it. However much we might wish, we are in no position to move a step in the matter, as things are at present reduced to one man on each station except this one. Since I came out six persons have left for home, and no new man come to take their places. Fever, after two years' conflict, has driven me from the lake up to the hills, where I hope to share the work in the coming year with Mr. Carson at Fwambo. A fine, comfortable brick house which he had built, or at least the natives, who, he said, needed but little superintendence, was ready to receive me, with a flourishing fig-tree in the square in front. To my right a road recently constructed stretches away for some distance in the direction of the lake, but one cannot hope to see Mr. and Mrs. Purves coming along, as they cannot leave the station for any length of time. Another long stretch runs in the direction of home, and it is in vain that one strains his sight along this for the coming of the much-needed reinforcement. If it was not for the native teachers we should be at a loss what to do. The charge of the outlying schools both here and at the lake depends almost solely upon them. One can but do his best, sitting at times under his fig-tree, though the vine may be absent, and labour and wait for the fulfilment of that fine prophecy: "But in the latter days it shall come to pass that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and peoples shall flow into it. And many nations shall go and say: Come ye and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths. . . . And He shall judge between many peoples, and shall reprove strong rulers afar off; and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Yours truly, W. THOMAS.

Notices to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

A FAITHFUL WORKER.

MRS. FAHMY, of Chiang Chiu, has penned the following interesting account of one of the native workers of the Mission:—"Our hospital matron, Gun-so (Mrs. Silver), has, since her appointment a year ago, proved herself faithful to duty and very sympathetic with her suffering sisters. Patients unasked have again and again told me how kind and attentive the matron was to them. Previous to her coming to the hospital she was engaged in Bible-woman's work, and this has rendered her more valuable, for not only is she a matron, but also a teacher. I have been delighted with the progress made by many of the patients, most of whom are heathen, who never heard of the one true God. At first these poor women cannot understand what is being said to them. Sometimes they laugh, and think we are cheating them. The 'good news' is too good to be true, it seems to them; but as Gun-so explains to the poor creatures in her own simple way they become interested, and listen with a strange fascination. Their interest grows, and by and by you will hear them asking a great many questions about the wonderful God and this great Saviour. 'How am I to worship this God?' 'How shall I pray to Him?' 'What shall I buy for Him?' and 'To which temple must I go to burn incense?' are some of the many questions these sick women ask, all of which Gun-so answers most satisfactorily and kindly. When the in-patients are not too ill to learn, or when convalescent, Gun-so not only teaches them how to believe in the Saviour, but also teaches them hymns, so that after a patient has been some time in the hospital she is able to repeat by heart some very helpful hymns. Before a patient leaves, our good matron always

Digitized by Google

tries to get a promise from her that she will attend the nearest chapel. If she says the distance is too great and her bound feet are so small, Mrs. Silver tells them how she used to walk a very, very long way every Sunday to chapel, and how she often fell down because the roads were rough and her feet so tiny, and how the neighbours laughed at her, but that she is very glad that she became a Christian, for it has made her a different and happy woman. Finally, we wish to thank the kind friends who, through the Rev. J. Sadler, have provided the hospital with a long-felt want."

A FOOTHOLD IN HUNAN.

TOWARDS the end of February, Dr. Griffith John proceeded to Kin Kiang to select sites for the sanataria, which will be such a boon to the members of the Hankow and Wuchang Missions. He proposed, on returning from Kin Kiang, to visit King Shan, where a large number of inquirers were waiting to be baptized, and then to open a mission station at Tsan Shih, the rowdiest place in Hupeh in former times. "It used to be a little Hunan, but a great change has come over the place, and now the head of the gentry is inviting me, in the name of the gentry and the people, to come and establish a mission there. The missionaries have often been pelted out of the place. It is a joy to be able to say that all that has passed away, and that even Tsan Shih has become friendly. Speaking of Hunan, you will be glad to learn that the Society has received the gift of a house and land in that province. A man, named Li Yeu-keng, was baptized by me seven years ago. He has just returned to Hankow for the first time since his baptism. All these years he has been busily engaged in Christian work among his own people in the county of Heng Shan. He opened a free night school for the children of the place, in which he has been teaching from Christian books. Now there are four whole families there who have given up idolatry and are seeking baptism. A number of children have committed some of our Christian books to memory. Mr. Li has handed over his house and a large piece of land connected with it to the Society. The deeds are now in our possession. The Society is the first Protestant Mission to hold property in Hunan. Don't be surprised if you hear of Hunan being opened, and of myself being on my way thither."

INDIA.

AN OLD DISCIPLE.

"JAI BHAN, the patriarch of the Almora Leper Asylum, died on February 20th," writes the Rev. G. M. Bulloch. "Laid in a rude coffin, on which loving crippled hands had fastened with tacks a simple cross, made of white tape, his burial was an affecting sight. The coffin was taken up by a few of his sorrowing friends, and carried up the winding path through the Asylum grounds, then down a tortuous path to the little sacred spot where the bodies of the lepers who have died in the faith of Christ have been buried for several years now. Quite a number of rude, simple tombs are rising up there, which are the laborious loving work of mutilated leper hands that have wanted to show respect to those who have gone before. Those who were too weak or crippled to be able to keep with the funeral had already, by a slow and painful process, reached the grave where the remains of their old friend were to be laid, in order to be in time to join in the last solemn rites which point them to the blessed hope they may have beyond the grave. Jai Bhan had not been so long an inmate as several others, nor had his Christian career been so extended; but owing to his great age—eighty-seven years—and latterly his wonderful development in Christianity, he was looked up to with considerable reverence. When he entered the Asylum he was a Brahman; but he was not long in realising the love of Christ, and in turning to Him with full purpose of heart, and that after he had reached the age of eighty. Latterly he suffered much from asthma, and was sorely tried; but he bore up most cheerfully and patiently, and looked forward with great expectancy to entering his heavenly home. Up to within a few weeks of his death he had full use of his faculties of hearing, sight, and speech and used them in the Master's service. He was regularly in his place at the services, and always ready with sound advice for any of his fellow-sufferers who might be inclined to grumble and quarrel. We laid him to rest in his narrow and simple grave, on the bare hillside, repeating the words of great hope which have echoed down the ages since the Apostle said: 'The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.' Meanwhile, I expect that willing stumps of hands (shall I call them?) will be gathering for some days to come a cairn of stones, and arranging them as best they can for a memorial of their friend."

A YOUNGER DISCIPLE.

"ONE of the most recent of our admissions and conversions," continues Mr Bulloch, "is a young lad of about fourteen years of age, who was baptized last October on renunciation of idolatry and confession of faith in Jesus. His confession was very clear, and his knowledge of Christianity was more extensive than usual, causing us to wonder how it was he knew so much. We found that a woman leper who died in the Asylum a year or so ago, had belonged to his village, and occasionally revisited it for a day or two at a time (as a few sometimes do, after being admitted to the Asylum). On these occasions she had told her fellow-villagers what she had heard of the Lord Jesus Christ in the little chapel in the Asylum, and how the love of God had come into her heart. This poor boy had remembered what she said on these occasions, and when he, becoming a leper, too

Digitized by Google

obtained admission to the Asylum, he had no difficulty in following the teaching, and was soon ready to see in Jesus his Saviour, and to accept Him as such. The poor lad is already terribly scarred and crippled in body; but in his soul now dwells a hope which lifts him out of the putrefying flesh and helps him, though dimly, to realise a glorious transformation in the heavenly kingdom when he appears in the presence of the King all beautiful and clean."

MADAGASCAR.

FRENCH PROTESTANT DEPUTATION.

WE have been much cheered and encouraged by the arrival, within the past month, of two delegates from the Paris Missionary Society—viz., M. H. Lauga, of Rheims, and M. J. H. Kruger, professor at the Missionary College in Paris. These brethren have come to consult with us as to how the Protestants of France can best help in the carrying on of mission work in Madagascar, and we trust that in higher education, as well as in other ways, French Protestants may be able to take an active share in the evangelisation of the Malagasy. MM. Lauga and Kruger have already commenced a French Protestant service in Antananarivo for the officers and soldiers and others who belong to the Reformed Church. This service is held in the new girls' school-house, near the Ambatonakanga Church, a nice little building, prettily decorated and cheerful with Scripture prints and maps. The service is attended by the Resident-General, M. Laroche, and about a score of officers and officials, as well as by a few Malagasy, who are anxious to improve their knowledge of French. We have the pleasure of supplying a choir of about twenty of our secular students at the College to lead the musical part of the service. This service will, we are sure, help to refute some of the erroneous notions of the Malagasy, who mostly think that "France" and "Catholic" are synonymous terms, as they also think that "English" and "Protestant" are identical. The people will now see that there *are* Frenchmen who are also Protestants. Our friends are to take a journey to the Betsileo about the middle of May, but between that time and the present we have, at their request, mapped out a pretty full programme of work for them, by which they will be able to see all our institutions and educational work, visit all our town and several of our suburban churches, and go to a number of important centres of labour in the districts surrounding the capital. J. S.

MORE ABOUT THE DEPUTATION.

THE Rev. H. Lauga and Professor Kruger reached Antananarivo on February 15th. Unfortunately, M. Kruger was confined to the hospital for some time after his arrival. The members of our own Mission feel that the sending out of these two gentlemen will be a great strengthening of their hands at the present critical time. M. Lauga has had a very satisfactory interview with the Queen, it being stated that his kindly Christian words brought tears of joy to her eyes. "I feel," she said, "that your words have, as it were, raised me from the dead." At her request M. Lauga preached in the Royal Chapel on February 23rd, a native interpreting. The congregation, at the end of his address, clapped their hands with joy and gratitude. The Rev. R. Baron says:—"The deputation could not have come at a more opportune time, and the good they will accomplish by their visit will simply be incalculable. They are being received by the Malagasy with open arms, and the moral effect produced by their speeches in public and their meeting with the people in private has already been very great. We one and all believe that the coming of two such excellent men at the present time is a leading of Divine Providence. We regard them as true Christian brethren, and they have quite won all our hearts."

NEW GUINEA.

A NATIVE WEDDING.

MRS. HORE, who visited New Guinea on the last voyage of the *John Williams*, thus describes the wedding of a native pastor in a letter to a friend in this country:—"We brought the bride from Mangaia to be married to the son of a native pastor; she had never seen her intended. She is a very pleasing girl of about seventeen, and he is a nice youth. On her wedding day, which was the day after we landed her, she wore a white muslin dress, and her headgear was a wreath of artificial flowers, and yards upon yards of ribbon of all colours. They were much concerned because they could not get any mosquito netting for a veil. After the ceremony, which Mr. Pearse performed, they went to the father's house, where the feast was prepared. All the presents in print which the people had given her were tied together; no present was under eight yards; they were tied at the corners, and came to over 100 yards, and the friends took hold, marching round the village, announcing the generosity of the people. Then the couple were seated in the garden, and the print wrapped round and round the two, and six shirts placed on the knees of the bridegroom. A hat was then placed on the ground, and money was thrown into it, 10s., £1, and £2 at a time, and at each fresh gift a man shouted out double the value, first giving an unearthly yell, I suppose to call attention. They really got a good bit. To wind up, they sang hymns and sacred songs for hours."

THE half-yearly meeting of the Y.W.M.B. will be held in the Mission House, Blomfield Street, E.C., on Friday, May 29th, at 6.40 p.m., when it is hoped there will be a large attendance of young women. Tickets may be had on application to the Secretary, 12, Ravensbourne Road, Catford Bridge, S.E.

Digitized by Google

IN anticipation of a "Second Jubilee" and "Centenary" to be celebrated from April 12th, 1898, to April 12th, 1899, the Church Missionary Society is organising, on a large and liberal scale, a "Three Years' Enterprise." The intervening three years are to be devoted (1) to a comprehensive review of the Society's position and methods, and (2) to a large increase in the Society's evangelistic forces, and this with the threefold purpose of strengthening and consolidating existing missions, of extending operations, and of promoting the spiritual life of the native Christian communities with a view to more active and fervent evangelistic effort on their part. The two essential requirements will, of course, be—

More Missionaries; and
More Means for their Maintenance.

The C.M.S. *Intelligencer* for April describes at length the various plans already decided upon. These are thorough-going in character, and, being catholic in spirit and aim, are calculated to stimulate and help other than special C.M.S. circles. All sections of the community are to be dealt with, and a great effort made to arouse the clergy and the laity alike to living interest in the evangelisation of the world. As the dawn of the Twentieth Century draws near such an effort seems peculiarly appropriate, and we hail with intense satisfaction the vigour and enterprise with which the C.M.S. is bracing itself for a great task.

OUR quondam L.M.S. missionary, Mr. Swann, who is spoken of in the *Record* of the Universities' Mission as the "well-known Central African pioneer," has been actively engaged in suppressing the slave trade in his district near Lake Nyassa. As a result of his labours a large number of slaves have been released from captivity and established in villages of their own. The leaders were severely dealt with. The judge of the British Court in Zanzibar has just passed a heavy sentence upon an influential Arab for inflicting terrible cruelties upon his slaves. This slave-owner has been sentenced to seven years' imprisonment, a large fine, and subsequent banishment.

IT will be remembered that the outbreak of rioting in Chen-tu at the end of May last led to the suspension of mission work, all the missionaries having to quit the town. After the expiration of several months two of the missionaries returned, having received permission from the Consul at Chung King. They travelled with an escort sent by a magistrate, and on entering the city another guard of soldiers escorted them through the streets to the house set apart for their residence. The officials and district magistrates received them with honours, and presents of food of various kinds poured in upon them. The missionaries found the premises of the Canadian Methodists and C.I.M. a heap of ruins. Those of the American Mission Board also were in the same plight; only broken-down walls remained. The people on the whole were quite friendly, only a few remarks being made about the foreigners, but all, of course, were very curious. The missionaries hope soon to be able to settle down in a small house, somewhere near the old site, and go on with the work.—*China's Millions.*

ONE of the most significant facts during recent years has been the continued and mysterious failure of the Indian poppy crop. For seven years reports show that the crop has been continually deficient. Last year the out-turn of Bengal opium was said to be the worst on record, but the prospects for 1895-6 are even worse. In some places there has been a general failure of the first and second sowings, and in many parts even the third sowings were not very successful. The plants are said to be suffering from want of rain, and, on the whole, there is every likelihood that Government will have to reduce the sales, as it did last year.—*The Missionary Record.*

BISHOP TUCKER, who has lately arrived in Uganda, writes hopefully of the work in that part of Africa. The following is his description of a Central African monthly missionary meeting as given in the C.M. *Gleaner*:—"A large audience came together, notwithstanding the rain, to listen to the accounts that were to be given of the work going on in other parts of the country, and also to send forth, with prayer and blessing, nine new missionaries, messengers of the Gospel to the heathen around. First one and then another worker from different districts spoke, after which a statement of accounts was made and the contributions were collected. These consisted of shells, sugar-cane, corn, bananas, fowls, &c. Then, with solemn prayer, the nine missionaries were dismissed to their work. There was a reality, a solemnity, a power about this missionary meeting which, to my mind, was a more striking evidence of the advance in spiritual things than even the existence of so many new churches and their crowded congregations."

THE Archbishop of Canterbury's address at the Church Mission House a few weeks ago was a very interesting and valuable one. One sentence especially is worth remembering. "No church," said the Archbishop, "is living as a church which is not fulfilling the Command of commands. The first duty of a Christian is to make other people Christians, and the first duty of a church is to make other Christian churches, until the whole world is covered with them."—*C.M. Gleaner.*

THE Church of England Zenana Society's magazine, *India's Women*, contains an interesting "In Memoriam" article of their late President, Sir Charles Aitchison. That Christian soldier and statesman always entertained a most catholic sympathy with all kinds of Christian work, both at home and abroad. While in India "he endeared himself to all by his sympathetic regard for native rights and his knowledge of the people and their natural rulers, and by the righteousness of his administration. He won the affection of the native chiefs, and, in the

Digitized by Google

intimacy of private friendship with some of them, he led them to a nobler ideal and a higher life." The Aitchison College, for the instruction of the sons of the chiefs, and the Lady Aitchison Hospital for Women will long be the visible and beneficent memorials of his administration. After his retirement from active service in India, Sir Charles was ever ready, both by pen and by his lips, to help on every good work. He gave many statesmanlike speeches at annual meetings connected with the L.M.S., the Baptist Missionary, and the British and Foreign Bible Societies, besides those of his own Church. His wise counsels and earnest spiritual appeals to heart and conscience will not soon be forgotten.

THE *Allgemeine Missionszeitschrift* for March contains an interesting article on the progress of Christianity in British India, founded on a comparison of the last census with the latest missionary reports. While Christians form as yet only about 4 per cent. of the population of India, against 72 per cent. of the Brahmin religion, and nearly 20 per cent. Mohammedans, it is encouraging to find it proved that while the Mohammedans and heathen are increasing at the rate of 10 per cent. annually, the Christians are increasing more than 21 per cent. In the Madras Presidency the increase of Protestant Christians is as much as 34 per cent. Only 6 per cent. of the population in India generally can read and write, but amongst the Christians the proportion is 34 per cent. The unequal distribution of the Christian converts among the different mission districts is a very striking fact. There are some regions where there is no progress whatever, and some where Christianity seems actually to be going back. It is evident that there are two very different kinds of mission communities in India. The one is like a beautiful thriving garden, the other is like an artificial plantation in an unfavourable soil, which cannot be brought to perfection however much trouble is spent upon it. But even in these less grateful districts, which are mainly those where the work lies among the caste Hindus, there are evidences of the indirect and preparatory work of missions. The enmity of the heathen is decreasing; the people, and especially the educated classes, are well-disposed towards the missionary; they express their agreement with the teaching of Christianity, and think that they find in it the essential part of their ancient Indian teaching; many read the Bible, and Christian hymns are sung by the heathen; cruel customs are done away with; a higher moral standpoint is recognised; many begin to allow education and other privileges to their women. But the frame-work of ancient social organisation is still unbroken as a rock.

THE Chinese Government has paid compensation in full for the damage suffered by the Basle missionary station at Moilim, when it was pillaged in September last. The energy and devotion of M. Streich, German Consul at Swatow, were of the greatest assistance to the missionaries when in danger, and the Society owes him its deepest gratitude.—*Le Missionnaire.*

A STORM is again raging above the devoted head of Pandita Ramabai. She is being publicly abused because some more Hindu widows who had sought and found refuge in her Home have professed faith in Christ. One Hindu writer, however, has the judgment to view the situation calmly. In a published letter he remarks that none of those who abuse the Pandita seem to have thought of the causes that have brought about the step which the Hindu widows in question have taken. He draws a painful but true picture of the miserable and despised life to which Hinduism consigns women and girls who are so unfortunate as to become widows. He is not surprised that the poor girls should have embraced Christianity, which at least frees them from the actual miseries of their life; and he adds: "Let my co-religionists read and consider this, and take some practical measures for the amelioration of the condition of our widows at the National Social Conference which is to meet at Poona at the end of this month." When a Hindu widow enters Pandita Ramabai's "Sharada Sadan," she finds that her widowhood is not there considered a reason for depriving her of all human sympathy and love, and for subjecting her to all manner of indignities and privations. The Pandita does not force any inmate to take instruction in the Christian religion, and that is no condition of admission; but it is not astonishing that many earnestly wish to know more of the faith that produces what they may well call, in contrast to their previous surroundings, the atmosphere of Paradise that pervades the "Sharada Sadan." Nor is it surprising that they feel drawn to the great personal Centre of that religion, even Jesus Christ. And so it is not the fact that they embrace Christ to free them "from the actual miseries of their life," but that they come to know Christ and the power of His resurrection.—*Bombay Guardian*, quoted in *The Zenana.*

MISSIONARY RAMSEYER (of the Basle Society), and all the missionaries of the Gold Coast, especially those who had penetrated as far as Okwao, not only approved but ardently desired the recent intervention of England in Ashanti. The cruelties, deceits, and iniquities of Prempeh, King of Coomassie, were becoming a constantly increasing danger to the Mission. The whole work of Christian civilisation which had been going on for more than a century, which had been paid for by so many sorrows and deaths, was on the point of being annihilated, if this tyrant had had a few more months to carry out his designs. It is true that his subjects detested him, but they also feared him; they knew him to be cunning as well as wicked, and the measures which he ordered were certain to have the approbation of the fetish priests. How, then, could the missionaries do otherwise than accompany with their unanimous good wishes the English arms? And how can they refrain to-day from blessing God that these arms have shed no blood? . . . It seems probable that the whole kingdom of Ashanti will now become a British protectorate. We trust that the solution is good politically; from the missionary point of view we hail it with joy. Under the flag of Britain religious liberty has nothing to fear. The preaching of the Gospel will take a fresh extension. Without indulging in Utopian dreams, we venture to foresee the moment when our brethren of Basle will have a station at Coomassie.—*Le Missionnaire.*

Digitized by Google

PERSONAL NOTES.

CHINA.—Dr. Griffith John, in welcoming Dr. E. Paul Turner to Hankow in the name of the District Committee, remarked that he remembered him as a little boy some twenty-five years ago, Dr. Turner's father being intensely devoted to missionary work in China, and it being a great grief to him to be obliged to retire from active service as a missionary. Dr. Turner is one of a band of four children of missionaries who are members of the Central China Mission. On the same occasion Dr. John welcomed the Rev. W. Owen back to the Mission, and assured him of the deep and constant sympathy of all his brethren.—Since the return of Mr. and Mrs. Parker to Ch'ao Yang the work of the Mission has been increasing. The chapel has been enlarged to accommodate the growing congregation, and the enlarged room has been well filled night after night. Mr. Parker has opened up work at Lao Peu tzu Fau, and is hoping to have a chapel there. Being without medicines, he has not reopened the dispensary, "and so some 4,000 or 5,000 poor creatures have to go without relief." "I am," says Mr. Parker, "using the time meanwhile in teaching and preparing my preachers. We are having a little trouble and worry over persecution, &c., but it is making the Christians give themselves more to faith and prayer. The Christians are attending the services on Sundays much better, and there is the appearance of a better observance of the Sabbath."

INDIA.—The Convention of L.M.S. Mission Workers at Mirzapur, on February 27th and 28th, was a great success.—The Rev. D. Hutton's last visit to Dudhi leads him to remark that every such visit is both painful and pleasant. "Perhaps the pain is more pronounced and prolonged than the pleasure. Here is a grand field for, I believe, successful and blessed work, and no resident missionary to carry it on. I had the pleasure of baptizing three adults—two women and a man—but without a missionary the little flock gets scattered, for the poor people go off to distant villages in search of daily bread, and so the flame of spiritual life burns low. A missionary on the spot could do much to keep them together and foster the Divine life among them."

MADAGASCAR.—The old ex-Prime Minister has been banished, leaving the capital for the coast under military escort. "We hear," writes the Rev. C. Jukes, "a touching story of the poor old man getting off his palanquin on one of the high hills six miles east of the capital, and there, standing bare-headed with his face towards Antananarivo, saluting the Queen and bidding a last farewell to the city where he so long ruled as a despot."—The Rev. T. Brockway, who has retired from active service, though he is still able to render valuable help in the Mission proposes, contrary to expectation, to remain at Ambositra for another year before returning to England. In Miss Brockway's absence on furlough, Mrs. Brockway hopes to superintend the work among the women and girls. Mr. Brockway, sen., wrote in February:—"The Sunday services are well attended. On the first Sunday of this month, when I preached at the home chapel, the building was so thronged that my daughter and her girls sat in the vestry behind me. Yesterday week the village chapel was so full, and so many still outside, that I preached standing outside the entrance door that all might hear. Yesterday I was again in the country. When I reached home I saw what had not been witnessed for more than a year. The mail from England had arrived, and there were actually some magazines and the Founders' Week Convention Report. For all, and especially for the latter, please express our hearty thanks to the Board. One forgot one's weariness for the time."

WEST INDIES.—The Rev. T. B. Glasgow, son of the Rev. F. C. Glasgow, of Demerara, has accepted a very cordial invitation to become pastor of Ebenezer Chapel, West Coast, Demerara, in succession to the Rev. J. L. Green. This is the church of which the Rev. J. Foreman was so long pastor. Mr. Glasgow received his ministerial training at Western College, Plymouth, and before returning to Demerara made many friends in the Congregational churches of this country, whose pulpits he occupied with great acceptance. The induction services were of a very hearty and successful character, being held in Ebenezer Chapel on March 1st. Mr. Glasgow preached to large congregations on the Sunday. The church was thronged at the induction service. On the Monday, the proceedings commencing at noon, under the presidency of the Rev. T. J. Toddings. A fervent and touching prayer was offered by the father of the pastor-elect, and the Rev. Dr. London delivered the charge. Addresses of welcome followed, and Mr. Glasgow, in his reply, appealed to the church for their sympathy, prayers, and hearty co-operation for the successful carrying on of the work of the church.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is held on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meetings during May:—

May 7th.—Rev. N. MacNeill, Bedford Chapel, Camden Town.
" 11th (Monday).—J. E. Liddiard, Esq.
" 14th.—Meeting not held.
" 21st.—Rev. T. Touzeau, Russell Street, Loughboro' Park.
" 28th.—Rev. J. Matthews, High Barnet.

Digitized by Google

AMONGST other ways of celebrating the Centenary in Sheffield, the Young Men's and Young Women's Missionary Bands joined together for the purpose of having an essay competition. The subject was "The Story of the L.M.S.," written by the Rev. Sylvester Horne, and the essayists were scholars in the different schools in the Sheffield Auxiliary. There were four divisions, with three prizes awarded in each. There were over one hundred entries, but only thirty-three sent in essays. As the local report says: "No doubt that the object of the promoters has been secured, and that every writer has gone carefully through the text-book with more or less permanent advantage."

THE Sheffield Young Men's and Young Women's Missionary Bands have lately given a welcome home to Mr. W. H. Nutt, of Central Africa. Some three hundred friends responded to their invitation. Curiosities and photographs from Mr. Nutt's field of labour were on view, and music and refreshments were also part of the programme. This conversazione preceded a public meeting in Nether Chapel, which was presided over by Mr. J. Wycliffe-Wilson, J.P., and at which Mr. Nutt received a most hearty welcome and gave an excellent address.

THE reports of both the above Bands for the past year are also to hand. The Young Women's M.B. has had monthly meetings for sewing, and boxes of garments, &c., have been sent to Mrs. Bryson and Mrs. Osborne. Some of the members have given addresses in various Sunday-schools in the Auxiliary. The Women's Centenary Offering and the mite boxes have together made £23 10s. 2d.

THE Young Men's Band is doing a noble work in speaking on behalf of our Society. The members have delivered 164 addresses to Sunday-schools during the past year. Their programme for this coming year includes meetings in Yorkshire, Derbyshire, and other counties. They have been able also to give eleven lantern lectures, which have made a net profit of £3 10s., and they have sold over 8,000 L.M.S. periodicals, and have paid over to the Society's funds £17 13s. 10d. Two of the members are now preparing to enter college with the ultimate view of offering themselves to the L.M.S.

MR. SMITH, the treasurer of the Abingdon Auxiliary, in forwarding money for the Centenary Fund, says that they have adopted a shilling monthly subscription, and that he wished to specially mention one box, which produced £1 0s. 6d., the contribution of an old man in an almshouse, all his own savings.

THE Bristol Young People's Missionary Guild has lately been celebrating its fourth annual meeting. "This Guild was an outcome of the desire felt by the Bristol Missionary Society in 1891 that the Centenary of the L.M.S. should be worthily celebrated in Bristol." This Guild is a federation of existing young people's societies, and mutual improvement classes, Christian missions, literary societies, social guilds, together with Christian Endeavour societies, have become affiliated, delegates from each being appointed to form the B.Y.P.M.G. Council. Once a year there is a tea and conference held, which is attended by some 350 to 400 friends, each of whom is either an officer or member of committee in his or her own society. This has been followed each year by deputation visits to each associated church for the purpose of giving lantern lectures on missionary subjects. In four years 112 of these lectures have been delivered, which have been attended by some 20,000 persons of all ages.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

The REV. C. D. HELM, MRS. HELM and child, and two MASTERS CARNEGIE, from MATABELELAND, per steamer *Pembroke Castle*, March 28th.

The REV. W. G. BROCKWAY, B.A., MRS. BROCKWAY and child, and MISS L. J. ROBINSON, from CALCUTTA, and MRS. W. B. PHILLIPS, from BERHAMPUR, per steamer *City of Canterbury*, April 6th.

MRS. MORRIS THOMAS and child, from VIZAGAPATAM, per steamer *Sunda*, April 15th.

The REV. J. MACGOWAN, MRS. MACGOWAN and family, and MISS MILLER, from AMOY, per steamer *Borneo*, April 15th.

BIRTHS.

CULLEN.—December 18th, at Mangaia, South Pacific, the wife of the Rev. J. H. Cullen, of a daughter.

CLAXTON.—January 23rd, at Chung King, West China, the wife of the Rev. A. E. Claxton, of a son.

OAKLEY.—March 16th, at Newcastle-on-Tyne, the wife of the Rev. E. S. Oakley, of Almora, North India, of a son.

ASHTON.—April 5th, at Reading, the wife of Robert J. Ashton, M.B., C.M., of a daughter.

BEGG.—April 10th, at South Tottenham, the wife of the Rev. A. P. Begg, B.A., of Calcutta, North India, of a daughter.

MARRIAGE.

HAILE—ATTWELL.—On April 8th, at the Congregational Chapel, Bradford-on-Avon, the Rev. J. H. Haile, of Madagascar, to Annie Eliza, eldest daughter of Rev. W. Attwell, late missionary in Madagascar.

DEATH.

DAUNCEY.—On February 28th, at Sydney, New South Wales, Oscar George son of the Rev. Harry Dauncey, of Delena, New Guinea, aged ten months.

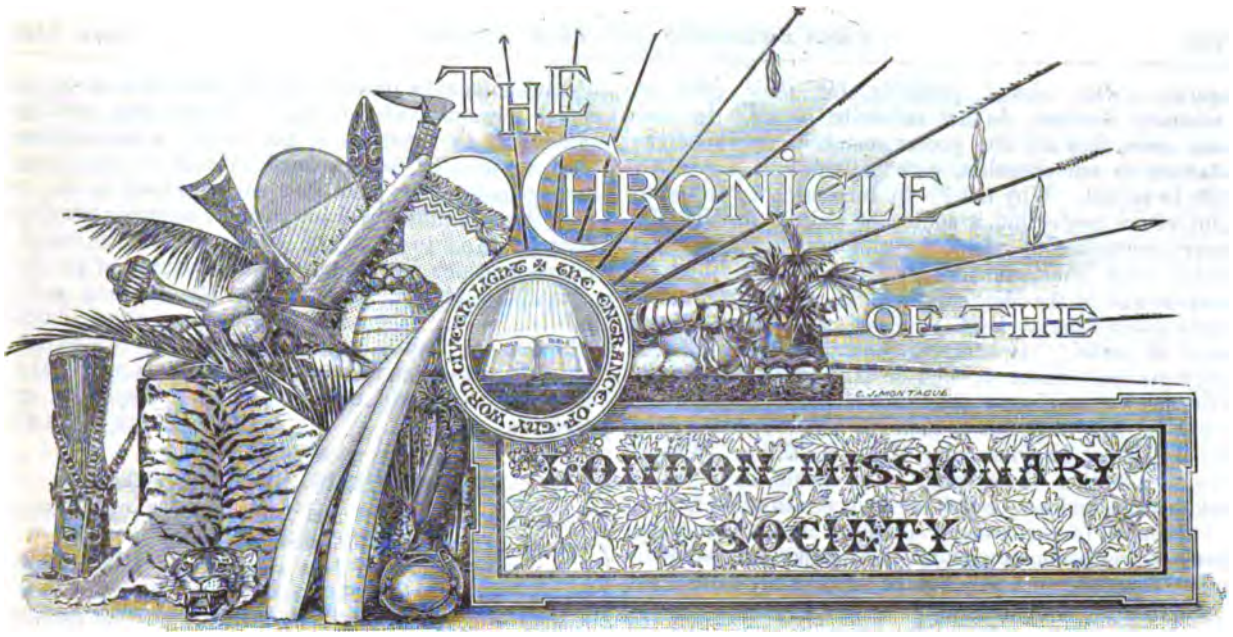
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 54.—New Series.] JUNE, 1896. [Price One Penny.

THE BETTER ORGANISATION OF OUR CHURCHES FOR FOREIGN MISSIONARY WORK.*

THE time is certainly opportune for discussing this important subject. The Centenary year, so rich in gracious memories, so replete with inspiring hopes, has come and gone, and the £100,000, which the Directors desired to raise, in order to celebrate the completion of the first century of our Society's work, have been more than subscribed. For this achievement we are indeed grateful, recognising, moreover, how fitting it was that the Centenary Fund should have been instituted as a thank-offering for the wonderful progress of the past, and as a pledge of continued activity in the future. But in the nature of the case, Centenaries do not come often, and it is just possible there may be some of us who take it quite kindly that they do not come oftener. Even if Centenaries did come oftener, however, is it too much to say that Centenary Funds ought not to be needed? My conviction is that they would not be needed if our churches were better organised than they are for the fulfilment of our high trust to send the Gospel of Christ to the heathen world. The question, therefore, that I wish you very seriously to consider is this: Why should not the year, or the two years, or the three, following on our Centenary, be signalised by a determined effort in all our churches to raise the permanent resources of the Society to the required level? How could we more aptly or abidingly embody the interest aroused by the Centenary than in the enlargement of the Society's regular income?

This, in the main, is simply a question of system, of method, of organisation, of the substitution, for the more or less haphazard way—and more, rather than less—in which the contributions of our churches on behalf of foreign Missions are at present gathered in, of an orderly and business-like way.

There is nothing Utopian in the idea of a permanent increase of the financial resources of our Society up to the point of adequately meeting all present demands. In the very valuable series of calculations which our treasurer, Mr. Albert Spicer, has made at the cost of much thought and time, it is shown that *an average advance of* 20 *per cent.* on the current contributions from the auxiliaries throughout the country, would make this permanent increase an accomplished fact. What does that mean? Simply that if you are now subscribing ten shillings a year, you must in future subscribe twelve; if now a sovereign, in future twenty-four shillings; if now five pounds, in future six pounds. This is surely quite within range of practicability. Those cases must be very few and exceptional in which, to put altogether aside the element of conscious sacrifice that glorifies the humblest offering, for every five shillings we are subscribing now we cannot with perfect ease add another to them.

But beside the members of our churches and congregations who are subscribers to the funds of the Society, and from whom we ask in the sacred name of Foreign Missions this slight increase on their present subscriptions, there are other members of them—and they are a large

* The substance of an address, delivered by request, to the delegates of the Bradford Auxiliary, at Horton Lane Chapel, Bradford, on Thursday evening, April 23rd, 1896.

Digitized by Google

majority — who, except, probably, for their gifts at Missionary Services, do not subscribe at all. In very many cases, they are the poorer members, to whom the collectors in our churches, perhaps, think it not worth while to appeal. Why not? In forbearing to appeal to them we are neglecting a source of income for the missionary exchequer to which, for the needs of home and foreign work alike, our friends in the Free Church of Scotland and in the Methodist Church of England, have wisely given careful heed. *When shall we learn the power of littles?* If there are many members of our congregrations whom we find it difficult to persuade to give even five shillings a year to our Society, I believe it would be easy to persuade them to give *a penny a week*, and that is not far from being the same thing. What is necessary is that these small gifts should be regularly looked after, and not be lost for want of attention.*

Of course, in the present condition of human nature, even of Christian human nature, this regular and systematic giving of little sums will not be successfully carried out apart from unremitting work by a few persons in each church who will cheerfully take the matter in hand. I venture to propose, therefore, that every one of our churches, large and small, should have its own Foreign Missionary committee, which should be elected at the annual church meeting, which should have the minister of the church as its chairman, and which should consist of men and women, young and old, who are known to be deeply and prayerfully interested in missionary work. This committee should appoint certain of its own members as collectors, another of its members as treasurer, another as secretary, another as the agent for the circulation in the church of missionary literature—as, for example, the CHRONICLE, and *News from Afar*. Let the congregation be divided between the collectors, each collector taking charge of a section of it. The sections may be either certain blocks of pews in the chapel, or certain districts in the town or neighbourhood. Then let every individual, or at least every household, in the section be called upon or written to by the collector in charge of the section, and asked for a promise of weekly, or monthly, or quarterly, or annual subscriptions, but by preference weekly. And let the collector make periodical visits for gathering in the sums thus promised and subscribed. The committee should have regular meetings, say once in three months, for prayer and consultation, neglecting no detail, however small, by which the church may be more efficiently organised for foreign missionary work.

But organisation without a living spirit behind it is as useless as machinery without steam; and, therefore, along with attention to the better organisation of our churches for the missionary enterprise there must go the intensifying in our churches of the missionary spirit. This is largely a minister's question. If the minister will lead, there is little doubt that his people will follow. If it be seen from his prayers, from his preaching, from his endeavours to promote in his congregation by occasional sermons and lectures a living and intelligent interest in the progress of the Gospel in the unevangelised world, that foreign missions hold in his thoughts and sympathies the place they ought to hold, he may well hope that his church will increasingly become a missionary church. And to a church baptized with the spirit of missions, which is only one way of speaking of the Spirit of Christ, nothing is impossible in the attaining and the holding of an honourable place among those churches which, more than others, have heard and are striving to obey the great commission of the Risen Lord: "Go ye into all the world, and preach the Gospel to every creature.".

HENRY VARLEY.

* Special cards for collecting such small weekly contributions are now issued by the Society.—ED.

PROCEEDINGS OF THE BOARD.

Board Meeting, April 28th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 56.

The Board resolved, "That arrangements be made for the Foreign Secretary to visit the New Guinea Mission during the coming year, as a special deputation from the Society, to examine and report upon the arrangements at present in force in regard to the finances of the Mission; to consult with the missionaries upon many points of organisation and concerted action which appear to require careful consideration; to advise them of the views of the Directors in regard to matters of difficulty in the Mission; and to make such other inquiries, and to report to the Board on such other matters, as may appear to demand attention." Also: "That it is very desirable that the Deputation should visit the Society's Mission in Madagascar, in conjunction with the visit to New Guinea; the reasons for such visitation being more urgent—in consequence of the great political changes which have taken place in Madagascar—than they were in 1893, when the Board previously decided that a Deputation should be sent. That the thorough knowledge of the Society's Missions in Madagascar and New Guinea possessed by Arthur Marshall, Esq., Chairman of the Southern Committee, and the great confidence entertained by the Board in his judgment, render it exceedingly desirable that Mr. Marshall should, if possible, be the colleague of the Foreign Secretary on the proposed Deputation. That the views of the Directors be conveyed to Mr. Marshall, and that a very earnest expression be given to him of the Board's wish that he should, if possible, undertake this service for the Society."

The marriage of Dr. Peake and Miss Frédoux, of the Madagascar Mission, was sanctioned. The Board approved the return of Miss Hargreave to South Africa; and sanctioned the return to England of Mr. J. E. Reid, of Lake Ngami, on account of the injury to his right arm, inflicted by a leopard; and of Rev. W. Thomas, of Lake Tanganyika, under medical certificate. The resignation of Mr. A. Carson, B.Sc., of the Lake Tanganyika Mission, was accepted, with regret; and, upon a report from the Society's medical adviser, the Directors were compelled, with much regret, to recognise that they can no longer count upon the Rev. G. A. Harris, of Mangaia, as one of the active staff of the Society's missionaries.

An offer of service by Mr. T. H. mith, of Sydney, was accepted.

Digitized by Google

Board Meeting, May 5th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 53.

The Directors welcomed the Rev. J. and Mrs. Macgowans, from Amoy; Rev. C. D. and Mrs. Helm, from Matabeleland; Rev. W. Thomas, from Lake Tanganyika; Mrs. Baylis Thomson, from Neyoor; Miss Helen Davies, from Hong Kong; and took farewell of Revs. W. E. Cousins, M.A., and J. A. Houlder, returning to Madagascar; Dr. C. B. Mather, returning to Central Africa; and Revs. H. Johnson and P. W. Jones, proceeding to Central Africa.

The Chairman having mentioned the recent death of Dr. Lockhart, the following resolution, moved by the Foreign Secretary, was unanimously adopted, the Board rising in token of its sympathy with Mrs. Lockhart and her family:—"That the Directors have received with deep sorrow the news of the death of William Lockhart, Esq., F.R.C.S., and desire to express to Mrs. Lockhart and to the other members of his family their very sincere and affectionate sympathy in a bereavement which will bring sorrow to a very large circle in many lands. Dr. Lockhart had on many grounds gained an exceptional place in the respect and affection of the Directors. His distinguished services, as a pioneer among medical missionaries in China, associated him very closely with a group of honoured men who were privileged by God to commence the Protestant Missionary enterprise in that land. He brought to the deliberations of the Board so intimate a knowledge of China and of missions in that country, so ardent and generous a sympathy, and so constant a fidelity in attending to the labours of the Directorate, that he was ever most highly esteemed as a colleague. While, to those of the Directors—and they were many—who had the privilege of his personal acquaintance, he was a conspicuously warm-hearted and valued friend. Such men enrich by their influence and their labours the life of all associated with them, and their memory abides enshrined in the hearts they have blessed. The Directors rejoice that their friend was spared so long to serve God and bless his fellows, and that he has now triumphantly completed his earthly service, and has entered into the joy of his Lord. They pray that Mrs. Lockhart, during the brief interruption which has now taken place in the sweet fellowship of many years, may be cheered by the evidence that will come from every hand of the value of the life and labours of her husband; and that, in the realisation of the Saviour's abiding presence and all-sufficient consolations, she may be supported and comforted until the day of blessed reunion in the eternal life."

The Foreign Secretary submitted the draft of the Annual Report, which was approved.

The list of Directors for the coming year was also approved, Mr. G. F. White, J.P., and Mr. T. Harris (of Calne), being included as Honorary Directors.

A resolution, congratulating the Society upon its Centenary, and pledging the churches in the North Wales English Congregational Union to do their utmost to promote the interests of the Society, was read.

WHAT WE ARE DOING IN CHI-CHOU.

WE have been encouraged again this year with the progress made by the women and girls who have attended the classes held annually for the instruction of our female converts. Each class continues here for a month. This year the ages range from twelve to seventy. I daresay the latter figure will amaze you. What can be done for women of such an age? Can they learn anything? It used to puzzle me, but it is wonderful how quickly they learn. Love and patience make them courageous and confident, and they soon commit to memory the Catechism, and then proceed to read the Word of God. It is such a joy to see how God's words take root in their hearts, and the fruits of the Spirit then begin to grow steadily. Most of them pray for the first time in the class, and thus the poor mud hut in which they study and sleep becomes a Bethel.

They return home with truer ideas of right and wrong, and they learn to love the missionary. Unkind and hasty words are few, and quickly repented of. This year I have had my bright women to learn the "Murray" system of reading. Mr. Murray was kind enough to send me one of his blind teachers. It is marvellous how much the women can learn in such a short time. Some have learned in six weeks to read Catechism, Mark, and John. They seemed much interested in it, and I believe this new system will, under God's blessing, be productive of much good. Ten of them and all the school girls have entirely mastered it in less than six weeks, and can now read most books that are printed in the "Murray type." Last night one of them wrote me a letter, and with the help of the book I was able to make out every word. I myself intend learning it. This is by far the easier way of teaching the women of China to read, and if I had the funds I would invite another batch of women here to learn, before the busy season begins. The women taught this year will be able next winter to teach others. It is very touching to see the old women in tears, and they sometimes are obliged to go out of the room to give vent to their feelings while we are conversing about the death of Christ. One old woman took hold of my hand and told me not to take it unkind, but that she could not bear to hear of Christ suffering while she was such a sinner. My heart yearns to be able to keep up this plan of work for a few months longer, but, alas! I have no more funds. Five of the women brought their own food and firewood, and one woman brought food for herself and another. This is a step in the right direction, and many wish they could do so, but they are too poor and cannot keep two homes going. Miss Roberts is much beloved by them all, and she has given most valuable help in teaching them to sing. My husband is fully occupied with various things belonging to the church. I do not think that friends at home have any conception of the number of people he sees every day. They are in his study waiting early in the morning and as late as twelve o'clock at night. Some of the Christians have made an arrangement to pray twice daily for their pastor. This is such a comfort and strength to us. I believe that the work of the Lord is making steady progress here. Prayer-meetings were held here all through last week, and it was surprising to see the chapel crowded, and many of them had several miles to come. This will serve to show that some ground is being gained for Christ in the interior, and we are hoping and praying for greater things than these. The fields are white to harvest, but the labourers are few. We need a new chapel here. The present one is much too small in the winter. We have often been obliged to put up the tent outside the door on Sunday mornings, and this sort of thing is not always helpful to the devotions of the people.

We are trusting that the fire which burned so brightly at the Convention will spread throughout the churches, and thus place the Society above every anxiety as to funds and workers. Above all may God's gracious Spirit make this the most fruitful year in the history of man's salvation throughout heathendom!

Chi-Chou. MAGGIE H. REES.

Digitized by Google

THE LATE MRS. LECHLER.

ON Wednesday, March 25th, news came to Salem that the venerated lady, whose name appears at the head of this paper, had been called to her rest and reward. Mrs. Lechler was in her seventy-eighth year, and for the last fifty-five years had been most intimately connected with the mission life and work of the Salem district. It is very difficult to crowd into a small space the story of these years, and yet it is due to the memory of this devoted missionary, always abounding in the work of the Lord, that the record of her witness-bearing should be known. Mrs. Lechler, in early youth, became a member of the church at Jamaica Row, Bermondsey. At that time the pastor was the Rev. George Rose, and the congregation was one of the best instructed in London. It had a strong contingent of missionary workers, some of whom rendered exceptional service in the mission-field in after years. Among these was Miss Woodman, who, coming to India in 1840, married, at Salem, the Rev. J. M. Lechler. The work had then been in existence thirteen years. It had been well begun by the Rev. Henry Crisp and his devoted wife, but these pioneers, after a brief period of earnest work, were called to the better home. Following them came the Rev. George Walton, one of the meekest of men, who was worn out before his time by litigation for which he was not responsible. In 1840, the Rev. J. M. Lechler took the helm of affairs, and by the help of his devoted wife the next twenty-one years were marked by growing and permanent success. From the very first, Mrs. Lechler took her full share in educational work, and soon had a Girls' Home containing 150 children. An industrial school was started, in which various trades were taught. The enthusiasm of the idea captured other missionaries, and boys were sent from most of our stations in South India. The Mission premises in those days presented a busy and interesting scene. At six o'clock in the morning, all the scholars, apprentices, and the Christians from the village close by assembled for prayers. This early service concluded, everyone went off to his work. The noise of hammer, axe, and anvil made music in the early morning hours. Mat-weaving, rope-making, building, formed part of the industrial training. Allied with these occupations were the three "R's." Lessons were given in agriculture, girls were taught to make and mend garments, and, along with this many-sided activity, sound instruction in spiritual things had the most important place. Work went on at fever heat, and the missionary was ably assisted by his wife, who, as a matter of course, did all for the women and children that she could. It seems incredible that so much could have been done. Small Christian communities were founded in the southern part of the district. A philanthropic society for purchasing the freedom of slaves did noble work. In things like this Mr. and Mrs. Lechler were just forty years ahead of their time. The emancipa-

THE LATE MRS. LECHLER.

Digitized by Google

tion of the pariah, as we call it nowadays, is supposed to be the discovery of certain missionaries who have not been twenty years on the field. The fact is, the question was solved by the missionary and his wife in Salem fifty years ago; but the public, to whom they had to appeal, was not receptive, and many of the missionaries on the field could not wheel themselves into line with this brave attempt to overcome a gigantic evil.

Furlough came in 1855-6, during which Mr. and Mrs. Lechler did yeoman service for the Society in the way of deputation work. Mrs. Lechler had the gift of clear, incisive speech, and captivated the audiences to whom she told the story of her work. Mr. Lechler and his wife returned to India with renewed strength and consecration for their work. Five remarkably successful years of work followed, caste Hindus of the old Carnatic race became Christian, and the excitement caused thereby led to rioting, and in one instance nearly cost the missionary his life. The battle of the converts had to be fought, and their right to the use of public wells established. It was just on the eve of the meeting, when law, and, what was even worse, justice, were asleep. A tired catechist happened to lean against a temple wall, and Mr. Lechler found himself involved in litigation for the defilement of a temple—a place into which dogs, pigs, and crows could enter, open to cattle as a shelter, and just as unclean as neglected places of this kind still are. Because this place had been accidentally touched by a Christian, the disturbance that followed was serious, and all kinds of reprisals were threatened. Happily these came to nothing, or rather fell out to the furtherance of the Gospel. In these anxieties Mrs. Lechler had her share, and the burden was patiently borne. In 1860 she had to go to England with some of her children, and whilst in her native land, and just about to return, her husband died in Salem from an attack of cholera. He had toiled and pleaded up to the very last, and in God's mysterious Providence was called home with startling suddenness.

Following this came another blow, scarcely less cruel, to our departed sister, and that was the sudden closure of her husband's schools immediately after his decease. The utter wastefulness of such a proceeding was to Mrs. Lechler a profound grief to her dying day. How it impressed the young missionaries Mr. Ashton records: "We had a happy meeting at Salem in that grand old compound, in which the large church, the Mission-house, the two boarding schools, and the splendid industrial school used to be. I say used to be, for, on the death of Mr. Lechler, two elderly missionaries of the old *régime* had seen fit to smash up in one day the two boarding schools and the industrial school. I could never understand the reason of this step, unless it were that they were much too successful and financially prosperous institutions to be tolerated in a mean Mofussil station."

From 1861 to the end of her days Mrs. Lechler lived on the Shevaroy Hills, to the very last taking the keenest interest in mission work there and in the district. In spite of the sorrows referred to above, her faith in God was unwavering, and her zeal in His service was tireless. Tamil she spoke fluently, and at the close of our Tamil services always had a helpful word for the congregation. She was eminently catholic in her spiritual sympathies, and in this respect was an example to all who met her.

The last public function at which Mrs. Lechler assisted was the opening of the Lechler Training Institution at Salem.* She had long hoped and prayed that an institution for training efficient preachers and teachers might be established in one of the Tamil stations. This cherished wish was realised in January last. Old friends, some of them her children in the faith and love of the Lord Jesus, gathered round her, and it was with joy approaching triumph that she declared the building open. Members of her family, the Revs. M. Phillips and C. G. Marshall, took part in the opening services, and the day was a memorable one to us in Salem. This brief sketch must now close. Great would be the welcome this mother in Israel would receive in the heavenly home from loved ones who had preceded her, and for her we cannot mourn. She leaves to her children the precious heritage of a life filled with noble service and lofty aims. To them we offer our sympathy, and pray that God may fill them with His comfort and peace.

Salem, March 31st, 1896. W. ROBINSON.

ECHOES FROM THE HOME CHURCHES.

THE Leicester United Young People's Missionary Society held their annual soirée at Emanuel Nonconformist Church on Tuesday, April 28th. The lecture hall, in which the meeting was held, was well filled; about three hundred young people being present. The first part of the evening was spent in a social manner; refreshments and music were provided for an appreciative company, who very efficiently supplied their own conversation. At 8.45 the business was entered upon, the President, Rev. G. S. S. Saunders, in the chair. A hymn was sung very heartily, and prayer offered, after which the Rev. J. D. Carnegie delighted the audience with a brisk address, given in his own genial, characteristic style. The Secretary, Rev. F. Lansdown, reported on the growth and work of the Society, which has been highly successful. The officers were all re-elected, and then time was given for questions, suggestions, &c., several of the members availing themselves of the opportunity. After twelve months of vigorous life the Society has now about 350 members; a useful circulating library of the best missionary books, comprising seventy volumes, which are systematically going the round of the several churches belonging to the Society; and after having paid for these books, there remains a balance of nearly £5, which it is both hoped and intended to increase by future effort. Watchers' Bands are also to be shortly formed in connection with the affiliated churches.

* See the CHRONICLE for last month, pp. 100, 101, and the engravings there given.—ED.

Digitized by Google

CHILDREN'S DEMONSTRATION.

FAVOURED by the sunniest Saturday for many weeks past, the Children's Demonstration at Exeter Hall, on the afternoon of May 9th, was a record gathering in point of attendance. The large hall began to fill soon after three, and the young people waited patiently for the arrival of "notabilities," just before four o'clock. A warm welcome was accorded the gaily-dressed missionaries, representative of nearly all parts of the Society's field of operations; and the missionaries' children, similarly arrayed, were voted prettier than ever. Very conspicuous and popular also were our friends, Mr. and Mrs. Hemans, from Lake Tanganyika. The huge map used at the September Convention was suspended from the roof, near the organ.

Adapting a reminiscence recently related by Lord Wolseley, the Chairman (Mr. W. H. Winterbotham, of Kensington) stated that he had been accustomed to come to these young people's gatherings as "an ensign in a marching regiment" until now, when he had suddenly been appointed "commander-in-chief," on account, he presumed, of his experience as an auditor. That experience had dictated one modification in the afternoon's programme—viz., the limiting of the meeting to an hour and a half. Adverting to the speech of Lord Wolseley, the Chairman said he looked at England's great history from a different standpoint to that taken by his lordship, and when he went on to read the further assertion that the army and navy had taken part in everything worth remembering in their past history, he recalled many things of which they had reason to be proud, but which the Forces had nothing to do with. Lord Wolseley characterised people who looked for universal peace as the most dangerous dreamers; but surely that was contrary to the national use of the Lord's Prayer. And then what a contrast was presented between the wars of the past and the history of this Society's hundred years of work! Beside its army of workers, the Society has a navy, for the maintenance of which the children have raised over £30,000 during the past three years, including £17,500 for the new steamer.

The words to be found in the 16th verse of the 3rd chapter of St. John having been repeated by missionaries in some of the foreign languages, the Rev. C. G. Sparham, of Hankow, exhibited the gods of riches and literature, and the goddess of mercy, worshipped in China. He was able to produce these particular specimens, because the people who once believed in them had relinquished their belief upon finding a better way. He also held in his hand an abstinence or ascetic tablet, bearing the following inscription:—"With an upright heart and sincere purpose I will cultivate this spirit of abstinence without any substitute; and should there be a transgression of this writing, the god before whom the vow is taken is true to a degree"; the terrible imprecation involved in breaking the vow being thus expressed: "Should my heart become clouded, and my nature forsake my vow, may heavens thunder down and split me." The man who gave him that tablet, after practising the life of an ascetic for twenty years, ultimately became an evangelist, and had built up a church of about forty converts, including first his own parents. Mr. Sparham further instanced the case of an officer in the Chinese army, who, on his conversion, brought to Dr. John a magnet, which he had been in the habit of using for "dishonest gambling," and whose altered conduct led his superior officer to exclaim: "I do not know much about Christianity, but I have come to the conclusion that there is a peculiar power in it."

At this point the Editorial Secretary introduced Miss Jessie Balgarnie as the "Gardener" who helped him to make *News from Afar* bright and attractive, and who is also assisting in the formation of Children's Missionary Bands throughout the country. Miss Balgarnie responded with a few warm-hearted words to her "dear little flowers."

Mrs. Mackay, wife of Dr. J. G. Mackay, of Madagascar, was glad to be able to say that Malagasy children, like

Digitized by Google

English children, were not content to keep the Gospel to themselves. A "real proper Sunday-school" had been established at Imerimandroso, beginning with 200 scholars, and many of the present teachers were old scholars. A Christian Endeavour Society was also at work, and the children tried to help others who were worse off than themselves. As a final word, Mrs. Mackay remarked that her observations since her return home led her to conclude that the girls were not doing quite so much as the boys for foreign missions.

A hymn was sung in four languages, the most boisterous acknowledgment being reserved for Mr. and Mrs. Hemans, natives of Jamaica, who have been working in Central Africa for several years. In fact, an encore was demanded in their case.

After a well-executed cornet solo by Mr. Harlow, Mr. W. H. Nutt, from Kambole, described a school demonstration in Central Africa on Christmas Day, 1894, and also a scene of a very different character, to illustrate the generous hospitality of a tribe under distressing circumstances.

Before the gathering dispersed hearty cheers were called for by the Home Secretary, as expressive of thanks to the chairman, to Mr. H. G. Holmes for presiding at the organ, to Mr. Harlow for his cornet solos, to Mr. Gebhart for leading the singing, and as expressive of sympathy with Mr. Luther Hinton, who had been prevented by sickness from undertaking the last-mentioned office.

FINANCE.

Two meetings were held at the Mission House on the Monday, the first being a well-attended prayer-meeting in the morning, presided over by Mr. J. E. Liddiard, Deputy-Chairman of the Board, who led the petitions in the direction of thankfulness for the past, and a broad outlook upon the second century just dawned. The Chairman of the Board (Rev. J. P. Gledstone) conducted the proceedings at the general business meeting of members in the Board-room in the afternoon. An opening prayer was offered by the Rev. F. W. Clarke, B.A., of Frome. Before asking the Treasurer to present the balance-sheet, the Chairman made the single observation that God's great goodness in bringing the Society out of the difficulty in which it was placed a year ago through the expansion of work, was only one more illustration of His abiding faithfulness. Mr. Albert Spicer, M.P., read the principal figures of the balance-sheet presented herewith, which shows the income for the year to have been £141,704 4s. 3d., out of which £6,263 4s. 3d. has been invested, as indicated in the items *f*, *g*, *h*, *i*, on the expenditure side, leaving £135,441, against an expenditure of £138,806 5s. 8d., resulting in a balance against the Society of £3,365 5s. 8d. The normal expenditure, Mr. Spicer explained, was about £9,000 less than last year. The legacies totalled £20,482 4s. 4d., or several thousand pounds beyond the average; but as a false impression would have been created by taking advantage of this total sum, and thereby showing a balance in hand, the Directors had invested £5,000 on account of a legacy reserve fund. After referring to the great loss the Society had sustained in the death of Mr. S. R. Scott, who for many years had been the financial adviser of the Board, and than whom it would have been very difficult to find in the City of London a man so trusted by all, and so competent to advise the Society in financial matters, Mr. Spicer claimed that the balance-sheet demanded earnest gratitude to God, though it must be remembered that the regular income was not yet equal to the regular expenditure to which the Board was pledged. He felt convinced, however, that the statements of average contributions now being placed before the churches needed only to be put frankly and candidly before the constituents to obtain the requisite response. The laity, he believed, were on the eve of more prosperous times, and he thought a deep responsibility would rest on the ministerial leaders to see that the great mistake made a few years ago was not repeated—viz., sudden years of prosperity, which passed quickly away, led to a very large increase of personal expenditure, which could not be again reduced directly bad times came.—The Foreign Secretary gave a brief *résumé* of the printed report in the hands of those present. That report shows at greater length the fact that the action of those who started the Forward Movement was not a contravention of past experience and action, but was on the whole line of the past history of the Society. "God's goodness and faithfulness have never been more conspicuously manifested throughout the Society's history than they have been during the past twelve months." On the surface the contributions from the churches at home and abroad showed a diminution of £1,017; but it was really the special funds raised by self-denial and for the support of the ships which had diminished, whereas the gifts from the churches in collections and subscriptions had steadily increased. Mr. Thompson then dealt with three prominent features in the story of the past year:—

(1) The proposed appropriation of £30,000 from the Centenary Fund for the augmentation of the working capital of the Society, in which connection he read the following important sentences from the Report:—

"It can never be too clearly stated that while the Directors are opposed to the accumulation of large permanent endowments as tending to injure the sense of personal responsibility and the flow of liberality, it is absolutely necessary that the Society should have a working capital adequate to enable it to carry on its operations throughout the year without check. A society which is pledged to an expenditure of at least £120,000 a year cannot pay its way if it has to wait until nearly the end of the year for its income; and, in view of the influences, political and commercial, which from time to time affect the resources of its constituents, a reserve fund of £100,000 to serve as a working capital, and to provide for the pressure of unforeseen emergencies, cannot be regarded as unnecessarily large."

(2) The Special Committee of Investigation started with a

Digitized by Google

commission to cut down expenses by about £10,000, but the strictest enquiry resulted in a saving of less than £2,000, and it was clearly seen that the greater part of that saving could only be temporary. Indeed, the need of the present time in some of the largest and most important fields of the Society's labour is for large increase in the number of native agents employed and wise development of the provision for training them. (3) The celebration of the Centenary. One serious result of the enforced halt in the Forward Movement was that the Directors found themselves with a large number of accepted candidates for service without the means to send them out; but in the meantime almost all of these had received appointment, and the number of candidates for service now in preparation was smaller than it had been for many years. Looking out upon the wide field of the Society's labours at the beginning of the new century there was abundant encouragement to press forward. But was the Society ready to use to the full the opening placed within its reach? One thing only was needed to make the power effective and the opportunity fruitful: an enlarged measure of the spirit of faith.—The Chairman remarked that, only an hour or two before, Mrs. Wills told him of outrages recently committed in Madagascar by heathen people, who for twenty years had been asking for Christian teachers without success. "I do not know a more pathetic and urgent call to this House than that which came to my heart in those words."—In moving that the annual report and statement of accounts be adopted, printed, and circulated among the constituents, the Rev. W. Bolton, M.A. (Acton) in a vigorous speech, acknowledged the indebtedness of the Society to the Treasurer for having directed the examination and classification of the contributions from the churches. Mr. Bolton went on to describe the report as an especially and distinctly strong one, which created the impression that the strong missionary movement was a little distance in front of the support given to it. They must seek to emulate the courage and determination of the years of crises. When first presenting the Report to the Directors, the Foreign Secretary had shown that, during the past year, there had been progress in every direction. One of the sternest difficulties touched the home-life. There was, he thought, increasing jealousy in regard to the attitude and action of the Society; an implied feeling of too aggressive a claim on the part of the Society. Some years ago foreign mission work was looked upon as an inferior kind of work; but of late it had been regarded with an exaltation as unreal as the depreciation was unreal. The courage and the strain of zeal was as great at home as abroad, and it was harmful to compare the one with the other in the way in which some people had done. The home churches had warmed greatly in late years towards foreign work. "When we are ready we always find that our Master is ready too."

Mr. S. Birch Carnley, of Leicester, in seconding the resolution, approved as exceedingly wise and businesslike the action of the Finance Committee in reserving a portion of the legacies for levelling subsequent legacy receipts. One proof of increased interest throughout the country was that the ordinary contributions had been maintained, notwithstanding the raising of the Centenary Fund. Mr. Carnley thought also that the inability of the Special Committee to

BALANCE SHEET (INCOME AND EXPENDITURE), 1895-6.

Dr.

To			
1. Contributions:—			
(a) *Subscriptions, Donations, and Collections	£91,842 14 11		
*Do., Colonial and Foreign Auxiliaries	5,400 7 11		
*Do., Mission Stations (besides £806 6s. 8d. included in the Centenary Fund below)	1,985 8 4		
		£98,928 11 2	
Do., Do., locally appropriated (Madagascar figures wanting, and Polynesian incomplete)		18,616 15 2	
(b) *Legacies	£20,382 4 4		
Do., Colonial and Foreign Auxiliaries	100 0 0		
		20,482 4 4	
2. Dividends	£1,912 13 1		
Do., for Special Objects	1,764 0 6		
		3,676 13 7	
† Income for 1895-6		£141,704 4 3	
3. Balance of English School Fund, Madras		58 10 3	
4. Invested Donation for China Mission released by Death of Annuitant		2,000 0 0	
5. Sundries for Investment:—			
(a) Donations (with Interest) for "Roberts Memorial Hospital," China	£311 11 0		
(b) Donation under Annuity	400 0 0		
(c) Do., Do., for Widows' Fund	500 0 0		
		1,211 11 0	
6. Deficiency from 1894-5 carried to Centenary Fund Account		5,068 5 7	
Balance against the Society		3,365 5 8	
		£153,407 16 9	

Cr.

By—			
1. *Expenditure for 1895-6:—			
(a) Payments by Treasurer in London, &c.	£120,189 10 6		
(b) Raised and appropriated at Mission Stations (see Dr.)	18,616 15 2*		
		£138,806 5 8	
2. Investments on account of:—			
(a) Native Schools and Teachers	£58 10 3		
(b) China Mission	2,000 0 0		
(c) Memorial Hospital, China	311 11 0		
(d) Donation under Annuity	400 0 0		
(e) Do. do. for Widows' Fund	500 0 0		
(f) Educational Work in India	1,000 0 0		
(g) Legacy for Widows' Fund	240 19 3		
(h) Evans Scholarship Fund	22 5 0		
(i) Legacy Reserve Fund	5,000 0 0		
		9,533 5 6	
3. Deficiency brought forward from 1894-5		5,068 5 7	
		£153,407 16 9	

Digitized by Google

reduce the expenditure temporarily, even by £2,000, spoke volumes for the way in which the Society had been carried on. He suggested that an effort should be made to raise the annual income of the Society to £150,000, which, he thought, was not beyond the ability of the churches. He regretted the diminution of the Self-Denial Fund.—Alderman T. Williams, of Merthyr Tydfil, appealed that the whole of the receipts from legacies might be set free, in order to show a balance in hand; but the Foreign Secretary replied that, having looked at the matter all round, and felt the strong drawings of desire in that direction, the principles of prudence, which the Directors had sometimes been charged with having thrown to the winds, came to the rescue. A balance in hand would give people the impression that they were giving largely, whereas they were only giving to the same amount. A small legacy year had often occasioned a deficiency, and in the present case a legacy of £2,000 meant the cessation of an annual gift of nearly £100.—The resolution was then adopted.—Mr. Eliot Reed, of Hampstead, proposed, and Mr. S. Massey, of Manchester, seconded the re-election of officers and appointment of Directors, which was agreed to. On the motion of Mr. W. E. Whittingham, seconded by Rev. S. T. Williams, and supported by the Rev. J. F. B. Tinling, B.A., a special vote of thanks was accorded to the officers and the Chairman for their arduous labours in connection with the celebration of the Centenary, and the financial difficulties through which the Society had passed during the year just ended. The Foreign Secretary having acknowledged the compliment, the meeting was brought to a close with prayer.

LADIES' MEETING.

At the ladies' meeting at Westminster Chapel, Buckingham Gate, on Tuesday afternoon, no attempt was made to introduce any statement in the form of a report or statistical information relating to the present staff of lady missionaries. The number of these in all parts of the field is at present 69, three of whom are fully qualified in medicine (not counting the wives of two medical missionaries who are likewise qualified), and three are nurses. The native female agents include 321 Christian teachers and 252 Bible-women, and there are 15,254 girls in 284 schools (Madagascar not included).

Mrs. Theodore Walker, of Leicester, presided, and in her opening remarks—after Mrs. Gledstone, of Streatham, had offered prayer—made a vigorous appeal for systematic giving, based upon an article which appeared recently in *Regions Beyond*. At the Student Missionary Volunteer Conference at Liverpool it was shown that as a nation we are annually hoarding 240 million pounds, while 140 millions are spent upon drink, 17 millions on tobacco, 8 millions as gate-money at football matches, and that more money is spent in London for theatre-going than is given by all the churches collectively for the evangelisation of the world. This demanded humiliation before God. As the article in *Regions Beyond* showed in detail, there would be any amount of money for foreign missions if people would give a certain percentage of their means for that work—*e.g.*, 500,000 could, in accordance with the scale therein suggested, give 17 million pounds annually. At a Conference of Christian Endeavourers in New York 10,000 people stood up to testify that they were giving systematically some proportion of their incomes, and 3,000 more rose to affirm that they would begin doing the same from that date. We want, said Mrs. Walker, the indwelling of the Holy Spirit, in order that we may live a life of prayerful effort for Missions.

Mrs. Walker subsequently explained a very ingenious and effective object lesson for demonstrating the vastness of the heathen world, and the insignificant amount of money given for its evangelisation, compared with the tremendous expenditure upon drink. The different proportions were represented by lengths of ribbon of characteristic colours.

Mrs. Dr. Gillison, of Hankow, described her work and experiences in China, extending over three years—strangely different from what she had expected. Her self-forgetful references to her sister's devoted work and early death were very affecting, and suggested an appeal for prayer on behalf of all workers in the mission-field who are cast down by their personal sorrows and disappointed hopes. In working among Chinese women they had, she said, good material to work upon if they could only find it out and have the power of the Holy Spirit to deal rightly with it. Mrs. Gillison proceeded to describe the general work of the two hospitals at Hankow, for men and women respectively. She and her sister (Mrs. Walford Hart) became very friendly with the women patients, and her sister was in the habit of leading by the hand some of the older women to the daily united service, an act which gained for her much affection and influence. Since her return to England she had received cheering news about some of the women and girls whom her sister taught; and she prayed that her words and her triumphant death might bring forth more fruit still. "May we have her faith, and zeal, and her love."

Miss Wilkinson, of Woodford, addressed herself to the "home end," of the work. Incidentally she informed the audience that the Lady President was a sister of the late devoted medical missionary, Dr. Fred. C. Roberts, of Tientsin, and she had gathered from his published life that it was to his sisters he traced much of the inspiration which led him to give his life to Christ in China. "I want," continued Miss Wilkinson, "to plead with you, not so much for the heathen as for the Lord Jesus Christ Himself." On these lines she handed on to her hearers the request made by a deceased missionary: "Brethren, pray for us, that the Word of God may have a free course—that as I and others stand between God and souls, we may not stand as a block, but as a channel through which the life-giving Spirit may enter their hearts." Miss Wilkinson thought there was

Digitized by Google

greater need for those at home to send out to the missionaries a request for the same prayer on behalf of individual Christians in the home-land. After applying with singular power in one or two directions the story of the healing by Christ of the palsied man who had to be let down from the roof in consequence of the barrier of people round the Saviour, Miss Wilkinson said that the question for each one to answer was—"Is Christ reaching others through me?" "We worship work too much, and we think too little of the will of God," was another of her many striking utterances.

Mrs. T. F. Shaw's reference, in briefly describing her first impressions of Central African life, to the fact that for seven and a half years she did not see the face of a white woman, produced a suppressed exclamation of sympathy with such an isolated life as has been involved in residence at Urambo. Later on she also spoke of the destruction of their mission house by fire, and the loss of nearly all their property. As a set-off against this, she was able to speak hopefully of the progress of school work, and of many of the girls being influenced for good. Ever since the German military officers have been in the country, too, they have been most kind and helpful. The weekday and Sunday services were well attended, and travellers had been greatly delighted with the singing. The hymns, of which the natives now knew twenty-one by heart, had had to be taught line upon line and note upon note. Large crowds of people came from all parts of the country to see the white baby, whom they named "Iris," but whom the people called the "Luck of Urambo," and some forty-five chiefs of different districts came to say good-bye and to beg them to go back. Mrs. Shaw bore unqualified testimony to the good qualities of their colleague, Mr. Draper, and to their affection for him.

Miss Waitt, of Mirzapur, stated that a year before she left North India, a lady visitor declared that she would not attend another missionary meeting at home, because missionaries said scarcely anything of the mountains of difficulty in their work, and she enjoined her (Miss Waitt) to speak of those tremendous difficulties, of the filthy streets, and the awful condition of the lives of the women. The district of Mirzapur in which she worked was about the size of Yorkshire. Their great aim as missionaries was so to influence the Christians that they might become lights in the surrounding darkness. The missionaries were called upon to be counsellors, doctors, spiritual leaders, and mothers, in fact, to each woman and child in the community. Among the agencies employed were an orphanage for homeless heathen waifs not wanted by anyone else; a small lace industry, which had proved a great boon to the poor Christian women; house visitation, some 235 in number; and school work. At the outstation of Dudhi there was a Christian community numbering 100, the women being mostly in an ignorant and deplorable condition. "How sorely they need a lady missionary I cannot tell you," said Miss Waitt, "and we are eager to go, but up to now we have not been allowed to go. I want you to join us in prayer that if it be the will of God we may be sent there quickly."

At the close of the meeting the Auxiliary Officers met for tea and conference.

SERMON.

At the City Temple, on Wednesday morning, the Rev. J. G. Greenhough, M.A., of Leicester (ex-President of the Baptist Union), preached the annual sermon, taking for his text the words "The Field is the World. . . He that soweth the good seed is the Son of Man" (Matt. xiii. 37, 38). These words were in themselves, he thought, the most compact, and at the same time not the least comprehensive missionary sermon ever preached. In them Christ disclosed the illimitable aim of an illimitable love. There were writers who affirmed that the Lord's purpose grew; that His horizon receded and His world opened out as He marched along. "What will they not tell us who carry their fictions to the Gospel story instead of going to the Gospel story for their facts?" The picture represented One who from the very first was in all things what He would have His Church to be. The name which he gave to Himself, and which He loved best, was Son of Man, because that made Him the property of all; and to have the mind of Christ was to grasp the home field and the foreign field in one. In the words of the text Christ expressed His grand conception of the essential oneness of man. He knew from the first what foreign missions had rediscovered for us, that humanity is practically one, whether beneath the polish of the Greek or the paint of the barbarian. At his highest and lowest, man was essentially one, in his possibilities upwards and downwards; he needed the same Divine power to raise him and keep him raised—a thought which the preacher had amplified at an earlier stage in those two pregnant passages: that man, in his fallen state, was "waiting in the slumber of ignorance for the kiss of the Prince of Truth to arouse his dormant energies into activity, and start him upon a new path"; and "never has a man ascended save where profound religious beliefs have helped him up; and he has always fallen again when those beliefs were weakened or removed." The last point dwelt upon by the preacher was that in the text Christ gave us the immeasurable scope of His purpose, the grandeur, the magnificence, the sublime comprehensiveness of His ambition, the ambition which claimed all for Himself. If, said Mr. Greenhough, the new doctrine of comparative religions touched His supremacy he rejected it as blasphemy. There were books written about "Christ and other masters." To him there was irreverence in the very phrase. "We know no master who can be written alongside Him." To put Christ on a line with the greatest and best of men was hardly less offensive to an adoring faith than the act of those who long time ago crucified Him in a line with the malefactors; it was out of all comparison. He did not forget that in every religion there had been, and perhaps was still, something Divine and true,

Digitized by Google

but if he thought that any other system could do any part of what the Son of Man came to do; if he thought they could save man in the same true, deep sense of that word, he would think that all He did and suffered were just a useless expenditure. If He was not the only Saviour He was no Saviour to us; and if He was not the absolute and only Truth we were not sure that there was any truth in Him at all. He must be either "All Supreme" or "nothing at all." That was the standpoint which every earnest and devout Christian must take, and those who had yielded themselves to Him must ever be burning and thrilling with impatient desire to bring all other hearts under His rule. Throughout the delivery of this masterly discourse there were frequent manifestations of approval among the congregation. So great has been the demand for Mr. Greenhough's able and powerful advocacy, that he has been called upon to preach not only before our Society, but before the Baptist and Wesleyan Missionary Societies during the present May meetings. The opening devotions were begun by the Rev. F. W. Clarke, B.A., of Frome; but completed by the preacher himself.

WATCHERS' BAND.

The fourth annual meeting of the Watchers' Band was held in the City Temple, on Wednesday afternoon, the Rev. J. H. Jowett, M.A., President of Carr's Lane Branch, Birmingham, taking the chair. The Rev. R. Balgarnie, Chairman of the Parent Committee, offered prayer, and then the hon. secretary of the Parent Band (Mr. J. E. Liddiard) read an encouraging report, which is issued as a supplement to the present number. The Chairman said he had again and again met with this objection to the Watchers' Band: that it was only an additional society to an already sufficiently burdened church, and that there was no vacant space for it to occupy. The life of the modern church was in many of its aspects widely different to the church of the past. On every hand the church was touching the social and material life of the people at an increasing number of points. The contrast with the past was not only found in the multiplicity of agencies, but in the revolution in regard to the general worship of the sanctuary. The services were losing their traditional baldness and bareness; the people were soliciting the aid of beauty in their worship, and the æsthetic was entering the church buildings, touching the very buildings themselves, and deeply affecting the order and character of worship. He (the Chairman) thought they ought to be regarded as welcome additions. There never was a time when the forms and externalisms of the church were so prevalent, and however much agencies might be welcomed, there was peril lest the emphasis be put upon the external, and the inward power be forgotten. Carlyle used to say that England could never do without forms: "You cannot fight the French with 300 red uniforms, there will have to be the men inside them." Nor could the church fight the world with externalisms, forms and money; she could only fight it with power. The Watchers' Band was calling the churches to the right emphasis, and was telling them that their power depended upon their inwardness, and that only in proportion to their inner communion and supplies of grace could they do the Master's work. Tennyson once said, "Prayer opens the sluice-gates between me and the Infinite—opens the sluice-gates and lets in the water of life." The Watchers' Band was lifting the sluice-gates in the church, and letting in the water to fill the abundant channels. The Band also called the church to expansiveness. The prayers of Christians were too much characterised by narrowness and shallowness. He (the Chairman) wished the prayers taught to children were broader in their range; they scarcely got beyond prayers for "uncle and aunt." Surely they should be told that they could thank God for all the gentleness, kindliness, and beauty in the world. The Band led its members to missionaries in their great joys, and to those who were in great sorrow, and increased the sensitiveness of our spirits, refining us and helping us to respond as our Master would have us respond. Our prayers gathered too much round material needs, whereas the Master wants them to be in line with seeking first for the extension of His Kingdom. The Band centred our thoughts around the interests of the Kingdom of God.

The Rev. W. F. Clarkson, B.A., President of the Above Bar Branch, Southampton, comparing missionary interest in the present and the past thought it had deepened, and, if somewhat less romantic, was certainly more intelligent than in the days of our fathers. The mountain torrent rushing through the rocks might be picturesque, but when it had resolved itself into a calm, deep stream, flowing through the meadows, then came the time for fertilising. The former days were not to be compared with the present for the width of sympathy and intelligence of interest, and especially for the unitedness with which members of all churches and all nations were able to express their sympathy to-day. Through the agency of the Watchers' Band the churches at home and abroad were united together in one constant service of intercession. The Bands laid hold of all sorts and conditions of men among the churches. The churches had had their eyes opened, and now saw that there must be hives of bees storing up the honey, instead of the minister being the only "bee." The Watchers needed to pray not simply for success, but that the church should be loyal, faithful and believing, and for the workmen, that while they were ready to accept success if God put it into the programme, they should also be ready to accept seeming failure if that were His will.

Mrs. W. G. Brockway, of Calcutta, referred in appreciative terms to the influence exerted by the Watchers' Band, and urged her hearers to think not only of the great needs but of the greater Supplier of the needs. She asked for prayers on behalf of hundreds of young men in India who were hesitating about the great question of eternal salvation. Sometimes the pathetic question was asked: "Could I not delay till my mother dies, for it will break her heart." They must not leave off praying for converts after their baptism. Hard though it was for a man to confess Christ, it was harder still for a woman to do so. Mrs. Brockway further pleaded for prayer for the English and native missionaries. There had been a wonderful deepening of spiritual life during the past few years, in answer, she believed, to prayers offered at home. Let prayer also go up for the missionaries that God might be sanctified in them in the presence of the heathen. And finally she besought prayer for the great heathen world. The Centenary year, with all its rejoicings, had brought about the curtailment of work in almost every branch of it, Those at home could not realise what was involved in the closing of a school or recall of a worker from people who were anxious to hear the religion of Jesus. Mrs. Brockway pleaded that the dreadful halt might soon be countermanded. If they never heard of the Forward Movement again they would still thank God for what it had done for the district of Murshidabad, but they did believe that there would soon be a further advance.

Dr. Robert J. Ashton, from Kachhwa, North India, drew a pathetic picture of the farewell meeting at Liverpool, from which he went out to India about four years ago as one of the first band of Forward Movement missionaries. They were swept out on a wave of missionary enthusiasm, and the

Digitized by Google

missionaries had their hearts greatly cheered at the time. "Here," said the doctor, in faltering tones, "I am back again. I am not sick. I have not come home willingly. I do not care to give myself a name, but if I give myself a name it is that I am the first of the Backward Band, the first to be peremptorily and unwillingly recalled." The name of Kachhwa ought to be erased from the new Watchers' Band maps if it was meant to be a place where European missionaries are stationed. They had made what they thought was a satisfactory start, but the four years he had given to the acquisition of the languages were, he was told, now almost useless. No one could realise the bathos to him of repeating to the children at the Children's Demonstration the words in Hindi, "God so loved the world." He might take the place of a retired or deceased missionary, and would have to face the learning of a new language, but, of necessity, imperfectly. "I tell you the sorrow, and shame, and pain, and waste, of a failure of a part of the Forward Movement, that I may bring home to your hearts and consciences the sorrow, and pain, and waste that has been caused by the check of the Forward Movement all over the field." "It rests with you," also said Dr. Ashton, "to see that I am the last brought-home missionary." Some people blamed the Executive of the Society for having started the Forward Movement, while the children of the market place, who could not be satisfied either way, spoke of the stopping of it as a foolish step. But in starting the Forward Movement, the Directors undertook an obviously plain duty. It was the stand-still policy of the past that was to blame. They saw that during the forty years of stagnation the churches had been growing in wealth and numbers, and yet the number of missionaries had scarcely increased at all. The Forward Movement had not been a failure; it had put sixty more missionaries into the field, and the income had increased. Dr. Ashton pleaded earnestly with his hearers to face the question of individual responsibility for the Forward Movement.

The Rev. J. J. Poynter, President of Christ Church Branch, Oswestry, spoke in eloquent terms of the errand of the Watchers' Band. As this new energy of prayer spread through the churches, there would come that for which many had sighed in vain—the great re-kindling of a fire by which worldliness and self-indulgence would be consumed. His closing wish was that all might be baptized with the Holy Ghost and with fire.

The Rev. J. P. Gledstone, Chairman of the Board of Directors, remarked that the pain which Dr. Ashton had caused for a quarter of an hour had, for the Directors, been prolonged for about three months. He would like to make it a permanent agony, out of which those present could only be delivered by giving the Directors the means of sending their unhappy friend back to Kachhwa. Mr. Thompson was as miserable as any man could well be when he had to submit the recommendation of the Special Committee to the Board. He (Mr. Gledstone) now seriously blamed himself that he did not ask the Board, before he put the resolution, to spend some time in prayer, for he honestly believed that if they had done so it would never have been passed. It would, however, serve as a lesson. Dr. Ashton had correctly stated that the Directors, with the means at their disposal, could have done none other than recall him. He hoped the Doctor's appeals would so touch the hearts and move the wills of their friends that they would give the means to enable the Directors to reoccupy the vacated station. There would be a great blessing upon the Society if that step were taken.

The Chairman concluded the meeting with prayer.

A CONVERSAZIONE was held at the Memorial Hall at half-past five on Wednesday afternoon, after which a return was made to the City Temple to the annual public meeting. Mr. J. Herbert Roberts, M.P., presided. Prayer was offered by the Rev. W. Spensley, of Sunderland.

The Chairman, in the course of his opening remarks, showed that missionary work had an important bearing upon the empire. Though many things were done which caused us shame, the public reputation and character of Great Britain was much higher throughout the world because of the fact that hundreds of her missionaries were upholding a high character and a bright example in foreign lands. He (the Chairman) had had the privilege of travelling extensively, and of seeing a good deal of missionary work in India and China, and it could not but strike anyone who took an intelligent view of the question that one of the most serious obstacles they had to contend with in missionary work was that political condition which was said to be essential to the maintenance of the empire—viz., that the Government of this country was not allowed to sympathise in any way with Christian effort. It might be necessary, but he hoped the day was not far distant when it would be unnecessary, to carry out that policy, because it was one of the most serious obstacles to immediate success in the mission field. One of the most important benefits of missionary work abroad was its indirect influence upon Christian life and work at home. Never had there been so much spent and endured by missionaries for the cause of Christ in heathen lands as to-day, and never had there been so much activity displayed for the same great cause in our own country. The light which was kindled in the dark places of the earth by the missionaries every day of the year was reflected in the slums and alleys of England. The missionary spirit breathed in almost every page of the Old Testament, and how much more should the hopefulness of the old days be turned into unwavering confidence to-day, when the mandate of Christ to preach the Gospel to every creature was ringing in our ears.

The Rev. R. Wardlaw Thompson said the past year had been remarkable for unlooked-for blessing and gracious rebuke of feeble faith. The dominant note in the thought and utterance of everyone interested in the Society's work must be one of thanksgiving for the renewed and conspicuous evidence they had had of God's abounding goodness and unfailing faithfulness. This had been manifested in the home organization and work in a time of exceptional difficulty and anxiety as to funds and response to appeals. The word "Centenary" was haunting a great many people. Though the celebrations had made special demands upon the time and strength of the workers at the Mission House, they had been greatly encouraged by the evidences on every hand of the sympathy and responsiveness of their friends, and had good reason to believe that the meetings had stimulated interest and would result in permanent blessing to the Society. In the course of two years, £102,199 15s. 4d. had been raised for the special Centenary Fund. The largest gift towards it was £3,000 from a generous Presbyterian, but from that amount the contributions had varied

Digitized by Google

down to the handfuls of rice saved by Bible-women in Travancore out of their scanty pittance, that they might acknowledge their gratitude to God. The celebrations had marked the end of one hundred years of singular mercy and rich blessing. The Fund, remarked Mr. Thompson, to the evident amusement of the meeting, would not be closed as long as they thought it likely that any further contributions would come in. The Society would need all they could get to start them on the work of the new century. By God's goodness the ordinary funds had been maintained remarkably well. Some inquisitive arithmetician might discover that the balance sheet could have shown a balance in hand. "I do not like balances in hand," said the Foreign Secretary, "I always like the work to outrun the help, that the help may be always chasing the work." The Directors could have paid their way by using the whole of the Legacy Fund, which had been exceptionally large, but that would have resulted in great inequality of income in years when legacies were small; for the ordinary expenditure to which the Society was pledged was larger than the ordinary average income. Therefore, a small portion of the legacy receipts, when specially large, was wisely put aside to fall back upon in hard times. This led to the question, Could not the present inequality be remedied? The comparative tables of contributions for the last five years, which had recently been laid before the churches, were not meant to be an assessment telling the churches what they ought to contribute to the work, but to be a guide and stimulus by showing that the churches had contributed already an amount which, if they would always keep up to the same level, would actually provide for the present needs of the Society. "We believe you will do it, and will do far more presently. If the income and expenditure can be equalised we shall give you abundant reason for going forward. We have got to go forward if we do God's work. We can prove to you from every part of the mission field that it would be a criminal ignoring of responsibilities to God, and to the world, to stand still, with the mission field in the position in which it is to-day, and therefore as soon as you help us to square our accounts, we shall point out to you how many open doors are waiting, how much responsibility rests upon you as the result of God's blessing upon the labours of the past." Mr. Thompson then went on to show that God's goodness had been as conspicuous in the mission field as at home. It had been a year of exceptional anxiety in more than one great field, and a year of great mercy and signal blessing in all of them. After the appalling massacre of Church missionaries at Kucheng, it seemed as if there might at any moment be a great outbreak of anti-foreign feeling which might sweep China from end to end; but God worked among the people to change that feeling. The year ended with brighter prospects, and the past year had been, in China, a year of exceptional harvest. In ten years the church membership had grown from 3,595 to 5,664, while the additions during the past year had numbered 386, or considerably more than in any previous year of the ten. This meant new openings and increased responsibilities. The missionaries were setting before the Directors city after city waiting for them. Mr. Terrell, of Hisukan, had just visited a city where there had been a fresh gathering in of converts, and which had before been utterly destitute of Christian work. "China, after all its turbulence, is waiting for us to work for God." Twelve months ago their hearts were very sore, because they felt that, in Madagascar, a great injustice was being done to a small and feeble people by one of the Powers of Europe, and certain war correspondents had painted the most horrible pictures of what was going to happen when the French black troops went up country. "The war is over; the horrors painted for us have not come off. The French troops, by all accounts, have behaved splendidly: there is not a missionary who can raise a finger or utter a word of complaint in regard to the general behaviour of these men. They have been well-disciplined and well-behaved right through, and have shown amazing clemency and patience and kindness to the common people, making it clear that the war was with their Government and not with them." The French authorities had shown a spirit of justice, fairness, and consideration for the religious portion of the people and of the European missionaries which had made them praise God for the wonders of His controlling power and His over-ruling grace in Madagascar. The people were at present rebellious against French authority, and the Roman Catholic priests seemed to be using means for increasing their influence which could not but be regarded as utterly unjustifiable, "but surely He who has protected His servants in the past and blessed their labours and dissipated our alarm for the present, will not desert His work now. There are bright days in store for that Church if we believe in God." One of the war correspondents had written a most edifying book upon missions in Madagascar, but he (Mr. Thompson) was quite content, before replying to it, to wait for the report of the deputation from the Paris Missionary Society, so as to compare notes. "If they agree with him it is quite clear we shall have to set our house in order in Madagascar." South Africa, proceeded Mr. Thompson, was in the throes of a great political difficulty, which would require great patience and wisdom, as well as great firmness on the part of its rulers, and he thought they should pray for them, particularly for those who have the guidance of Colonial affairs, that they may not be rushed into any ill-advised step by the pressure of dukes and stock-jobbers—a remark which evoked loud and continuous applause. The state of Bechuanaland and Matabeleland required anxious thought and prayer and sympathy, but there, as many a time before, the clouds would roll by if they waited, and they would then find that God had had blessing for South Africa in the troubles, while openings for work and heavier claims would follow as the result of the present distress. Wherever they looked around the field there were signs of blessing. The Church membership in India had grown in ten years from 6,680 to 9,809. Did the home churches increase their membership in the same ratio? The Foreign Secretary commended the reference to the Central African Missions in the fuller report yet to be published. In the South Seas and in New Guinea God's work was going forward, and in the latter island they could scarcely keep pace with it. "To-night," said Mr. Thompson, in conclusion, "we are making a fresh start. We have ever-growing evidences of the power of the Gospel in every land, and of God's response to our prayers. We have a promise-keeping God encouraging us to believe in Him, and to expect larger gifts from Him as we wait upon Him. Surely we are called to gird up our loins afresh, and to enter upon the new century with a new courage, a new determination, a new and larger outlook of faith, and a new prayerfulness of consecration, waiting upon God for blessing. Are we prepared to do it? If we are, God will open the windows of heaven and pour us out such a blessing that there shall not be room to receive it."

The Rev. W. G. Brockway, B.A., of Calcutta, remarked that the work of the Society in Bengal was being crippled by its very success. In Calcutta the missionaries of the Society formed a kind of brotherhood, working together, with their

Digitized by Google

work interweaving. Mr. Brockway described the work of the individual missionaries, referring first to the College, the Christian tone of which, he said, was higher to-day than it had ever been. But more workers were wanted to follow up the students when they left the College, and there was also a wide opening for work among English-speaking Hindus. The majority of the native Christians in the rice-fields were purer in life and truer in deed than their high-caste Bengali fellow-countrymen, and among the hundreds of villages in the Sunderbunds the Gospel of Christ was being realised by the people. The work of the lady missionaries was increasing in power and usefulness, the Bible-women were becoming more efficient, and day by day more doors of rich and poor were being opened to their visits. There was much to discourage, but the character of their Bengali Christian fellow-workers was an abiding encouragement—men and women who had given up everything for Christ, and whose characters had grown into Christlikeness.

The Rev. J. Macgowan, of Amoy, said he represented between forty and fifty churches and some 4,000 professing Christians in the Amoy district, the half of whom had been baptized, while the remainder were being prepared for baptism by-and-bye. Nearly all of these had been gathered in during the thirty-seven years of his life in China, and represented the humanly impossible. The missionaries, acting on the distinct command of Christ, had to heal the sick, cleanse the lepers, raise the dead (spiritually), and cast out devils, "and we have done it." Mr. Macgowan then graphically described in his own inimitable way, such as readers of his "Christ and Confucius" could readily recall, the opening up of work in what he dubbed "Sleepy Hollow." After five years' work they seemed not to have touched a single chord in any heart, and it looked as if it was impossible for Christian ideas to enter the hearts of the people; so they changed the workers. The eighth year came, and yet they could not lay hands on a man, woman, or child and say that good had been done. "The honour of our Master was touched most. We knelt down and prayed, and when we got up our faces were set, and we said to each other: 'We will never give up.'" Nine years past, and ten years, and then one fine morning the mountains seemed more beautiful than ever, the dust seemed lifted up from the city, the faces of the people seemed brighter, and the blossoms were sweeter. "And our chapel has never lost its fragrance since." For years they had had a self-supporting church there, with a pastor of its own. One of the first members was a scholar of forty years of age. Heathenism had never given him anything to think about, so he had become an opium smoker. His home was becoming desolate, but his noble-hearted wife said she would stick to him to the last. One day he entered the church, and taking up the Book of Genesis he read it, and said to the preacher: "I have never read any story of the Creation that has so much touched me." "This was the higher criticism of a heathen Chinaman," remarked Mr. Macgowan, for the special benefit of his ministerial brethren. He came again, and told the preacher that the first page of Genesis had converted him. He determined never to smoke opium again, and although the craving returned for some days he would not take it, for the old Puritan blood was running through him. "My dear friends, we have Puritans in China." After ten days he was a free man. He (Mr. Macgowan) had worked with him for years; he was one of the noblest men he had ever met. He became a preacher, the pastor of the church, later on a professor in the college, and he died in the faith of the Lord Jesus Christ. No power on earth but Christianity could have saved that man; Christ came and delivered him, and had made his name fragrant to-day through all the churches. China had no vitality to rise out of her ruins, but the Christian churches of England were relaying the foundations of the empire. "May God help us to be true to our trust."

The proceedings were brought to a close with a vote of thanks to the chairman, moved by the Rev. J. P. Gledstone, and seconded by Mr. Liddiard.

The meeting at Exeter Hall on Thursday morning was specially devoted to the consideration of Native Agency and Women's Work in the mission field. The chair was taken by John Wilson, Esq., M.P., of Govan. The Rev. A. F. Joscelyne, B.A., of Sydenham, read a portion of Scripture, and offered prayer.

The Chairman remarked that we must in the future look to native agents to develop the work of Christ among their own people. In our gracious Queen we had a noble example to all engaged in missionary enterprise both at home and abroad. Jesus was the first to recognise the devotion, love, and attachment of women to His cause, and gave to them their proper position in social life. One noble and encouraging feature of the work abroad was that wherever churches had been planted, the great desire of the native Christians had been to do what they could to sustain their own Christian and religious ordinances.

The Rev. G. Cousins, Editorial Secretary, in his official statement introductory of the subjects to be considered, observed that the year just closed had been marked by a further identification of the women's side of the Society's operations. When, some years ago, it was decided to send unmarried ladies into the field, some persons irreverently christened it "The Bachelor Aid Society." True, they had aided bachelors to secure good wives, but experience had taught that if the work was to be carried on effectively, they must employ unmarried ladies, and they had striven to make the work and workers essentially one, insomuch that recently the special publication for the advocacy of women's work had been given up and space devoted to it in the ordinary publications. Turning to the question of native agency, Mr. Cousins emphasised the prominence gained by it in the past history of the Society. Wherever large numerical results had been obtained, it had been upon native workers that they had chiefly depended, and in this their experience was exactly the same as that of the American Baptist Missionary Union as described by Dr. Murdoch. "Our genius lies in that direction." The variety and extent of native agency was shown by the fact that throughout the South Seas, in Christianised Polynesia, the native churches were almost without exception provided with their own trained native pastors; numerous out-stations were dependent upon Samoan teachers; while upon New Guinea a combined attack was being made by native

Digitized by Google

teachers from all parts of the South Pacific, who had never been found lacking in Christian heroism. Of Madagascar he (Mr. Cousins) must speak with reserve, because the altered conditions were yet much too new to be accurately gauged. The two native missionary societies, and hundreds of medical and other workers were still the mainstay of the wide-reaching work in that country. In India the native agents were of a much higher character and type. In China there were sturdy, aggressive spirits, such as the man whom Mr. Macgowan described so graphically the evening before, and they felt that there was in the Chinaman such a strength of backbone as, when touched by the power of Christ, would help more than the white missionary to bring in the kingdom of Christ. In South Africa there were also native agents, and on the shores of Tanganyika were the first fruits of those who, in days to come, would be taking the Gospel to every tribe. Reading the Report of the Society, it might be concluded that the Directors were thinking of decrease, rather than increase. Because of temporary straits, they had had to reduce grants for native agency, and it had been bewildering in its influence on the minds of many workers abroad, who were asking. in perplexity of thought and sorrow of heart, what was meant by it. This reduction of grants could be but a temporary arrangement. In fact, steps were being taken to increase the number of training institutions for supplying native workers.

Rev. J. G. Hawker, of Belgaum, spoke of the pressing need for extended effort among the women of India, who had been kept in dense ignorance for many generations. Seventy-six years ago there was no girls' school in the country, and although there were now about three and a quarter millions of women and girls able to read or learning to do so, there were 128 millions of women and girls who were ignorant of their letters, or a proportion of one in 200 who had received even the most elementary education. Mr. Hawker dwelt upon the seclusion and early marriage of women in India, and urged that the British Government should refuse to enforce the law which dispensed with the consent of women to their own marriage. He also touched upon the horrors of the life of widows, and quoted statistics to show the appalling number of child widows. On account apparently of the unimportance attached to female life in the past, there were now six and a quarter millions less women than men in India. Hindu women were by nature intensely religious, but they had become superstitious, obstructors of progress, and a great hindrance to social reform and to the baptism of male converts. Lady missionaries had a grand opportunity before them, one of the best openings for work being in the establishment of girls' schools, for the girls had never seen anything so beautiful and attractive as the character of the Christian lady who came to them to be their teacher. The girls in the Mission Schools believed the Gospel, and it was impossible for them to sink back to the common level.

Mrs. Armitage, of Bradford, remarked that one of the greatest advantages of growing older was to see more and more of the beauty present in the common things of daily life, "the beauty hidden in the common place." In relation to the great question of Missions, they saw more and more the all-importance of the home, and could not realise why it was not the first point of attack by missionaries, until they considered that when the first missionaries landed in India the homes were absolutely closed against them. Not long ago Lady Dufferin wrote an article in a leading periodical to show what happy homes there were in India; but her ladyship, and ladies in similar positions, were likely to see only the upper crust of Indian Society in homes which were more or less permeated by western influences. Lady missionaries must be far more faithful witnesses of what the Indian home was. Rudyard Kipling introduced his readers, in his matchless way, to many vivid pictures of Indian character, and in one of his writings he put into the mouth of a lady doctor the words, "If you knew anything of the unutterable wrongs of the Indian home you would know that it is there that reform must first begin." It might be questioned whether it was possible to emancipate women and the home under any system but that of the religion of Jesus Christ. The emancipated woman without Christ was a sight to make angels weep. So, possibly, if they stood where the heathen nations stood, they would feel some reluctance to emancipate women; but, happily, they knew what a blessing Christianity was to women. In their knowledge of what the Christian home was, they had the answer to wise people who rose from time to time to say that when they were preaching to the heathen they ought to respect institutions which worked so beneficially among them, for example, polygamy. They were asked to seek the Divine ends without following the Divine methods. Christianity had always been the most revolutionary of religions, and it had not finished its revolutions yet. Where institutions were rotten they had to be destroyed. The Society was still far behind in the number of its women missionaries in comparison with the men. In fact it was ten years behind. The Church Missionary Society had increased the number of its lady missionaries nearly nine-fold during the last seven years. Lady medical missionaries had often told her (Mrs. Armitage) that one great part of their work in China was attempting to cure women who had become almost blind through weeping. If they felt the pity of women's case all over the world, they would at once try to put their hands to the work as they had never done before to lift the women from their present wretched condition. It had not been found that philanthropy alone was an adequate force to supply the means for carrying on great transforming and revolutionary movements. It was in love to Christ and in devotion to His person that the motive for missionary work could alone be found, and to the growth of that love in the homes of England that they must look for the redemption of women in their heathen homes. Zenana work went steadily on without producing any startling results which could be chronicled. So enormous was the force of custom that it was a marvel that Christianity had been able to make any headway at all in India and China. Yet against the overwhelming weight of custom Christianity possessed the advantage of being true, and, because it was true, it found its way to the human heart and knew no cessation.

The Rev. C. G. Sparham, of Hankow, detailed the qualities needed to make successful evangelists in China. In Central China, the Mission had already begun to number the converts by the hundred, but there was a difficulty in finding suitable men for evangelists. They were recruited from the preaching halls, where only the fittest could hold out for half an hour before an audience which would go out if not interested, "and upon the fittest our selection naturally falls." Workers were also recruited from the church meetings. In China they were far ahead of the churches in England and Wales in the place they gave to the church meeting. They gave it the highest dignity they could, holding it in place of the last Sunday morning service of the month, and it produced the largest audience. He had often heard brief, terse, splendid addresses, showing a breadth of understanding and depth of thoughtfulness

Digitized by Google

which revealed at once the splendid calibre of those who had been gathered into the church. Men were not made evangelists at once; they were first appointed colporteurs, which took them into a splendid training-ground, where they were brought into close touch with the missionary himself. The missionary had to preach to the agents a high standard of Christian living, and to enjoin them to be true to Christ, and he had the opportunity of showing that he believed what he taught, and was willing to bear hardness for Christ's sake; unlike the ordinary official mandarin who usually directed the affairs of the army from behind, and made preparations for his own escape. The names of Griffith, John and David Hill would long be remembered in Central China as having done an immense deal to mould the character of the converts who were likely to come forward in connection with the work. Heroism sprang up in all directions among the native Christians, and he (Mr. Sparham) was proud of being associated with such men. Mr. Sparham gave some striking examples of heroism and sincerity among the Chinese Christians, and observed that only once had he seen a native worker give way to impatience or show unwillingness to push on with the work he felt himself called upon to do. The missionaries scarcely ever visited an out-station—the Hankow district equals in size half the city of Liverpool and the whole of Wales—without finding some converts ready to be baptized, as the result of the faithful work of native brethren. In conclusion, Mr. Sparham pleaded for missionaries possessed by the power of Christ, so that they might be able to supply China's greatest need—the need of men for Christian work. Then, by the grace of God, men would rise up capable of efficient and heroic service, second to none the world had ever seen.

The Rev. W. J. Woods, B.A., Chairman of the Congregational Union of England and Wales, gave an account of the visit paid by the Rev. Dr. Barrett and himself to Jamaica last autumn, to inquire how far the native churches in that island were able to live and flourish without the guidance and assistance of the London Missionary Society. He first described the cruelties practised by the Spaniards; the massacres by British soldiers in Cromwell's time; the importation during a hundred years of all the refuse of English society to supply the lack of domestic service; and the subsequent importation of negroes from the West Coast of Africa, who were treated as no humane man would treat his dog. Then the missionaries went to Jamaica, first the Moravians, and afterwards the Wesleyans, Baptists, and agents of the London Missionary Society. But the natives were punished for listening to the preaching of the Gospel, and the missionaries were maltreated, persecuted, tarred and feathered, and in more than one instance hung for preaching Christ to the coloured people. Not until the people of England interfered was freedom given to the slave population. While on their way to Jamaica the deputation were told that they would find the people were given to falsehood and thieving. "If," said Mr. Woods, "the Jamaica people were guilty of all that is said against them, I should say, as a matter of justice, that much of their vice was the direct consequence of the treatment they have received at the hands of the English people." The deputation were instructed to look into the moral condition of the professing Christians in the churches. After diligent inquiry, they were informed by unanimous testimony that the coloured people in the churches were leading lives whose morality would favourably compare with the morality of Christians in England. Twenty years ago he (Mr. Woods) was one of those who thought the Society was too bold in withdrawing from Jamaica after only fifty years' work. The deputation could testify, though it was nothing less than a miracle of grace, that the coloured people had proved themselves worthy to be placed side by side with any Christians in the world. Their distinct opinion was that before long native agency solely should be used in the Congregational churches of Jamaica. For a time, however, they needed the leadership of white men. A loving race, a race of sweet affection, full of bright humour, capable of almost any mental achievement, yet they lacked so far that energy of purpose, steadfast determination of will, resolute perseverance in the face of difficulties which leadership called for. The deputation had asked the Colonial Missionary Society, who were assisted by the L.M.S. in the matter, to at once send out two white missionaries, and they had impressed upon the churches of Jamaica the necessity for training a native ministry.

A hearty vote of thanks was accorded the chairman on the motion of Mr. W. Crosfield, J.P., seconded by the Rev. S Pearson, M.A.

WELSH MEETING.

At the meeting at King's Cross Tabernacle on Thursday evening, the chair was taken by the Rev. J. Davies, of Taihirion, in the unavoidable absence of Sir John Williams, Bart., M.D.

The Rev. J. Machreth Rees read a portion of Scripture and offered prayer. The Editorial Secretary spoke with gratification of the thorough loyalty of the Welsh Congregational Churches to the Society, and their evident determination to do more than they had ever done before in its support. This was clearly evidenced by the growth of the year's contributions by £846, from £7,503 in 1894-5 to £8,349 in 1895-6. Leaving out of account the special gifts to the Centenary Fund, there had still been the substantial increase of the general contributions by £696. Mr. Cousins also dealt with the question of providing a special New Year's Offering book for Wales, and made various suggestions towards meeting Welsh sentiment on the point.

Addresses were also delivered by the Rev. W. Thomas, recently returned from Lake Tanganyika, who gave detailed and graphic descriptions of the progress already attained, and earnestly urged the need for a large reinforcement of the Mission; by the Rev. Evan Bryant, who gave an account of missionary operations in China; and by others.

MEETING FOR YOUNG MEN AND YOUNG WOMEN.

A meeting for young men and young women, the development of which was explained by the Home Secretary in his speech, was held at the City Temple, on Friday evening, under the presidency of Mr. A. H. Baynes, secretary of the Baptist Missionary Society. Prayer was offered by the Rev. L. H. Parsons, of Finsbury Park.

The Chairman expressed heartiest congratulations and warmest wishes for the Society from the Baptist Missionary Society. He then proceeded to deal with certain criticisms of missionary work which appeared in a newspaper, which he did not name, in connection with the Centenary celebrations. The critic found fault with the sacrifice of missionary life. Yet such writers would be the first to cry "Coward!" and "Inhuman!" if the brave lifeboat-men were to say of the shipwrecked: "You had better leave them to the goodness and mercy of a gracious God." Had it come to this, that all the heroism in the world must be outside the Christian Church, and none in it? To Christians missionary work was not permissive only, it was absolute. "We must be

Digitized by Google

missionaries or be faithless to the Lord who died for us." What was wanted for all effective service at home and truest service abroad was a closer fellowship with Christ. Opportunity was responsibility. With a few trifling exceptions the world was open to mission work; the Bible had been translated into the principal languages; and there was money enough in the coffers of Christendom to-day for the evangelisation of the whole world. "Young men, will you bear with me while I plead with you? You have it in your power to give yourselves to this sublimest enterprise human hands can touch." With 50,000 missionaries, or only one per cent. of evangelical Christendom, the Gospel might be preached all over the world. On the question of giving, the chairman introduced a telling illustration, from his own experience, of a working man who entered his office and laid down four £5 Bank of England notes, saying: "I am a London scavenger, and I have saved that out of my wages for the Congo missionaries, and please enter it: 'Remembering the words of the Lord Jesus, how He said, it is more blessed to give than to receive.'" And the man passed out unknown and unnoticed save by Him who sitteth over against the Treasury and seeth what is cast in. The Chairman pleaded for firmer belief in prayer and for enthusiasm. "Fashion frowns upon it, society dislikes it, respectability chills it, but Jesus Christ demands it."

The pleasure caused by the presence of the Rev. Joseph Parker, D.D., and the short address which he gave, was as great as unexpected. He characterised the Chairman's speech as one of the most solemn, thrilling, delightful missionary addresses he had ever listened to. For his own part he wished to say how heartily and unreservedly he was in sympathy with the meeting in the missionary purpose. "A Church without missions is a bird without wings." He sometimes heard ministers at home complain that they had not added many members to their churches during a particular year, but he strongly rebuked that sort of comment upon the work of the Gospel either at home or abroad. He never asked how many people had been added to the membership; he rather asked how much had been added to the life and power of the Church. The Church added a continent when David Livingstone was added. They must get into the right way of numbering, weighing, and appreciating such matters. It would be an added joy to him if that evening one person was given to the Church of Christ, and an angel scribe could not write down the issues that might arise out of that one personal consecration. He trusted that new inspiration and light and joy would go forth from the meeting.

The Home Secretary congratulated the meeting upon the new name it had received. At first it was called a meeting for young men, then for young men "and others," leaving it to the imagination to interpret who the others were; but to-night it was called a meeting for young men and young women. They had been glad to recognise the growing importance of the work that had been done by young women in the churches side by side with the young men. The Society had also been induced to take that name for the meeting because of the closer contact into which they had come with the Christian Endeavour Societies, and because the Society had formed a Young Women's Missionary Band. To make their organisation complete, the Society had also established during the year a Children's Missionary Band. They had simply formed these Bands in order that they might have the opportunity of producing in existing organisations that missionary zeal and enterprise which they believed ought to be characteristic of every Christian institution, and to provide speakers of intelligence and enthusiasm who would see that Sunday-schools, Christian Endeavour and young people's associations of various kinds had their missionary side duly cared for, and missionary zeal engendered amongst them. Mr. Johnson said his ideal of what the Centenary Movement ought to accomplish was that every church professedly part of their constituency should have a missionary organisation, and that every member of every church should be a regular subscriber to that auxiliary. If they had only approximated to that they would not be asking if they could send out the remainder of the hundred new missionaries, but would long ago have been committed to a very much larger enterprise. The L.M.S. owed an immense debt to the Baptists. They owed their very being under God to that grand Baptist missionary, Carey, and they owed also to him an important and urgent appeal for what he (Mr. Johnson) called his pet scheme—viz., the penny a week minimum as a starting-point.

The Rev. Alexander Connell, M.A., B.D., of Regent Square Presbyterian Church, protested against incompetent and impertinent interference in newspapers with missionary work, which was beyond debate, and against slanderous gossip about the personal lives of missionaries. He also characterised the attitude of indifference as contrary to the genius of the Christian faith; the commercial attitude as "a scheme of religious colonisation"; and said of the romantic spirit that, although they were greatly helped by it, they must not imagine that foreign missionary interest had reached a healthy condition if it needed to be fanned continuously into flame by spicy incidents and colouring. The churches would not rise to the full magnitude of their opportunities and obligations until they began to take the Imperial view of the missionary enterprise, and saw in it the advance, extension, and ultimate triumph of that Kingdom which God had founded, and which He had promised should never be cut off. They must not only pray for, give to, and sympathise with all the interests of the Society, but must ask themselves, as in the presence of God, whether He did not call them into the mission-field.

The meeting, by show of hands, approved the Chairman's suggestion that Mr. Connell should be asked to express their hearty sympathy with the Presbyterian Church of England missionary meeting at Exeter Hall, from which he (Mr. Connell) had come in order to address this gathering.

The Rev. C. D. Helm, who has spent more than twenty years in Matabeleland, gave some idea of the cruelties and barbarities practised by the Matabele before their power was broken by the Chartered Company's troops. For thirty or forty years they had organised annual raids among other native tribes for purposes of massacre, for the capture of cattle and slaves, and in order to keep a large part of the country round them desolate and depopulated. "Many people," said Mr. Helm, "have felt a great deal of sympathy for the poor Matabele. I have often thought, when I have read of your sympathy with the poor Armenians, that you have never expressed sympathy for the poor Turks. The Matabele occupied in the country the place of the Turks." He (Mr. Helm) thanked God for the first Matabele war; for the old things had passed away and things were becoming new, and the condition of the people was better than under the old rule. He did not say that the Chartered Company was a perfect government; but, so far as circumstances would allow, they had tried to better the country. In missionary work it had during the long years been a faith-trying, uphill, disappointing work, but not altogether without fruit. They could number the Christians on the fingers of one hand, but he thanked God that those few had been found faithful to Him in all the troubles through which the country had passed. The few Christians were respected not

Digitized by Google

only by natives but by the Europeans. The Matabele were coming to the missionaries in large numbers, surrounding the stations, wanting to be under their influence, and wanting to hear the Gospel, so that the churches were now too small. A European lady missionary they must have, and they also needed native evangelists, who could be procured from Khama's town, from Lovedale, and other places, if the means were found.

The choir sang the anthem, "All hail the power of Jesus' Name," while the collection was being taken.

In the absence, through illness, of the Rev. R. M. Ross, the Rev. C. G. Sparham, of Hankow, recounted some of the difficulties, dangers, and rewards experienced and received by him during ten years' residence in China. The first difficulty to be overcome was the learning of the language. This embraces about thirty thousand symbols, some of which are represented by thirty or forty strokes, to misplace one of which would betray ignorance. Having gained a hold of the language, it was necessary next to get at the mind of the marvellously mysterious Chinaman, and in this they were confronted not only with the grotesque, but with that which was inimical to all religious thought. They worshipped Nature literally, but the God from whom their spirits had their origin they knew not. Mr. Sparham gave one personal illustration of escape from a Chinese mob, and concluded by referring to the rewards of missionary life—*e. g.*, it brought God very near to the missionary; the Gospel became more precious as one suffered for it, and one gained more confidence in it as he saw actual conversions traceable to the grace of God. They were also comforted by affection springing up in the hearts of the natives. The greatest reward of all was seeing the advance of the Kingdom of Christ, and this Mr. Sparham illustrated by two items of news recently received from China as to fresh openings for work, in one case into Hunan itself. A man, baptized eight years ago, had come a distance of 400 miles to report that his own and other families were prepared to receive baptism, and he brought the title deeds of his own house to give to the Mission for the commencement of work.

The Foreign Secretary announced that as Mr. Helm finished his speech, he (Mr. Thompson) received a telegram from South Africa, reporting that the Mission Church at Hope Fountain, with the houses occupied by Mr. Helm and Mr. Carnegie, and their belongings, had been entirely destroyed. Mr. Thompson felt assured that the sympathy of the meeting would be with Messrs. Helm and Carnegie, and that at the same time they would thank God that the missionaries were enabled to escape to Buluwayo. Mr. Thompson then proceeded to propose a vote of thanks to the Chairman—"a secretary among a thousand."

The Chairman read the following reply written by Lord Overtoun, the chairman of the Presbyterian missionary meeting at Exeter Hall: "The meeting of Presbyterian Missions at Exeter Hall, warmly reciprocates the kind, loving message sent, and sends warmest wishes for the London Missionary Society."

The proceedings were then brought to a close.

NEWS FROM OUR STATIONS.

PERSONAL NOTES.

CHINA.—Before leaving for England, Miss Davies was presented by the native minister and elders of the To-Tsai Church, Hong Kong, with an address appreciative of her missionary labours, and especially of her scheme for the establishment of a Girls' Boarding School, which they hope she may be able to return and carry into effect.—A fine site for the sanatoria to be provided for the benefit of the members of the Hankow and Wuchang Missions, through the generous gifts of Mr. and Mrs. Harris and other friends, in memory of the late Mr. and Mrs. Walford Hart, has been chosen by Dr. John, who was accompanied in the quest by Mr. Bonsey, and by Dr. Hodge, of the Wesleyan Mission. The compounds of the two Missions will join, and will prove an advantage to both. Kuling is between 4,000 and 5,000 feet above the level of the sea, and is extremely picturesque. To the Missions in Central China it will be an unspeakable boon.—The Rev. Jonathan Lees has been experiencing good times at the Ma-Chia-Kou Chapel, Tientsin. "Many," says Dr. G. P. Smith, "both foreigners and natives, have received a great blessing. The cleansed temples for the Holy Spirit's indwelling have been the themes of Mr. Pyke's addresses, and God has much blessed this saintly man's testimony to some of us. He has a splendid work to the east of us, extending to the borders of Manchuria, and there seems to be a great time of ingathering there, mainly done by the church members who go about in the villages holding meetings. I was away with him for a few days' change, and we visited two stations in the mountains."

INDIA.—Miss Tuck writes from Berhampur:—"While away in the district we visited a village where evidently no Englishwoman had been before. The head man, however, was very friendly, and took us into a courtyard where we had several women listeners. After our speaking to them, he said: 'These people came to speak of God's Son, Jesus. He came to this world and did many good things and spoke many good words.' This he remarked as if it were no new story to him. I asked him where he had heard it. He said: 'I have heard,' but when we got outside he inquired for Mr. Phillips, and added: 'He was a good man.' From all we could gather, these people had been visited by him some five or six years ago, and yet a little of his message had been remembered, and prepared the way for us and for further talk."

MADAGASCAR.—The Rev. C. and Mrs. Collins returned to Farafangana towards the end of March much improved in health by their visit to Natal.—The Rev. A. W. Wilson, of Antsihanaka, has been compelled to bring his wife and Miss Foxall to the coast on account of the great and increasing disturbances in the neighbourhood. The movement is declared to be against the foreign supremacy and the Christian religion. Miss Foxall is leaving for England.—The Rev. W. J. and Mrs. Edmonds have had to seek safety at the capital from a rebel band who murdered three Frenchmen. Two churches in his district have been burned.

AFRICA.—The Rev. Bowen Rees and family, of Inyati, appear to have had a very narrow escape from the hands of some of the desperate Matabele. Mr. Rees says:—"On the 26th March a messenger came out from Buluwayo at 3 a.m. informing us of the murders that had been committed in other parts of the country. Not a word had we heard from the natives. We left at 5 p.m. for Buluwayo. The following day, March 27th, the white people at Inyati were murdered by the rebels. Only one escaped to tell the tale." The Rev. G. Cullen H. Reed was also brought into Buluwayo under escort. The induna of the district had given orders to Mr. Reed's people at his new station that they must kill him. Mrs. Rees and Mrs. Carnegie have left for the south.

Digitized by Google

OBITUARY.—WILLIAM LOCKHART, F.R.C.S.

VERY many of our readers, before they see this notice, will have heard of the death of Dr. Lockhart on the 29th of April last; but his eminence as the first English medical missionary to China, his long service in that field, and his interest in the work of the London Missionary Society, which continued to the end of his life, require that some account of his labours and tribute to his memory should have a place in this CHRONICLE. The writer first made the acquaintance of Dr. Lockhart in 1838, when he was himself a student at Highbury College in the North of London, and expecting to go to the East as a missionary to the Chinese in the following year. In the spring or early summer of that year, a young man, some years older than himself, was brought into his room. A few sentences of explanation initiated a friendship between them which continued unbroken for a period of fifty and eight years. Finding soon that we were both engaged to dine that day with the Rev. Robert Philip, of Maberly Chapel, Kingsland, with whom we both had intimate relations, and who was an enthusiast in the cause of missions to China, we started to walk to his house, which was at no great distance from the College. Part of the way lay through green fields, which have probably long ago disappeared, and during this walk the writer could not but admire the muscular power of his new friend, and the energy that characterised all his movements, both of mind and body. Soon after that meeting, Lockhart sailed for the East, on the last day of July: and among his fellow-passengers in the vessel there were the Rev. Dr. and Mrs. Medhurst and their children, returning to his station in Batavia, and also two young ladies, sisters of Sir Harry Parkes, whose destination was Macao. They were going to join a near relative, the wife of the well-known Rev. Charles Gutzlaff. She had gone to Malacca in 1832 and taught there in the Mission schools, and had married Mr. Gutzlaff in 1834, whom, of course, she had accompanied to Macao. He was soon to play an important part as an interpreter in the service of the British Government. She had opened a school for blind Chinese children, and had written for her two cousins to join her and share her home. They were sisters, it is said above, of Sir Harry Parkes; but the "Sir Harry" was then in the distant future. In 1838 he was only a boy of a fine old-English stock, at school somewhere in Staffordshire, before whom no shadow had yet been cast of the events of the brilliant career which was to distinguish him both in China and Japan and give him a lasting fame in the history of Britain. The vessel arrived at Batavia on November 5th, and Lockhart proceeded thence to Canton, to which station he had been appointed. But Canton was then no seat for the peaceful pursuit of any missionary operations. All was confusion amid the signs of approaching war; and in March, 1839, he had to leave it and proceed to Macao, where he attempted to open a hospital. But he was not permitted to pursue his work there long, and November found him a refugee in Batavia, where the writer and his wife met him again at the house of Dr. Medhurst. They had sailed from Southampton in the end of July, and were proceeding to Malacca, to reach which they had to leave their vessel at Anjer and travel along the coast of Java to Batavia, to which they got on November 19th. How delightful was the hospitality of the Mission House, and the unexpected meeting there with the friend whose acquaintance had been made in London little more than twelve months before! We had a pleasant week or two together—the veteran Medhurst, the foremost man of his day in Chinese learning, and the two young men who were about to enter on their work.

THE LATE DR. LOCKHART.

By the end of the year, the writer had reached Malacca. It was not so easy for Dr. Lockhart to find a sphere where he could settle and work. One and another place he tried with the earnestness that belonged to him, but in this notice it is impossible to follow him to them. One great achievement of his life he accomplished in May, 1841, when he

Digitized by Google

married the elder Miss Parkes in Macao. She was, indeed, a helpmeet for him, and she still lives to mourn his loss. He breathed his last, while his hand was clasped in hers. But we pass over the few years after their union, in which they shared disappointment and sorrow, till towards the end of 1843, when they settled in Shanghai, in connection with the Rev. Dr. Medhurst, who had removed there, on the opening of China, from his station in Java. No association could have been more appropriate and happy than that of the two men, and the Lockharts must soon have felt that God had brought them to the place which He had prepared for them. In his book, called "The Medical Missionary in China," published when Dr. Lockhart was at home in 1861, he says (p. 281):—"During the writer's engagement as a medical missionary in the East, he has attended to more than 200,000 individual patients, in Java, Macao, Hongkong, Chusan, and Shanghai." By far the larger portion of these were in Shanghai, where he was located for fourteen years. He might well go on to say: "It is a cause of great thankfulness to have been able to do so much among the people; nor can it be doubted that the labour thus spent has helped to show the utility and value of medical missions to the heathen."

Mrs. Lockhart's health compelled her to return to England in 1851, but the doctor remained at his post till near the end of 1857. When he was about to take his departure, many of the principal Chinese firms and resident gentlemen joined in an address to him, and from it the writer ventures to cull a few sentences. It says:—"Mr. Lockhart's intelligence is the gift of Heaven, while his talents are an honour to his country. His stature is of portly bulk; his nose is of graceful prominence; in front he is a very Buddha, and his fist is of spherical outline. . . . Freedom from avarice he accounts his treasure; his habitual feelings are those of indulgence towards others. Unwearied in doing good, a benign influence attends his every action. . . . His benevolence is typified by the summer shower." His "Medical Missionary in China" is well worth repeated perusal. The history of all foreign medical work among the Chinese is traced, comprehensively and impartially, from Mr. Alexander Pearson, of the East India Company's factory, and early in this century, down to the author's own labours. Reliable information on the arts and manners of the Chinese is pleasingly conveyed; the historical episode of the temporary occupation of Shanghai by the Triads in 1853-64 is related; and finally the subject of opium and the trade in it from India is dispassionately but not unfairly treated. Again and again Dr. Lockhart expresses his decided opinion that medical missionaries should be laymen; surgeons and not ordained missionaries. He says:—"I believe it a great mistake to suppose that an efficient medical missionary can be made out of a minister by giving him a few months' attendance on lectures and hospital practice" (p. 117). He speaks also as strongly against half-educated ministers in the mission field, as against half-educated surgeons. At the same time, he argues, that what he requires for the medical missionary would not interfere with his accomplishment of much general missionary work. "His office is that of a missionary; he will take every opportunity of Bible distribution, and avail himself of the occasions, peculiarly his own, of speaking to his patients privately. He will have services for their instruction, and will employ every means he can command of diffusing a knowledge of the Gospel" (p. 120). In the same way he readily acknowledges that "where a ministerial missionary was placed far from medical help there might be emergencies when he was required to do the best he could with what appliances he had at hand"; and he adds: "If he be one who has an aptitude for picking up medical and surgical knowledge, he may very usefully apply what he has thus acquired."

The writer merely places these views before his readers, and hastens to relate, as briefly as he can, what more he has to say. Dr. Lockhart remained in England while our second war with China was being conducted; but when news came home of the Treaty of T'ien-tsin and that the capital was now open, though with certain restrictions, his early ambition revived, and he resolved to go back and open a hospital in Peking. He was certainly the fittest of all men to do so from the experience of his work in Shanghai, and his acquaintance with Sir Rutherford Alcock and other members of the British Legation; and there he was before the end of 1861. Working, as almost he alone could work, he laid, as and deep, the foundations of his projected hospital. It was the writer's privilege, in 1873, to see the reception room crowded morning after morning and being attended to by Dr. John Dudgeon, who had taken charge of it in 1864.

In the spring of that year Dr. Lockhart had left Peking and after brief visits to Japan and Hankow, had got back to England and his family in the month of August. For a few years he did service for the L.M.S. on deputation, but in 1867, having retired from its foreign service and settled himself with his family near Lewisham, and there entered into practice, while continuing to be one of the most regular attendants at the meetings of the Society's Board in London. The writer also met him occasionally at meetings having no connection with the missionary society, and saw reason to admire the soundness of his business ability and practical views. Much of his practice was benevolent and gratuitous, and in illustration of this we select a paragraph, contributed by the Rev. J. Waite, from the last number of *The Independent and Nonconformist*: "For seventeen years he gave professional attendance at the School for the Sons of Missionaries, Blackheath, extending his attention, when needed, alike to boys, masters, servants, and anyone belonging to them. He visited the school regularly twice a week, and often, for lengthened periods, daily." To this may be added a sentence from a letter received, not many days ago, from an old missionary of the English Presbyterian Society:—"I have honoured and loved him ever since I spent some weeks under his hospitable roof in Shanghai, forty-two years ago."

Dr. Lockhart's last illness was only of two days' duration and free from painful suffering. He has left a bright example of almost life-long devotion to a great and good cause,—a true Christian *Opifer*. The writer thinks, as he concludes this imperfect notice, of the Chinese testimony that "The former kings, after they have quitted the world, are not forgotten."

Oxford. JAMES LEGGE.

THE FIELD IS THE WORLD.

A GERMAN missionary thus writes his first impressions of a South African mission station: "Imagine the whole country, as far as the eye can see, perfectly grey, with neither a bush nor a tree, all the grass withered by the heat, here and there great mountains rising solitarily at long intervals, like great heaps of stones, and in the midst, shut in by similar mountains to the east, west, and north, a village, consisting of about twelve houses, with flat zinc roofs or pointed straw thatches, and a church, the whole settlement surrounded with fine plantations of trees. That is a picture of Bethany, which

Digitized by Google

looks like an oasis in the wilderness. But where are the people amongst whom the Mission works? The country looks dead! I must confess that this question filled my mind with a sense of sad disenchantment. But I soon got the answer to it. On Sunday morning early I saw the black people sitting in numbers under the trees, on the rocks, and round the church. They seemed to have sprung out of the earth. How solemnly the bell rang out over the wide, wide waste! At half-past ten it rang again, and we went to church—a large, beautiful church, which was filled to the last place. The people came from the scattered hamlets which lie miles away. The service began. When the opening hymn was sung, I was enchanted with the beautiful four-part singing of the coloured congregation. The beautiful soprano and alto voices of the women and the deep bass voices of the men rang so harmoniously that the harmonium accompaniment was almost needless, so sure and true were the parts. And this was the song to the praise of God of a people who scarcely a generation ago could only sing their senseless heathen ditties in honour of their chief! I do not wish to paint them as saints with haloes round their heads; but it is plainly visible that the work has not been in vain with them; they have experienced the Gospel as a power to save those who believe, and it has produced these mighty changes in them."—*Berliner Missionsberichte.*

M. COILLARD, who, we regret to say, is returning from the Zambesi broken down in health, and who has been travelling in great suffering, writes thus from Kazungula, where he crossed the Zambesi:—"What a difference between the voyage to-day and that of 1884! Then there was not a soul in this immense country who knew the name of the Lord, much less prayed to Him. We sang our hymns in the desert, and they were lost without echo. Now, the Lord hath done great things for us, and we give Him thanks. This very station of Kazungula, with its large village, where all is so prosperous, bears witness to it. We count five flourishing stations, and in each of them a greater or smaller number of Zambesians who profess to have found the Saviour. But what fills me with joy and gratitude towards God is our school of evangelists with its ten pupils. And now M. and Madame Mercier are going to build again the ruins of Sefula, and to open there at last our industrial school. Are not these the rays which announce the dawn of that day when the glory of God shall shine in this land, and the darkness of heathendom melt away?"—*Journal des Missions Evangeliques.*

M. KRÜGER, one of the deputation just sent by the Paris Missionary Society to Madagascar, took the opportunity of the steamer's call at Aden to visit the station at Sheik Othman, where Dr. Millar and Dr. Young, the successors of Keith Falconer, carry on his mission among the Arabs. M. Krüger writes with enthusiasm of the work of these two men, who under a burning sun, in a desolate and fever-stricken country, and with little appearance of success to cheer them, work steadily on, in faith and prayer. "However little show it may make in the eyes of men, Sheik Othman is a post of distinction amongst the strongholds of attack which Christendom has reared amidst the heathen world."—*Journal des Missions Evangéliques.*

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

CENTENARY MEETING AT HONG KONG.

A MOST successful public meeting of Hong Kong residents was held in the Theatre, City Hall, Victoria, on March 4th, to celebrate the Society's Centenary. The meeting had been convened by a representative lay committee, in the interests of all Christian missions to the heathen, with Mr. W. H. Whiting and Lieut. Kelsall, R.E., as honorary secretaries. In spite of a wet day the body of the hall was filled with an enthusiastic audience, presided over by the Acting Chief Justice of the Colony (His Honour, Mr. W. M. Goodman), and the addresses were, from first to last, of a tone that must be productive of deepened interest on the part of many present. Amongst those present were:—Bishop Burdon, Hon. J. H. Stewart Lockhart, Colonial Secretary; Hon. Dr. Ho Kai, Hon. T. H. Whitehead, Rev. Dr. Chalmers, Rev. T. W. Pearce, Rev. G. J. Williams, Rev. W. Musson, Mr. Wong Shing, Commander Risk, R.N., Dr. J. C. Thomson, Mr. Canter, R.N., Mr. D. R. Crawford, Mr. Whiting, Mr. Granville Sharp, Mr. Norton Kyshe, Rev. C. Bennett, Lieut. Kelsall, R.E., &c. The Chairman remarked that a man must have a very cold heart and a very dull imagination if he could study, without emotion, the life and work of the Society. Bishop Burdon said he was very glad to have this opportunity of showing his sympathy with the Society by moving the following resolution:—"That this meeting congratulates the London Missionary Society on having completed one hundred years of work among the nations, and with feelings of deep thankfulness to Almighty God for the blessings with which, in many lands, that work has been attended, assures the Society of continued interest in its labours." The meeting had been called, he said, to give those engaged in missionary work for and among the Chinese, an opportunity of stating, in a plain, straightforward, business-like way, the *rationale* of missions. The great object of Christianity was to reproduce the life of Christ to every man who accepted it, and to regenerate society, high and low, everywhere. All the reasons for the Christianising of the Roman Empire, by which England and other countries of Europe had benefited, still existed for the Christianisation of China, and after nearly

Digitized by Google

a hundred years of work the beginnings of Christianity were manifest in almost every province of China. Dr. E. J. Eitel, Government Inspector of Schools, and formerly a missionary of the Society, seconded the resolution. Referring to the work accomplished by the Society in Hong Kong, he remarked that, though there was no phenomenal, world-stirring success to report, the work had borne fruit deserving of recognition. Whilst crediting the Hong Kong community with a measure of interest in, and respect for, mission work, he thought that far more scope might be given to this, often latent, appreciation of a noble pursuit. The resolution was passed unanimously. The Rev. Dr. Chalmers, in replying on behalf of the Society, made mention of the distinguished generosity of the community. As to the future of China, he felt that the fear of God alone was going to create a true cohesion and solidarity among a people disintegrated by selfishness, falsehood, and oppression. "Poor China! My heart bleeds for her! Lord Jesus, as Thou hast come to other lands in the past, even so come now to China." Mr. Whiting, who had recently come to Hong Kong to fill the important post of naval constructor in the Royal Naval Yard, and to whom belongs the credit of initiating and carrying through to a large extent the present meeting, which had such a successful ending, made a brief statement concerning the history of Christian missions in Hong Kong. The facts had been embodied in a pamphlet, which was circulated among the audience. The Rev. G. J. Williams, pastor of Union Church, moved, Commander R. U. L. Risk seconded, and Mr. Wong Shing supported, the following resolution:—"That this meeting expresses its appreciation of the objects and work of Christian missions in this Colony, and its hopes for their continued success." The Rev. C. Bennett, of the Church Missionary Society, and the Rev. T. W. Pearce replied to the resolution. On the motion of the Rev. W. Musson, of the Wesleyan Church, seconded by Mr. D. R. Crawford, a cordial vote of thanks was passed to the chairman.

INDIA.

A ROYAL VISIT TO VAKKAM.

PRINCE MARTANDA VARMA, the first prince of the royal house of Travancore, having expressed a wish to visit the mission station at Vakkam, the Rev. W. D. Osborne at once made the necessary arrangements. "Vakkam has never known such times before; the whole community, and crowds from miles around, gathered together to welcome the Prince. Almost up to the last moment the bigoted Hindus never believed that he would come among the Christians. The Christians are nobodies. Who are they that they should even dare to think that a prince of the ruling house should visit them? These and similar remarks were the general expressions of the people. But he came, and the Christians and the Christian missionary too, I can assure you, have jumped up among the gods at one bound; no such process necessary as transmigration. A visit from a living prince has done it all in an instant. Where is the 'twice born' now? This is the present, if somewhat doubtful, impression left on the minds of these same mistaken, enslaved souls. We made the visit an occasion of general rejoicing, and took advantage of his coming to arrange for our annual—our first—prize distribution, and had all the scholars in from the district, and whipped up as many of our Christians as possible, so that altogether it was a day never to be forgotten by those present. The Prince, with his own hand, presented the prizes and presents to our children, to all alike, without any apparent displeasure at the fact of their being of the lowest castes of the people—Pulyars and Kuruvars. He expressed himself astonished at the intelligence manifest by our people, and thanked us and the missionaries generally for taking such a lively interest in the country and people, and hoped that the Mission would prosper abundantly. Then, before leaving, he seemed so delighted, that he put his hand into his pocket and brought out a purse and emptied it into Mrs. Osborne's hands for our work. The amount was Rs.35, just the amount of money spent in prizes, &c. The Prince asked various questions about the Mission, its age and extent, and I told him about Mr. Horne's book, whereupon he expressed a great desire to see it and read it, a favour which I readily and gladly undertook." Subsequently the Prince, in returning to Mr. Osborne a copy of Mr. Horne's "Story," wrote: "I read over some of the pages, and have been much pleased with them, especially the portion relating to Travancore. I congratulate the Society on the useful work it has been able to do in the course of these hundred years."

AN INTERESTING AND PROMISING COMMUNITY.

WHILE on a tour in Pulivendea taluch, the Rev. W. H. Campbell encamped at a village called Madur, where a very interesting work is going on amongst the higher caste people. "For two or three years there has been a spirit of inquiry abroad, and a considerable number of people have been meeting almost daily to read and discuss the Bible and other Christian books, and to sing our Christian hymns. We had very large and interesting meetings in the village every evening of the three days I spent there, and I had numbers of people coming to talk with me during the day, some of them remaining until late in the night. I have never met people with such a knowledge of our hymns. They can go right through the book, singing any hymn or any tune without difficulty, which is more than could be said of any of our teachers and catechists. I had expected a good many people to come forward for baptism, but I found that there was a decided hesitancy as to taking this step, due to the threats that had been made use of by some of the other villagers. I went fully into the matter with some seven or eight of the more earnest of the people; but though they remained with me till late at night, they left without coming

Digitized by Google

to any decision. Next morning I was aroused at about half-past four by two young men coming into the tent. One of them, a man of the shepherd caste, named Narayama, told me he had come to be baptized, as he felt that whatever others did he could delay no longer. After I had risen and dressed we had a short service, and I baptized him. During the day Rama Krishnayya, his younger brother, told me that he had never had any doubt in the matter, but had kept back in order to induce some of the others to join him, and that, whether they did so or not, he would be baptized in the evening. We had several of our inquirers present at the baptismal service, and when the time came for Rama Krishnayya to stand up to make confession of his faith, a young Rapu man, named Rangappa, rose and stood beside him, and said that he, too, was resolved to make public profession of his faith. The others who were present were much impressed by the service, and I have no doubt that before long several of them will come forward. Almost all the people in the village have had a fair Telugu education, and they are exceptionally thoughtful and intelligent. There are eighty families of Satanis, who ought by their caste to be Vishnavaite priests, but are here farmers. Several of them are inquirers, and if once we get a hold of them, we ought in time to get the whole community, as they are all related to each other, and do not marry out of their own village."

MADAGASCAR.

CHANGES THROUGH FRENCH OCCUPATION.

THE French occupation of Madagascar has already effected some change in the outward appearance of things, and Antananarivo now presents a somewhat different aspect to what it did before the war. The French are everywhere making the Malagasy repair the roads, and they are certainly now much improved all over the city. Stone gutters are made at each side of the roads, and in many places bridges of massive timber are placed over hollows and gullies. And in all directions out of the town the roads are also being levelled and improved. About the streets one continually meets long lines of mules being taken to drink water, or laden with stores for some of the military depots. At every few yards we meet soldiers—Frenchmen in white uniforms and helmets; swarthy Algerians in baggy breeches and turbans; and black negroes, with blue jacket and red fez, from the Congo or the Soudan. Officers are being carried about in palanquins; and there seem more people than ever in Antananarivo; miners coming to prospect for gold; traders to open up new business, and others to see what advantage can be made out of the new state of things. Prices are naturally rising for most commodities, and it is increasingly difficult to get bearers or servants. French money, of smaller sizes than the dollar, or five-franc piece—viz., francs and twenty centime pieces, as well as copper money—is coming largely into use, and will probably in time take the place of the "cut-money" and little scales for weighing it, to the great saving of time and trouble. Of course there are attendant evils which seem inseparable from the presence of a large number of soldiers of whatever nationality. There is, we fear, a great increase of drinking among the Malagasy as well as of licentiousness, and there is now much Sunday trading in the capital, a thing which had not been known here during the past twenty-five years. The Resident-General has, however, already struck a blow at one of the chief blots on the Malagasy civilisation, and has stopped the public sale of slaves in the markets. We may hope that other measures may eventually be taken, so that slavery itself may gradually come to an end. J. S.

DEVELOPMENT OF THE COLLEGE.

THE tutors of the College (Revs. J. Sibree and J. Sharman) are leaving no stone unturned in their endeavour to retain the young men under their instruction in the College. The secular department is being placed on a firmer basis, and thirty-eight students were admitted to this branch in January. The tutors have been able to add three excellent teachers to the staff, and the extra subjects now being taught have been the means of attracting many additional pupils. Drawing, painting, shorthand, book-keeping, and music (the greatest attraction of all, and for which a harmonium is much needed) are taught. Another sign of the healthy growth of the College is the publication of a new magazine on the lines of a "Popular Educator."

CONFERENCE OF IMAMO CHURCHES.

SPECIAL services, which were the most largely attended of any known before in the Imamo district, took place on the 25th and 26th of March. The occasion was a conference of all the churches in the district, and most interesting and earnest meetings were held. The Rev. E. H. Stribling presided, and the great assembly, held in the Society's largest schoolroom of Ambohibeloma, was addressed by the Rev. B. Briggs, of Antananarivo; Rev. H. Lauga, of Rheims; and Rev. H. A. Kruger, of Paris. The very earnest words spoken by these friends will long be remembered by the Malagasy who were present. English and Malagasy hymns, rendered by the native choir, were much appreciated, and helped to enliven the meetings of the Conference.

CENTRAL AFRICA.

STIRRING EVENTS.

WRITING from Kambole on the last day of 1895, the Rev. D. P. Jones says:—"We have witnessed some stirring events here—events that will probably have an important bearing on the development of this station. During the last four or five months we have been considerably harassed by a section of the Awemba, whose villages

Digitized by Google

are within three marching days of both this station and of Niamkolo; the principal chief being called Ponde—the man, in fact, whom Mr. Thomas visited some time last year. The immediate cause of these cowardly attacks upon defenceless and unsuspecting people was a quarrel between Kitimbwa (the chief of Ulungu and our near neighbour) and Ponde." Early in December Mr. and Mrs. Purves, of Niamkolo, paid a visit to Mr. Jones, and, on the 5th, returning from Kambola Falls, "we found" (Mr. Jones proceeds to say) "all the natives, workmen and others, standing in a group outside the village gate, listening to a woman, who was evidently relating to them something of extreme importance, for they were all apparently in a state of great excitemen'. The woman said: 'The village of Kitimbwa is fallen, and the chief has been killed by the Awemba.' During the afternoon and evening men, women, and children kept dropping in here one after another in continuous succession, some wounded, others having had narrow escapes, all wet and shivering with cold, and almost paralysed with fear. Seeing that the Awemba had had such an easy victory, we were not without strong suspicion that their next move would be towards this station." (Mr. Jones further describes the horrible mutilation of their victims by the Awemba who, happily, did not attack our station.) "Whether all the refugees will settle here is a question one could not at present answer with any degree of certainty. The bulk of them probably will. It is a significant fact that Kitimbwa was the only chief who openly opposed the preaching of the Gospel to his people in this part of Central Africa. We little thought the opposition would be removed in the manner I have related."

SOUTH SEAS.

VOYAGE NO. 4 OF "JOHN WILLIAMS."

THE time-table for the fourth voyage of the *John Williams* is as follows:—March 31st, leave Sydney; April 10th, arrive Samarai (twenty-one days in New Guinea); May 1st, leave New Guinea; May 23rd, arrive Niué; May 27th, arrive Apia (two months in Samoa and out-stations); July 27th, sail from Samoa (calling at Niué if required); August 3rd, arrive Rarotonga (one month in Cook Islands); September 3rd, sail from Rarotonga; September 24th, arrive Sydney.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is held on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meetings during June:—

June 4th.—Rev. D. W. Vaughan, M.A., Kentish Town.
" 11th.—Rev. W. Mottram, New Kent Road.
" 18th.—Rev. Thomas Grear, Bishopsgate.
" 25th.—Rev. Owen Thomas, M.A., Dalston.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

MR. J. E. REID from LAKE NGAMI, SOUTH AFRICA, per steamer *Dunne Castle*, on April 24th.

The REV. W. THOMAS, from LAKE TANGANYIKA, CENTRAL AFRICA, per steamer *Athenian*, on April 27th.

MISS HELEN DAVIES, from HONG KONG, CHINA, per steamer *Rome*, on May 1st.

MRS. BAYLIS THOMSON, from NEYOOR, SOUTH INDIA, per steamer *Simla*, on May 4th.

MISS FREDOUX, from FIANARANTSOA, MADAGASCAR, per steamer *Grantully Castle*, on May 4th.

MR. R. A. HICKLING, from CHIK BALLAPUR, SOUTH INDIA, per steamer *Britannia, via* Marseilles, on May 8th.

The REV. J. P. ASHTON, MRS. ASHTON and MISS ASHTON, from CALCUTTA, per steamer *Clan Macintosh*, on May 29th.

DEPARTURES.

DR. C. B. MATHER, returning to CENTRAL AFRICA, and the REV. HARRY JOHNSON and REV. PERCY W. JONES, appointed to the LAKE TANGANYIKA MISSION, embarked per steamer *Inanda*, for CHINDE, May 15th.

MR. J. H. E. HEMANS and MRS. HEMANS, proceeding to JAMAICA, embarked at SOUTHAMPTON, per steamer *Atrato*, on May 20th.

BIRTHS.

COOPER.—At Wainku, New Zealand, on February 28th, the wife of the Rev. E. V. Cooper, of Tutuila, Samoa, of a daughter.

CARNEGIE.—At Hope Fountain, South Africa, on March 6th, the wife of the Rev. D. Carnegie, of a son.

CUTTING.—At Rani Khet, North India, on April 13th, the wife of the Rev. W. Cutting, of Benares, of a son.

DEATHS.

LECHLER.—On March 26th, at Yercaud, South India, Rose Anne, widow of the late Rev. J. M. Lechler, of Salem, aged 77.

LOCKHART.—On April 29th, at Blackheath, William Lockhart, Esq., F.R.C.S., first Protestant Medical Missionary to China, aged 85 years.

ORDINATIONS.

On Thursday evening, the 23rd April, at Market Harborough, MR. HARRY JOHNSON, on the completion of his studies at Cheshunt College, was ordained as a missionary to LAKE TANGANYIKA, CENTRAL AFRICA. The service was opened by the Rev. W. E. Morris. The Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, described the field of labour. The usual questions were asked by Rev. W. E. Morris, which were satisfactorily replied to by the candidate. The Rev. G. Nicholson offered the ordination prayer, and the charge was delivered by Rev. Principal Whitehouse, of Cheshunt College.

On Wednesday, the 29th April, at Park Hill Church, Nottingham, MR. PERCY W. JONES, on the completion of his studies at Nottingham Institute, was ordained as a missionary to LAKE TANGANYIKA, CENTRAL AFRICA. The Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, described the field of labour. The Rev. W. Crosby, LL.B., offered the ordination prayer, and the Rev. J. D. Jones, M.A., B.D., of Lincoln, delivered the charge.

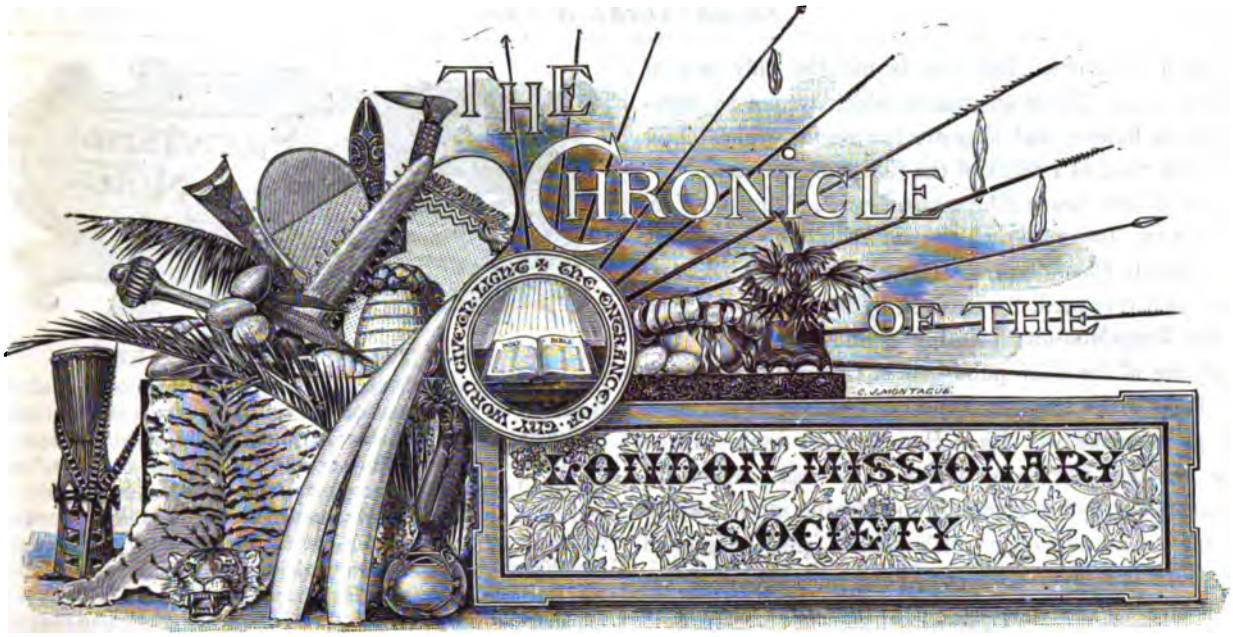
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 55.—New Series.] JULY, 1896. [Price One Penny.

PROGRESS IN CHINA.

By Dr. Griffith John, Hankow.

THE following extract from the *Chinese Recorder* will interest the readers of the Chronicle. It will give them some idea of the remarkable progress that missionary work has been making in China of late. The Editor says: "In the Mission Hand-book just issued from the Mission Press, Shanghai, we note the total number of communicants in the various Protestant churches in 1893 was something over 55,000. Making due allowances for losses by deaths and defections, we suppose it would be reasonable to count an average net gain of over 5,000 per annum. This would bring the present membership of the churches in 1896 to some 70,000. But the ratio of increase is a continually increasing one, so that we may be safe in inferring that the number is even considerably larger than this. And when the amount of preparatory and foundation work which has been gone through is remembered—the books and tracts prepared, text-books and educational works, medical and scientific works, schools and colleges founded—there is certainly much cause for encouragement and call for thanksgiving."

Such is the extract, and I have read it with deep thankfulness. Compare the present with the past. In 1842, the year in which our first treaty with the Chinese Government was concluded, there were just six communicants in the whole of China—that is, in connection with the Protestant Church; in 1855, the year in which I arrived in China, there were about 500, certainly not more; in 1860, the year in which our last treaty came into full operation, there may have been 1,000; in 1890 there were about 38,000; and now there are more than 70,000, representing a Christian community of not less than 150,000 souls.

The past five years have been years of exceptional trial, and yet the increase in church membership has been exceptionally great. In spite of riots, massacres, and all kinds of outrages, there has been, since 1890, an increase of more than 30,000 communicants. It took the first thirty-five years to build up a church of six members, while a church of about 70,000 members has been built up within the last thirty-five years. We commenced our first century in China with nothing; we shall commence our second, in all probability, with more than 100,000 communicants, representing a Christian community of not less than 300,000 souls. Is not that something worth thanking God for?

The modern Mission has not been a failure in China. Looking at it in the light of *numerical* increase it has

Digitized by Google

not been a failure. But that is not the only way of looking at it. There are results which cannot be represented in figures, and they are the results which cheer my heart most as I think of the future of the work.

Two of our brave Christians, Messrs. Peng and Yan, are now in Hunan, preaching and selling books. They have been to Chang Sha, the capital of the province, and have been very cordially received by Mr. Teng, the head of the Teng-Mou-hwa printing establishment, and formerly one of the chief publishers of Chou Han's books.* Mr. Peng writes that Mr. Teng has told him that a great change has come over Chou Han in many ways. He is now reading Christian books; he has renounced spiritualism; he has given up worshipping idols; and he has severed his connection with his old anti-foreign and anti-Christian associates. Mr. Peng adds that it is fear alone that is now keeping Chou Han from coming to Hankow and paying us a visit. He remembers the fate of Governor Yeh, and is afraid that a similar fate might befall him should he turn up at any of the open ports. Mr. Peng is determined to do all in his power to induce him to come, and it is to be hoped that he will succeed. I am writing to-day, giving both Mr. Teng and Chou Han a pressing invitation. If he comes, and if he becomes a true disciple of Jesus Christ, it will be a great triumph of grace. I need not add that the joy to myself personally will be unspeakable. I have written several letters to Chou Han, and sent him not a few books, religious and scientific. I discovered him in the midst of the riots of 1891, and ever since he has had an abiding-place in my thoughts and prayers. May God turn this Saul into a Paul, and all the praise shall be His.

"THE morning stars sang together, and all the sons of God shouted for joy, when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to the earth as a Missionary Physician. It is something to be a missionary—to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared amongst men; and now that He is Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary?"—*David Livingstone.*

* The grossly obscene and blasphemous anti-Christian and anti-foreign picture books and placards published a few years since.—ED.

FROM THE FOREIGN SECRETARY.

TWO urgent appeals have lately occupied the attention of the Board. One of them relates to the special needs of multitudes in Central China; the other is the cry of the starving people of Bechwanaland. Dr. John's article on "Progress in China," and the deeply interesting account of his recent journey, both of which are contained in the present number of the CHRONICLE, demand very serious and prayerful study. Such openings and such blessings from God on work already done cannot be lightly set side without incurring very great responsibility. The Directors are very unwillingly driven to the conclusion that the Society must not at present attempt any further extension of effort without the provision being made of additional funds. Are there none among the Society's supporters who are able to maintain an unmarried missionary as their representative in the field, and will welcome the opportunity of responding thus to the Master's call, and of having a personal and important share in the advancement of His Kingdom among men?

THE condition of Bechwanaland is very serious, and is likely to be so for many months to come. The people can manage to survive loss of crops by drought, or by the ravages of locusts, so long as they have their cattle. Their cattle are their wealth. They live on the milk, they barter or sell oxen for food and clothing, they require them for ploughing, they have been practically the only means of drawing wagons over the long distances and through the heavy sands of that country. Now a new and most fatal form of cattle disease has visited the country, and has swept away the cattle. Of the vast herds possessed by Khama's people and by other tribes, scarcely an animal remains alive. Consequently starvation stares them in the face, unless help of a substantial kind is sent to them. An appeal was made by the Society at the end of May, and upwards of £450 was received in response to it. But it soon appeared that the area of the distress was too wide, and its character too severe, for any such fund adequately to cope with it. The Directors, therefore, transmitted the money they had received to the missionaries at Phalapye, Molepolole, and Kanye, and closed their fund. The more general public effort has their warm sympathy.

IT must not be forgotten that the Society, and also its missionaries, will be heavy losers by the cattle plague in Bechwanaland and Matabeleland. Our missionaries are supplied by the Society with teams of oxen for their wagons. These have died with the other cattle. The wagons of Mr. Helm and Mr. Carnegie were at Phalapye when the plague broke out, and their oxen were all destroyed. Mr. Wookey had come from

Digitized by Google

Lake Ngami with three teams of oxen and wagons to take supplies back. All these are dead. Mr. Howard Williams writes that all his oxen are dead. We shall probably hear before long a similar report from Mr. Good and Mr. Lloyd, at Kanye. It will be necessary for the Society to replace all these, or, what is more probable, to provide mules at twice the cost of oxen; otherwise the missionaries will be absolutely prevented from moving about. The missionaries also try to keep a few cows for milking. They have lost all these, and, in common with all other Europeans in the country, they will have for months to come to pay famine prices for provisions of every kind.

OUR friends in Matabeleland are also in a position of peculiar difficulty and distress. Their stations have been burned, and all their furniture and other property looted and destroyed by the rebels; the cattle plague has destroyed their oxen; provisions in Buluwayo are at famine prices, and scarcely to be had; and their work is wrecked. Many months must elapse before the natives settle down again quietly, and the effect of the war upon their position cannot at present be foreseen. The present state of feeling among the whites towards the natives will doubtless tone down after a while, but it will make work extremely difficult for a long time to come.

As there seems to be a good deal of misunderstanding about the date of the proposed deputation to New Guinea and Madagascar, it may be well to state that it will not take place until the spring of next year. R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

WRITING from one of the loveliest spots in England, 200 miles away from the roar of the great city, I feel that the injunction, "And be ye thankful," is one of the easiest commands to obey. As I leisurely review the progress of the Centenary Movement, I am able also to rejoice in hope. The raising of £103,000 for the Centenary Fund should excite our grateful praise. We shall receive still more as time goes on, for in addition to friends near at hand who are going to help us, our Australian Auxiliaries are now busily engaged in their Centenary Celebration, and are endeavouring to raise £10,000 as their contribution.

A FEW days ago a Warwickshire correspondent suggested that a Thanksgiving Fund should be opened, believing, as he said, that many who, like himself, had contributed to the Centenary Fund were so pleased that the £100,000 had been reached, that they would be willing to subscribe to a Thanksgiving Fund also. Such a suggestion is worthy of the county which took so honourable a part 100 years ago in the promotion of the missionary cause, and it fills me with fresh hope for the future. We shall not have the reaction which so many tell us is sure to come, if our thankfulness for the past is allowed to show itself in the way my correspondent suggests.

THE Home Office ideal of the Centenary Movement is not yet realised. We are trying to form an auxiliary in every church in the constituency, and to enrol every church member as a regular subscriber to our funds. When we reach this ideal, and we are moving towards it, we shall have no difficulty about funds for our present work, and shall easily complete the Forward Movement which has been temporarily checked.

THE seaside which I am now enjoying reminds me forcibly of our holiday opportunities. I trust we shall have many missionary meetings on the sands this year, and I venture to ask the help of ministers, Sunday-school teachers, Christian Endeavourers, and others in arranging ship demonstrations and other summer gatherings wherever possible. Some garden parties with a missionary purpose are already arranged. The calls from abroad for help are most urgent, and our time is short.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

SPECIAL prominence is once more given to Woman's Work in the present issue, July being one of the months when the *Quarterly News* used to appear.

THE new cards for collecting small weekly contributions for the support of teachers, evangelists, or Bible-women are now ready for issue. By giving a penny, twopence, or threepence, or sixpence a week, Y.P.S.C.E.'s and others may greatly help the Society. "The Power of the Littles" is what we now must show. These new cards are three-fold, linen-lined, and ruled to last for a year of fifty-two weeks. Be sure and get them into use. I shall be happy to send a specimen to any one intending to do so. GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, May 26th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 53.

Mr. G. W. Dodds was elected Chairman, and the Rev. T. Grear Deputy Chairman, for the ensuing year. Votes of thanks were heartily accorded the Rev. J. P. Gledstone and Mr. J. E. Liddiard, the retiring Chairman and Deputy-Chairman; also the Rev. J. G. Greenhough, M.A., and the various helpers at the anniversary meetings. The auditors were thanked for their services, and asked to continue the same valuable assistance. The Standing Committees were then appointed.

It was decided to open a fund for the relief of distress in Bechwanaland, caused by long-continued drought, the visits of locusts, and the cattle disease.

Board Meeting, June 9th, 1896.—Rev. T. GREAR in the Chair. Number of Directors present, 60.

Mr. G. W. Dodds expressed his inability to act as Chairman. It was decided to fill up the post at the next meeting.

The Foreign Secretary announced the result of his appeal in the papers on behalf of the Bechwanaland Relief Fund. Upon his suggestion the Board approved of the merging of the Society's appeal with a more general one to be made by a large and influential committee, including the Duke of Westminster as Chairman, Lord Loch, and Lord Knutsford.

It was reported that Mrs. Scharlieb, M.D., had accepted the post of Lady Medical Adviser to the Society.

The Board sanctioned the furlough, during the present year, of Mr. H. R. Wells, of Canton. The return to England, under medical certificate, of the Rev. J. P. Ashton, M.A., of Calcutta, was approved; and the return of Miss Smith to Peking, and of the Rev. E. Hawker, B.A., to Coimbatoor, was also agreed to.

The following appointments were made:—Mr. R. Wolfendale, L.R.C.P. and S.(E.), to Chung King; Mr. A. D. Peill, M.B., C.M., to Tientsin; Mr. J. H. Brown, B.A., B.D., to Calcutta; Mr. T. H. Smith, of Sydney, to Peking.

Digitized by Google

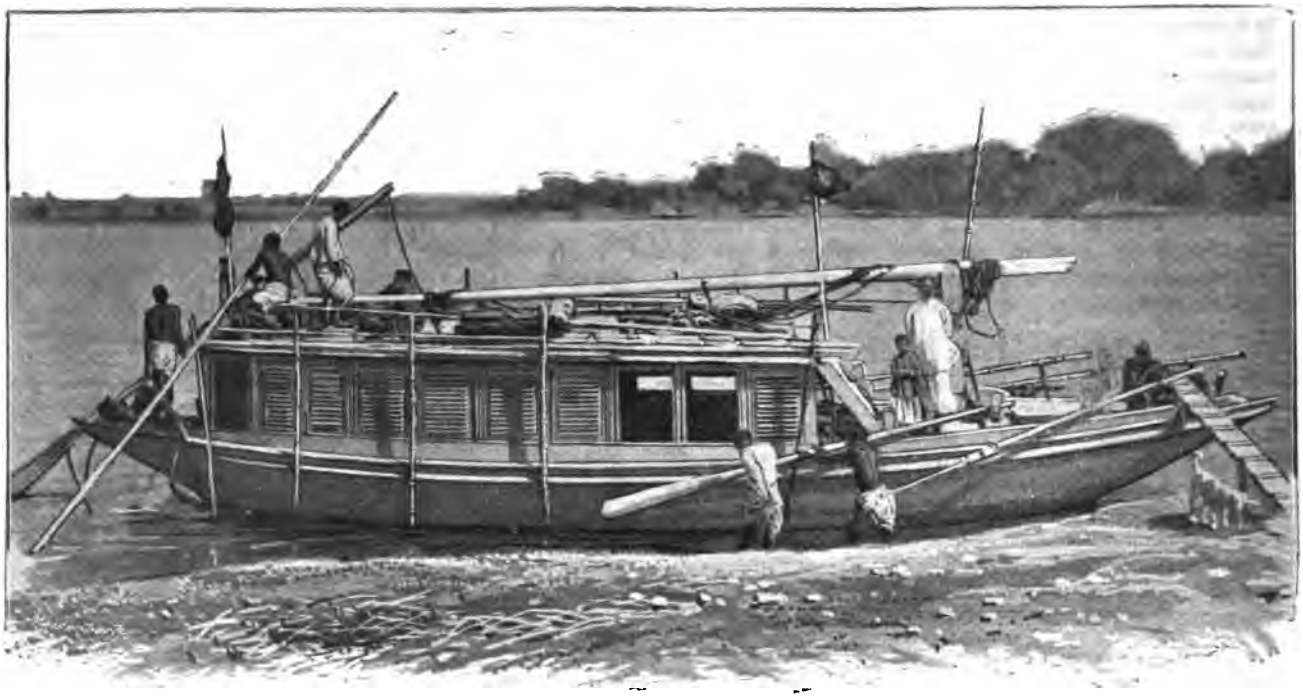
THE "TARA" AT WORK.

By Rev. A. Willifer Young.

FOR many years the missionaries in Calcutta have felt the urgent need for a boat with which to carry on more effectively their work in the Sunderbunds and Isamutty district. It was, therefore, with much rejoicing that a party of us went to Kaurapukur one lovely February morning to take part in the launching of a bonnie craft which had been in course of building there for the past six months, under the supervision of the Rev. W. R. Le Quesne and Rev. K. P. Banerjea.

Whilst the tide was rising we took the opportunity of examining the new boat, and I cannot describe her better than by saying that she is a species of houseboat, 44 feet long by 10 feet wide, having two good rooms, and a tiny bath-room and cook-room, and fitted with cupboards and lockers, which latter serve the double purpose of bunks and receptacles for stores, books, tracts, &c. When it came to the launching it was a case of "all hands" to the ropes, and by the united efforts and shoutings of the missionaries and a large volunteer band of natives the *Tara* was moved, inch by inch, over the improvised bamboo rollers until, at the right moment, she took the water like a duck, and we all breathed a sigh of relief, followed immediately by a hearty cheer, as we saw on what an even keel she floated. From the little cabin rose a prayer of thankfulness to God for His goodness, and then we made our way to the chapel and there united in a mixed Bengali and English service, which took the form of *praise* to our Heavenly Father for the realisation of the hope of years, and *dedication* of the new boat to His service. Since then the *Tara*, which is the Bengali for "Star," has made her maiden missionary voyage, and as we return to Calcutta I propose to give a few jottings from our log-book as to the work we have been doing during the three weeks we have been voyaging.

Those readers of the Chronicle who know anything of the Calcutta district work will remember that that portion which is known as the Isamutty district covers a very large extent of country, and extends as far as fifty miles N.E. of Calcutta. Within this fifty miles are planted three mission stations, from which the innumerable villages surrounding them may be visited. The Isamutty itself is a beautiful and wide river running for a long distance and forming the chief —indeed, the only—highway to the above-mentioned places.



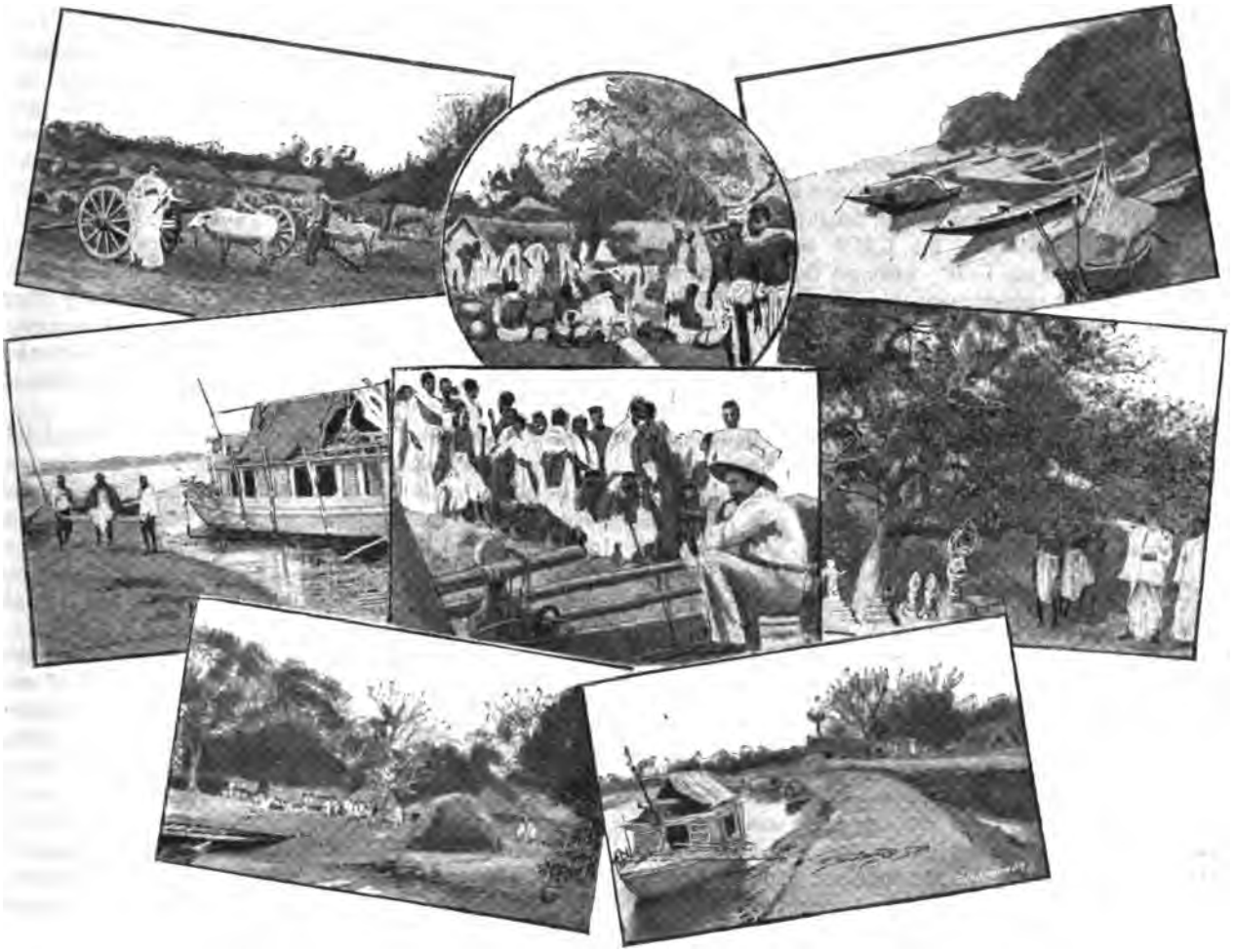
THE "TARA."

Very early on the morning of Friday, February 14th, our voyage began; with me on board was the Rev. T. K. Chatterjea and two evangelists, Babus G. C. Dutt and N. C. Roy. For two days we had to travel along salt-water canals, winding in every direction through the Sunderbunds, until, on Sunday morning, we found ourselves at the junction of four large rivers, which made it appear as if we were floating on an inland sea.

Here our work began in earnest, and the first visit of the

Digitized by Google

day was to a place called Choitun. It was early, and there were not many people about, but we managed to gather a few together, and talked to them simply and earnestly. We were glad to find amongst the number a man who, fifteen or twenty years ago, had been a boy in one of our mission schools, and who had not forgotten the Christian instruction he had received there. As soon as the tide was favourable we went on board and got under way for Bhowanipur—not the native suburb where our Mission has its headquarters, but another place of the same name—a very large village, where we knew that a big hât, or market, would be in progress.



SUNDERBUNDS AND ISAMUTTY VIEWS.

These hâts are great institutions in India. Every place, large or small, has its bi-weekly market, and natives come in from all parts, some by land, some by water, bringing their wares with them, and brisk and noisy is the scene when the bargain-driving goes on.

It is these markets which give us such grand centres for our preaching; for from the hundreds and sometimes thousands of people who there gather we are always sure of a congregation which will vary in number from one hundred to five hundred people. Imagine us, then, standing in the midst of the multitude of folk. The singing of a Bengali hymn, plus a goodly measure of curiosity, soon drew us a congregation, to whom the "old, old story" was told in language of the simplest. After the preaching the Rev. T. K. Chatterjea and I paid a visit to the agent of the Zemindar, for he is one of the "old boys" of the Institution, and we like to keep in touch with such whenever possible. He received us very kindly in his large house, but as soon as ever we began to talk to him about religion we found him full of mystical ideas, and after extolling Hindu philosophy—a text-book of which was lying on the table—he resorted to a species of hair-splitting and quibbling about the exact definition of terms which required us to exercise all our patience to listen to.

Proceeding thence, we next came to Hoseinabad and

Digitized by Google

Shakra, but neither time nor space will permit me to give detailed descriptions of each visit, so the next extract from the "Log" will be about Tauki. Arriving at this place early in the morning, we first of all had our Chota haziri, or "little breakfast," and then started forth in apostolic fashion, two by two, the Rev. T. K. Chatterjea and Babu N. C. Roy taking one direction, while Babu G. C. Dutt and I took another. Unlike the Apostles, however, we were laden with tracts and gospels in English and Bengali—in English because there is a good High School here; and, indeed, we had not gone far before we met some of the students, to one of whom I sold an English Bible.

As we went along we spoke to all the people we met. Many were very indifferent, a few were friendly and interested, and none were hostile.

We had a very interesting conversation with an elderly but still vigorous man who, when he knew that we belonged to the L.M.S., beamed upon us with delight, and told us that he had been a student in the L.M.S. school before the present Institution was built. Amongst the names he mentioned in grateful remembrance were those of Dr. Mullens, the Revs. E. Storrow and C. N. Banerjea.

There being no market at Taukee, we pressed on to Soladanna, and, after preaching there, again moved northwards during the night. The sun was just rising as we cast anchor, and our unfurled flag apprised the people of Itinda of our arrival. The large bazaar which is daily held here enabled us to do much work in the morning, besides giving us opportunity to deal personally with some who invited us to take a seat. Amongst the latter was a guru, or teacher of a school, and he, being a Mohammedan, engaged us in a lengthy discussion about the rival claims of Mahomet and Christ. These conversations with individuals, in their homes or whilst they are at their work, are perhaps more productive of good than any other form of missionary labour. At such times the people talk to us freely, telling us their beliefs, and laying bare their difficulties, very often acknowledging readily the truth of what we say, though it must be confessed that they also sometimes make promises which they never fulfil and probably never meant to. For example, after the preaching at a place called Poalkhalli, a fakir came up to one of the evangelists and, professing great interest in all that had been said, sought to know more of the Christian religion, for already he had got hold of some fragments of the truth. His request was gladly acceded to, but when it got dark the teacher invited him to visit us on the boat. This he faithfully promised to do; but, alas! for his promise, though anchored there all night and a portion of next day, we saw nothing more of him.

In due time we reached Basirhat and Baduria. At the latter place we have a good mission bungalow, and a native ordained missionary is located there who has the oversight of a High English school for boys in addition to the evangelistic work which he carries on in the surrounding districts. Our first visit was made to the mission compound, and we were grieved to learn that not only was cholera of a virulent type raging in the immediate neighbourhood, but that, in the compound itself, the catechist's wife was suffering from that terrible disease, and on our return journey we heard the sad news of her death.

From there it was a long but pretty journey to our next important place of stoppage. The banks of the river were high and well wooded, and the gorgeous red-flowered cotton trees contrasted well with the rich green of the foliage. This, as seen in the early sunlight and through the shifting mists, produced most beautiful effects. Rowing, towing, and sailing alternately we made Chanduria at 1.30. Its right bank—or as much of it as could be seen through the thick clouds of dust—was lined with bullock carts, from which a species of molasses, made by boiling down the juice of the date palm, were being transferred to the large country boats which lay alongside. Through this busy scene we made our way to the proper market-place, where we found a greater number of people gathered than we had seen at any other place. Quickly did a congregation gather, the majority standing, but many climbed upon bullock carts the better to obtain a view, whilst one Zaccheus I saw in the branches of a tree.

After each one of us had preached we separated and did our best to lighten our burden of literature by transferring it to other hands; in fine, when darkness compelled our return to our floating house we found that we had had a record sale, and it is to be remembered that the selling of a Gospel or giving of a tract often means a good talk on the great subject of sin and salvation and of the love of Christ for the sheep which are not of His fold.

Eleven days after we set out we reached the terminus of our voyage and the limit northwards of our Mission district. In consequence of the fact that the people of Bongong continually have the Gospel preached to them, we did not get such a large audience as usual, but still it was very interesting to meet our brother who is stationed there, and to hear from him of several earnest inquirers after Christ; and we trust that with the strengthening of that important outpost, by the placing of an evangelist there, we may in the future see the growth of a Christian community—for this we hope and pray.

Turning the boat's head round we proceeded to work back, and here I propose, instead of dealing with what I may call the main incidents, to touch upon some of the many side incidents of a journey like this, which are equally interesting. For example, one of the snap-shot photographs which I took represents a congregation in boats. We had anchored one afternoon too early to go on shore, and the *Tara* was immediately surrounded by a number of youths and young men who, unable to reach us in any other way, used the boats in which they had come to

Digitized by Google

market to crowd to our windows for the sake of seeing what the strange Sahib was doing. The opportunity was too good to be lost, so one of our number, speaking from the cabin, at once began telling them the story of Him who, long ago, had walked and taught upon the shores of the Sea of Galilee and had used a fisherman's boat for a pulpit.

Nor are the children forgotten, and the little folks in England would have been interested to see the bright Bengali boys swarming around us. To them Babu G. C. Dutt spoke in the simplest language, and tried by constant repetition to get them to learn some text of Scripture, which should remain in memory after we had gone. To encourage them to learn and to speak out he had to have recourse to a bribe —a very innocent one, I assure you—nothing but an old Christmas card, which was received with great glee by the boy who acquitted himself the best. May I hope that this will suggest so some English children a use for their old Christmas cards; our stock is running short, and we shall be glad of a fresh supply.

Another incident comes to mind. One lovely moonlit night we were anchored at a place called Poora. After dinner I heard the sound of a drum and some singing. My curiosity being aroused, I went ashore and soon came to where a few young fellows in a little shop were enjoying themselves finely with their native music. As soon as I appeared on the scene they invited me to sit down, which I immediately did. After a preliminary question or two as to whence I had come and whither I was going, I had my say, and at once began asking if they knew anything about Jesus Christ. Yes! they had heard something; so that prepared the way for a talk, they, every now and then, interrupting with questions or tokens of assent. Too soon my stock of Bengali was exhausted, so I turned to the Gospel, and read to them awhile, and finally gave them the book, and left them to follow up the quest after truth. May "the Spirit of Truth guide them into all truth."

Slowly then we travelled Calcutta-wards, experiencing but few adventures, except being lost in a fog, and an incident which might have proved very serious to the best man among our crew of six. One day we happened to land close by a sacred tree, under which there were five idols. We appropriated one—by permission—and it now stands in my study as a memento of my first missionary voyage.

Thus briefly have I sketched a few incidents, which I hope may prove interesting to some of the many readers of the CHRONICLE who, I sincerely hope, will show their interest in a practical way, by enabling us to pay off without delay the Rs. 300 or Rs. 400 which still remain before the *Tara* can sail the rivers unburdened with a debt. Much has been done; four-fifths of the entire cost has been met; and we look to our friends at home to help us with the rest, that the *John Williams* of the Isamutty may indeed be a "star" without the slightest cloud of debt to spoil her clear shining.

"A CLEVER CAPTURE."

HAD we a *Chi Chou Evening Times*, with the orthodox juvenile newsvendors, you would, perhaps, have heard last night the following announcement: "Clever Capture of a False Foreign Devil." You purchase a copy, and read as follows:—"For several years past the Mission has been troubled with a Chinaman attired in foreign hat and shoes, travelling in a jinricksha, drawn by a donkey. This celestial goes about selling foreign sweets as infallible cures for every disease under the sun. A large red notice hangs in front of his chariot, stating his honourable connections with Ta Ying Kuo (England). He gives out at markets and fairs that the Chi Chou Mission Hospital has employed him to sell foreign medicines at a salary of 6 dols. a month (10s. 6d.). His reputation is thus established, and his quack remedies sell like wildfire. To show his supernatural power he carries about with him a large glass tube, hermetically sealed, with a bulb at one end, containing a couple of glass imps suspended in a red fluid. By grasping the bulb the warmth of the hand causes the fluid to ascend the tube, and the glass imps bob up and down, to the immense wonderment of the ignorant country bumpkins which form his audience. For several years he has kept clear of us. Our branch station of Ta'i-tzu-ying is about twenty-five miles away, and in its vicinity our 'foreign' quack has been recently carrying on his practice. One of our Christians happened to be at market that morning and heard this ornamented jackdaw pouring forth his eloquence. He was accompanied by a young Chinese practitioner, a partner of the firm. Business was proceeding briskly. When they had finished the Christian stated that he had two friends at his home he would like them to see very much if they would condescend to come. Most certainly. The show was packed up, donkey harnessed to chariot, and a bee-line was made for the said Christian's house, which was no other than our Mission premises. Arriving there after dark, the donkey was unharnessed. The two eminent practitioners enter a neat, clean apartment, and to their horror come face to face with a *real* foreign devil. The aforesaid jackdaw, taking in the situation, went out to feed his donkey, and, seeing his chance, made for the gate and decamped like greased lighting, leaving jinricksha, donkey, hat, boots, and his whole stock-in-trade. His partner has been escorted hither, chariot and all, and is now awaiting further orders."

Our juvenile community are highly rejoiced at the sight once more of a Tientsin 'ricksha, and are this morning busy paying New Year calls in style.

I may mention that our American neighbours, a day's journey away, had a similar experience some time ago with another "foreign" impostor, who was supposed to have been connected with their medical work and in their honourable employ.

S. McF.

Digitized by Google

CURRENT EVENTS IN MADAGASCAR.

BY REV. J. SIBREE, ANTANANARIVO.

HEATHEN OUTBREAK.

SEVERAL parts of the country have been in a very disturbed condition. One of the most serious of these outbreaks of lawlessness has occurred, I am grieved to say, in my own district, that of Analakely, although it has to a great extent been fomented by people outside the district. This movement has as its chief mover a young man who was educated at the Friends' High School, and was for some time a preacher, and apparently earnest in promoting church work. His name is Rabozaka, and he is a relative of one of the best families in my district, and is said to be very intelligent. What has led him to turn round and become a determined enemy of foreigners and of Christianity is not very clear. About a month or five weeks ago I had a letter from one of our evangelists at Anjozorobe, a large village a day and a-half's journey north, on the road to Antsihanaka, saying that things were looking serious and that cattle raids were taking place all around them. It soon appeared, however, that it was not a mere marauding movement, but an anti-foreigner and anti-Christian rising, which soon assumed alarming proportions. Large assemblies were held, and five points were laid down which, it was agreed, should be generally enforced—viz.: (1) no Christian worship; (2) no schools; (3) no road repairing*; (4) no serving as soldiers; and (5) restoration of idolatry, charms, &c. It was agreed that the evangelists and teachers should be killed, and chapels destroyed. Soon after this, one after another, five out of the six Analakely evangelists came in from the north, as they felt their lives were not safe; and at length the sixth, the one from Anjozorobe, about whom I had been getting very anxious, also arrived with his wife and daughter. He had been closely guarded for twelve days, and expected nothing but death; but, on an alarm being given of the approach of the French troops, his guards went away, and so he and his wife managed to get off in the night, and, after some perilous experiences reached Imerina in safety. It is believed by our evangelists that about twenty of our village churches are destroyed, and the nice large church at Anjozorobe has had all its benches, seats, and doors taken out and burnt for fuel. The northern group of churches and schools, about forty in number, are all broken up; the women and children have all fled away southwards or towards the forest; and the men are terrorised into complying, outwardly at least, with the demands of the rebels.† It makes me very, very sad, and how long this will last we cannot at present say.

There are, however, a few bright spots even in this dark cloud. In the first place, I am assured by the evangelists that not a fourth part of the people have really any sympathy with the rebellion, but have only assented from fear of being killed. At Anosivola, a village very near Antoby, the station of our evangelist Ratsimba, the leading man there was threatened with death if he would not join the rebels; but he bravely replied that he would only worship the true God and Jesus Christ, and he was immediately killed—a true martyr for his faith. At Anjozorobe a heathen dance was got up in honour of the idols, and some of our school girls were ordered to join in this, but they utterly refused, and were about to be punished had not some of the people interceded and made excuses for them. At Ambohimanjaka, our furthest station to the north-east, the evangelist, Rainidafy, felt it unsafe to stay; but twenty-five of the men formed a guard for him and his family, and brought them a day's journey south, until they should be out of danger. I do not, therefore, at all believe in the utter failure of our work, or that it will not still go on as soon as order is restored. A French force was sent out northward soon after the news of these outrages came in, and I believe most of the troops have now returned. Probably the people will gradually return to their homes, and then, I trust, the evangelists may be able to resume their work. There is no doubt that a kind of blind patriotic feeling and hatred to foreign control is at the root of this outbreak; and then, as the Christian people are known to be attached to English foreigners, the old leaven of heathen feeling, still strong in so many, leads them to join in this anti-foreign demonstration. The French have evidently no easy task before them to bring the whole of this vast island under effective control and good government, and I fancy that they have hardly realised the difficulties of the position. As we have pointed out to the Resident-General, and as, I think, he sees, the Christian portion of our people are the best friends of order and obedience to the law.

In the capital itself, and in our churches which are nearer town, there has been much cause for encouragement, and both schools and congregations have been larger than before.

ORDINATION OF A MALAGASY PASTOR.

For some two years past the mother church of Madagascar, that at Ambatonakanga, has been without a native pastor. At length, however, a good man has been found to undertake this important position, and on Sunday afternoon, April 12th, he was solemnly set apart to the pastoral office. Rainimakaola was one of the early students of the College, and after his term of study was completed, he was appointed an evangelist in the northern part of Imerina. Subsequently he was taken for Government service, and was made Lieut.-Governor at Fianarantsoa. But recently he has, at his own request, been released from all military duties, so that he may devote himself to Christian work. We fully believe that he is a good and true man, and called of God as well as by the Ambatonakanga congregation. The Rev.

* In accordance with a recent Government order.

† The disturbance has also extended to part of the Faravohitra district, adjoining ours, and some of Mr. Wills's evangelists have also had to retire southwards for safety.

Digitized by Google

T. T. Matthews, as missionary in charge of the church and district, presided, and the following missionaries and native pastors took part in the service:—Pastor Andriambelo, prayer; Rev. J. Sharman, Scripture reading; Rev. J. Sibree, address to the people, from 1 Thes. v. 12, 13, 25; Pastor Andriamaivoravelona, ordination prayer, with laying on of hands, and also a charge to the new pastor; after which came the presentation, by Mr. Matthews, of about a dozen volumes of commentaries, &c., to his colleague, and of a handsomely bound Bible and hymn-book from the church, with some appropriate words from the senior deacon. To these expressions of confidence and esteem, Rainimakaola made a beautiful and touching reply, begging the continual prayers of the people on his behalf. This impressive service was attended by a large congregation, and was concluded by the Benediction, pronounced by the old pastor of one of the suburban churches of the district.

MEMORIAL AND FUNERAL SERVICE FOR MR. AND MRS. W. JOHNSON AND CHILD.

All readers of the CHRONICLE will remember the sorrow which filled the hearts of all friends of missions when the news arrived in England of the barbarous murder, on the 22nd of last November, of Mr. and Mrs. Wm. Johnson, of the Friends' Madagascar Mission, together with their little girl. Their mutilated remains were hastily buried by some of their servants in the compound of their house, at Arivonimamo, and until very recently it has not been practicable to fetch the bodies up to the capital, and give them fitting respect and honourable burial. As, however, the district is now undisturbed, Dr. W. Wilson and Mr. J. F. Radley went out to the West about a fortnight ago, and on Monday, 13th April, brought the corpses of our dear friends to Antananarivo. The sad procession was met by a large number of Malagasy, and by all the members of the Friends' Mission, as well as by many of the L.M.S., and the coffins were then placed in the Ambatonakanga Memorial Church for the night. On the following morning, Tuesday, the spacious church was filled by a large congregation to pay their last respects to the memory of these faithful servants of Christ, as well as to join in the funeral service. Almost every Protestant missionary in the city was present, including the Anglican Bishop and the Norwegian Lutherans, and also almost all the English residents in the Capital. The French Resident-General, M. Laroche, together with several French officers and civilians, also attended, as well as the British Vice-Consul, and the Prime Minister and other high officers, together with Princess Ramasindrazana and several ladies of the Court, were sent by her Majesty the Queen to represent her and express her sympathy.

The church was partly draped in black, and the coffins were covered with wreaths of flowers. The service was partly in English and partly in Malagasy. The Rev. T. T. Matthews presided, and the following took part in the service:—Rajafetra, who had been one of Mr. Johnson's pupils and friends, read appropriate Scripture passages (in Malagasy); Mr. J. C. Thorne, brother-in-law of Mr. Johnson, offered a most pathetic prayer (in English); Mr. H. E. Clark gave an address in English, and Rev. B. Briggs in Malagasy; and Rev. T. T. Matthews concluded the service in the church by prayer in Malagasy. The English hymn, "O God, our help in ages past," and a Malagasy version of "Abide with me," were also sung, the latter hymn having been composed by the venerable Mr. J. S. Sewell, Mrs. Johnson's father, when he was a missionary here. A short service was held at the grave side, entirely in English, at which Mr. H. F. Standing read passages of Scripture, Rev. J. Sibree gave a short address, and Rev. C. Jukes concluded with prayer and the Benediction. So concluded one of the most memorable services ever held in this country, and one of the saddest incidents in the history of missions in Madagascar.

IMERINA CONGREGATIONAL UNION.

Notwithstanding the disturbed state of the country, it was considered best not to omit holding the usual six-monthly meetings of this Union in April, and accordingly they were held, as usual, on the 15th and 16th of the month. Although the representatives of some districts could not come, there appeared no diminution in the attendance of delegates, and both at the services on the Wednesday and the Thursday some of our largest churches were quite filled. Sermons were preached by the Rev. R. Baron at Faravohitra Memorial Church, and by Mr. H. E. Clark at Ankadibevava Church. Additional interest was given to the great meeting on the Thursday morning, at the Ampamarinana Memorial Church, by the presence of our French Protestant friends, representing the Reformed churches of France. After a good address on the subject of "Patient Endurance in Well-doing," by the chairman, Pastor Andriamanana, M. Lauga spoke with much vivacity and earnestness in the French language, telling the people of the persecution of Protestantism in France, and of the link they had thereby with Malagasy Christians, and assuring the audience of the continuance of religious liberty under French rule. M. Prof. Krüger spoke in a somewhat different strain, on the text, "Cursed is the man who trusteth in man and maketh flesh his arm," urging the delegates to reliance upon God and His grace and power rather than upon human aid in carrying on Christian work. Mr. H. F. Standing translated most fluently and ably into Malagasy from French. The service was concluded by a capital address, full of telling points and apt illustrations, from the Rev. C. Jukes.

As usual, during the time of the great men's meeting at one of the memorial churches, a large women's meeting was held at another of these buildings, that at Ambatonakanga, which was also well attended, and at which a good address was given by a Malagasy lady, one of the teachers in the Friends' High School, on the subject of "Envy," as a besetting sin of many professing Christians.

Digitized by Google

GREAT CONVENTION OF SOCIETIES OF CHRISTIAN ENDEAVOUR.

It may not possibly be known to many friends of our Mission in England that the "Christian Endeavour" movement has taken firm root in Madagascar, at least in Antananarivo and its neighbourhood, and that several hundreds of our young people are now banded together in societies for mutual help and encouragement in serving Christ. Almost all the city churches have such a society, and so also have many of the stronger village congregations near the capital. The presence among us just now of MM. Lauga and Krüger from France suggested the propriety of a great united meeting, which was accordingly held on Monday, April 20th, at the spacious chapel at Amparibe. Long before ten o'clock the building was crowded in every part by the young men and women, the places to be occupied by those from the various churches being pointed out by large printed labels. The vast assembly, probably from 1,300 to 1,400 in number, was an imposing sight, whether from the platform or from either of the two great galleries. The order of service followed much the line of similar gatherings in England or America. Mr. J. C. Thorne presided and led the assembly in the united offering of the Lord's Prayer and the simultaneous reading of Scripture. Five hymns were sung, four of which had been specially printed, together with the Sol-fa notation; and these were interspersed by short prayers, in which one member of each of the great divisions of the societies present led the devotions of the assembly, and also by short passages of Scripture, which had been previously chosen and learnt by heart by each division, all the members of that section standing up and repeating the passage together. Among the passages chosen were 1 Cor. xv. 58; Rom. xii. 1, 2; Eccles. xi. 9, 10; Matt. v. 13, 14, &c., &c. M. Lauga then gave a lengthy address on the subject of the "Divine calls to Men," which was translated by Mr. H. F. Standing; and M. Krüger also gave a shorter address, based on an interesting tradition about James, the Lord's brother, which was translated by Mr. J. T. Radley. The success of this meeting and the general interest shown in it leads us to hope that there will in future be an annual convention similar to that just held. It may be noted, in conclusion, that our Malagasy Christian Endeavour societies are known by the name of "*Fikambanan' ny Kristiana Tanora*"—*i.e.*, "Union of Young Christians."

FROM THE SECRETARY OF THE WATCHERS' BAND.

AMONG the many interesting meetings which were held in connection with our Anniversary, that of the Watchers' Band occupied a very prominent place. The attendance was large and enthusiastic, and the presence of so many Branch Secretaries and members, some of whom came from long distances, was very encouraging. I think that none came farther, and certainly none were more heartily received, than our friend Mrs. Roby Fletcher, of Adelaide, whom we had the pleasure of welcoming as representing our South Australia Division. The chair was admirably filled by the Rev. J. R. Jowett, M.A., whose testimony to the helpful influence exerted by the Band was very valuable. The addresses were stimulating and instructive, and many must have been deeply touched by the pathetic appeal of Dr. Ashton, in relation to the checking of the forward movement at Kachhwa.

* * *

A COPY of the Fourth Annual Report, which was presented at the meeting, was enclosed in the last number of the CHRONICLE, and should be read by all who are interested in the work of our Society. Additional copies will be gladly supplied through the Branch Secretaries, who may obtain on application the number required.

* * *

I REGRET that the limitations of space have prevented my including in this report many valuable paragraphs from the reports received from the various Branches which I had marked for this purpose. The following selection from them gives very satisfactory evidence of the influence of our organisation upon our members and upon the churches with which our Branches are connected:—

"The formation of our Branch has quickened our church's interest in mission work."

"The missionary interest of our church was never so great as it is now."

"Increasing interest owing to growing knowledge."

"The result of increased knowledge is manifest in the public prayers of our members, and their greater definiteness is particularly noticeable."

"Since the formation of the Branch all our public prayers are pervaded by more of the missionary spirit."

"Until the formation of our Branch a missionary prayer-meeting had been almost unknown in our church for some years."

"Many members testify that they used to think of missionaries only at the yearly anniversary meeting; now they remember and pray for them every day."

"We have every reason to be thankful for the good influence of our Branch. We form our Missionary Committee from it, and among other helpful work done has been the collecting of small weekly contributions, which have amounted in the year to £7 15s. 9d."

"The contributions of our church have been nearly doubled."

"The members of our Branch have collected £100 for the Centenary Fund."

"More missionary boxes used."

"Thirty now taking the CHRONICLE and *News from Afar*; in 1894 not a single copy was sold."

"Thankful to report a great deepening of missionary interest, and as a practical outcome the Branch has undertaken to raise £15 annually for the support of native evangelistic work in India."

"Three girls in one family, all 'Watchers,' working in a mill, and earning from 12s. to 14s. a week each, have given, through the W.B., £2 11s. for the L.M.S. during the year."

"Our members have collected over £35 for the Centenary Fund, and though our Branch does not increase largely, we are striving to do the small things for the Master, if we cannot do the great, and rejoice in the privilege of thus serving Him, and of helping forward the coming of His Kingdom."

* * *

THESE extracts clearly show that above and beyond all the precious spiritual results which cannot be tabulated, a considerable amount of *direct financial help* is given to our Society in addition to that which appears in our balance-sheet.

JAMES E. LIDDIARD.

Digitized by Google

FAR FROM CIVILISATION.

PERHAPS most of you know that Urambo, where we have been working for the past seven and a half years, is in German East Africa, 600 miles inland from Zanzibar.

We left England in June, 1888, and joined Mr. Draper, who had gone out the month before with Mr. Swann, in Zanzibar. Having crossed over to the mainland in an Arab dhow we were soon on our way inland. I was carried in a basket chair slung on a pole by two men at a time. Our marches at first were very short ones to let the porters get used to their loads, so that we were about a month in reaching Mpwapwa, the C.M.S. station 200 miles inland.

We had a very pleasant day with Mr. and Mrs. Cole, but you may imagine how I felt when I said good-bye to her, knowing it must be many a weary day before I saw a white woman's face again—in fact, until last September, when I met her at the door of her house, I had not seen a white woman.

The journey from Mpwapwa was very trying to me, and I arrived at Urambo in November quite out of health.

We found poor Mr. Brookes, who had been alone for about eighteen months, eagerly waiting for us; and in a few days he left for the Coast. How little we thought of the sad fate in store for him.

As soon as I was able to do so I began a school for girls. I had brought a girl from the Universities' Mission in Zanzibar with me, and she helped me a good deal. The services were held at that time in the Coast language.

We had about seven girls to begin with, but at first they were very shy of coming—it was such a new idea that *girls* should learn anything.

The women do all the digging, planting, harvesting, grinding, cooking, &c., so that they consider their time very valuable, and think they confer a favour on us by coming to school. Then many of them accompany their fathers or husbands to the Coast, which means an absence of six months, and they come back with very little recollection of what they have learned.

I cannot describe to you the utterly degraded and ignorant state of these poor Wanyamwezi girls. From the age of infancy, almost, there is no control exercised over them in any way, and they literally run wild until they get married, when they become one of three or four wives, and the husband is very strict with them.

When they become mothers they are, as a rule, devoted

Digitized by Google

to their children, but many do not care to have any, being too lazy to look after them.

We began a sewing-class, and each girl made herself a white dress; but they do not care for sewing, and prefer the native dress, which consists of a large square of cloth brought round under the arms, crossed over in front, and tucked in. This reaches to the feet, and leaves the arms quite free.

The destruction of our house by fire, in 1890, was a great hindrance to the work. We lost all our books, harmonium, &c., and had to live in the schoolroom. I taught the girls in our tent, but it was very hot and much too small for our increasing numbers. The year after the fire was a very trying one for us. We had nothing to read, and were for a long time without any mails. In 1891 our little girl was born, and she was the greatest joy and comfort to me. I never knew what it was to feel dull or lonely after she came. The women came from all parts of the country to see her, and I soon had any amount of girls wanting to be nurses.

About this time we began the services in the native language. My husband had been reducing it to writing and translating the Gospels, and the people were greatly delighted to hear their own tongue. The first hymn we taught them was "Pass me not, O Gentle Saviour," and we were surprised how quickly they picked it up. When we left in September, last year, they knew twenty-one hymns, besides the Commandments and verses of Scripture, and prayers.

I used to have about half an hour's singing after school every day; and Mr. Draper, who had charge of the boys, taught them the hymns; and on Friday afternoons we had a united practise, which was always well attended.

We had nine girls who had been given us at different times by the chief. These lived in the house, or, if married, in a native hut inside the stockade, and we had them quite under our control. We also had about twenty boys who lived with us or Mr. Draper.

The wives of the chief often came to see me, the principal wife especially, and her little girl used to come and stay with us. I hope when we go back to have her with me entirely. Our little Iris was a great favourite with the people. She spoke the language like a native, and used to grind and cook in the most approved native style, making porridge, &c., for her visitors.

We used very often to go out when it got cool in the afternoons, with all the girls and baby, and call at different villages, inviting the people to the services and talking to them. They called Iris the Luck of Urambo; and when she was ill they would come and say: "Don't look sad, mistress; she will not die. We know it." Before we left we had crowds of women and children each bringing some small present for her and me—perhaps a bead necklace, or two wire bracelets, or a basket-work cup, and they said: "Won't you bring Kibibi (little mistress) back?"

"No; she must stay in England and learn many things."

"But how will you leave her, poor mistress? But *you will* come? One harvest, one planting, and another harvest and you will be here."

Our Sunday services were well attended, as many as 400 often being present. The daily service was also very good.

Then we had magic-lantern entertainments, which were crowded, the favourite slides being those on the life of Christ.

We have had a most delightful companion in Mr. Draper; he is one of the best men I ever met. He is quite alone in Urambo now, but writes most cheerfully. The services are crowded; both chiefs come, and the girls attend regularly.

Before we left, about forty-five chiefs of neighbouring districts came to say good-bye and beg us to return.

So far the results have been disappointing, for we have no converts. Still we do not despair. We feel sure the time is not far distant when these poor, darkened souls shall come to the knowledge of Jesus as their Saviour.

ADA M. SHAW.

MIRZAPUR DAY-SCHOOL.

THIS is a picture of one of our day-schools in Mirzapur, North India. Most of the girls are Hindus. They are grouped about the steps of a building in our Mission compound, as their own school-house was not a suitable place for the photograph.

It was a brilliant morning in our cool season just before last Christmas that the exciting event took place. Perhaps the reader may smile, but if he had never had his photo taken before, he would, no doubt, have been just as elated as was each of these thirty-five girls of mine.

I should like to tell you a little about one or two of them. The two in the back row at the left hand, in front of me, are old girls; not in age, for they are only about eleven and thirteen, but being, according to Hindu ideas, considered too old to come to school any longer, were removed last spring. It was as a special favour that I was allowed to have them in the group.

Digitized by Google

The fourth in the same row is an interesting girl. She is an orphan, and belongs to poor village people. Though staid-looking, she is only about eleven, but has cataract of both eyes. She came to the school five or six years ago, when she was living by begging. The Hindu woman in whose house the school is kept took pity on her, and has fed and sheltered her ever since. She has turned out an intelligent scholar, specially well-up in Bible knowledge, and is, above all, a firm believer in Jesus. School influence and being an orphan have resulted in her being yet unmarried. She made up her mind not to be married till twelve years old. What will be the future of this girl? Let us pray that she may have courage to confess Him whom, as a child in the Mission-school, she has learnt to love.

About the middle of the group, a little to the right, you will see a small person with a tinsel edge to the *sari* round her face. She is Sukhdei, who, though little in size for her ten years, has much determination of character, and is fond of learning. Lately, the granny with whom she lives decided that she had had enough of schooling and must stick to house-work, so as to gain favour in the eyes of her mother-in-law. Nothing daunted, Sukhdei rose at early dawn, bustled through her scouring of cooking pots, etc., and before school time presented herself before her granny, saying: "I've done all my work, now will you stop me?" So she still comes to school.

In front of the children, on the ground, you will see the writing materials used in school. They are sheets of tin on which, by means of the reed pens and wet chalk from the funny little pots, most of their writing work is done, in the strange, square Hindu characters which are visible on the "slates."

L.M.S. DAY-SCHOOL, MIRZAPUR, NORTH INDIA.

Next to the pillar at the right hand, dressed in white, is Mary, the head teacher of this school. She is one of our big orphan girls, an earnest Christian, and it is largely owing to her good influence and conscientious teaching of the Bible lessons that there is such a decidedly Christian tone in the school.

One hour every day out of the four school hours is given to religious teaching of different kinds.

I wish you who look at the faces of these little brown Indian sisters could only know them, for then you would love them as I do.

A. WAITT.

Digitized by Google

IN MATABELELAND.

BY MRS. HELM.

OUR work in Matabeleland has been till now almost without success. There are only a few converts; but these, so far as we can see, are true, earnest Christians, and have remained faithful in spite of the trials and temptations of the last two or three years. We are trying to teach the children to come to school regularly. Mr. Carnegie takes a great deal of trouble with them, and some of them are really getting on very well. As in all other countries there are, of course, clever and stupid children, and of the latter I think we have a very fair share.

Mrs. Carnegie and I began sewing-classes; the girls, and even the boys, like sewing very much. We give them patchwork to do, and the more advanced make dresses for themselves. Almost every day we have half-a-dozen or more girls coming to work; they generally stay from one to two months. As a rule, they sleep at their own homes, but often they remain with us. They receive little pay, but they have the privilege of going to school in the morning, and, if their work is well done, of having a sewing lesson in the afternoon. They then amuse themselves in the evening with needlework, writing, or spelling, generally superintended by one of the permanent servants of the house whom we have brought up almost from babyhood.

The Matabele are very fond of singing, and many of them, though not Christians, know a number of hymns by heart. They used to come on Sunday after service to my sitting-room, where I played my American organ while they all joined in singing the hymns. When my room became too crowded, Mrs. Carnegie played her harmonium, which she had taken to the church, so that there should be room for all the natives who wished to join in the singing. We have a selection of about fifty hymns, for which we are indebted to the late Rev. W. Sykes, Mrs. Carnegie's father, and one of our most lamented missionaries.

We missionaries' wives do not, as a rule, visit the villages, as it is impracticable; but we are in constant contact with the women, for they sometimes come for work, and often bring things for sale, such as baskets, mats, etc. We are very anxious that the industry of making these things should be kept up, for not only are they very useful, but they are also a means of livelihood to the women. We therefore encourage them by almost always buying any article which they have brought for sale.

The present unfortunate war will, I am afraid, stop all teaching for a time, as all the Mission premises at Inyati, Hope Fountain, and Bulilima are entirely destroyed.

On Sundays we have lately had splendid congregations, and our church is now too small for them. One missionary remains on the station, while the other holds services at villages six or seven miles away. Mr. Carnegie has formed an entire new station some twenty miles from Hope Fountain. He has built a small church there, and from time to time he goes to the place for a week to hold services and to teach.

We are in great need of native teachers; our towns are spread over the whole country, and it is impossible for children to come so far to school every morning, though even now they come long distances. Some men who come regularly to church have to walk a distance of about seven miles each way, and this is no easy matter in the heat of our tropical sun.

We also want a lady teacher, and I do hope that our Directors will see their way clear to help us in this. We missionaries' wives have so many different kinds of duties that it is impossible to give as much time to native work as we should like. We now look forward to a brighter and happier future for our natives, who, though they give us so much trouble, are yet dear to our hearts.

LETTERS FROM MADRAS.—II.

DEAR L,—If you will come across the compound with me, I shall introduce you to the largest of our girls' schools. The building is new and very commodious. When I came to Madras, in 1877, this school, a small one then comparatively, was held in an old, insecure building on this same site, which totally collapsed in a severe cyclone in 1884. Fortunately the children were all brought out safely before the catastrophe happened, but the difficulty was how to accommodate them now that there was no school-building. After some make-shifts, we were at last compelled to have them in the verandah of the house, much to our own inconvenience and theirs also, for there was not enough room for them. Steps were taken to have a new building erected as soon as possible. Indeed, the building as you see it now, uniting beauty with utility, was erected entirely by private effort, and the Society's funds were spared any expense. It consists of two stories, as the most had to be made of the site, which is not a large one. In the lower of these the younger children are taught, and in the higher one are the classes for the older girls. This school has an attendance of 200 girls of all castes. In our Mission-schools we ignore caste, so that here you can see the Brahmin girl sitting side by side with a girl of the Sudra caste.

What a bright, pretty appearance a school of Hindu girls has; there is so much variety of colour. That small child is dressed in a bright scarlet cloth, that other in a yellow, and this one in a vivid green. Their light-brown skins also add to the richness of effect. You see the black marks round their eyes to make them look larger, and their finger-nails dyed with herma. Look at the jewels in their ears and in their noses, the bangles on their arms, the anklets on their ankles, the rings on their fingers and toes, and the flowers in their hair. You see these two little girls looking so strange among the others with their clean-shaven heads; they have lately

Digitized by Google

been to a temple, and an offering of their hair made to the god. A great change for the better has taken place in female education in India. Formerly it was difficult to get girls to come to our schools, and inducements had to be held out, but now they not only come, but they pay their fees, which are on a graduated scale, and buy all their books, even the Gospels which they use daily in their classes. This change is, no doubt, owing to the enlightenment of the men, who are now beginning to have some right ideas as to the education of their women. As caste girls are taken away so early from school, owing to the Hindu idea that when they reach the age of eleven or twelve it is not respectable for them to be seen in the streets, we have to make the most of our opportunities during the short time we have them with us. In our schools the ordinary branches of education are taught in the vernacular, and those who are willing to pay for it can also learn English. A Bible lesson is given during the first hour in the morning, and the good seed thus sown has borne some precious fruit.

Some of the women working as teachers in our zenanas and schools heard first of Jesus in our day-schools. In describing Chulay School, which is close to us, I have also been describing our other four girls' schools, for they are all alike, the only difference being that they are not so large and are held in rented buildings.

These day-schools are planted down in thickly-populated heathen quarters, and form a very important part of our work of evangelisation, for they are attended by the future wives and mothers of India. Besides the day-schools for heathen girls, there is a large boarding-school for Christian girls, where the daughters of our native Christians are being trained and educated. It is called a boarding-school, as many of the pupils come from up-country stations, and reside on the premises. A good, thorough education can be given in our boarding-schools, as the girls, being Christians, are not taken away at an absurdly early age as in our day-schools, but remain on as pupils till they are fifteen or sixteen, and in some instances until they are married. The boarding-schools have much to do with the welfare of our native Christian community, as in them are educated the wives and mothers of our native Christians. It is rather amusing to see one of our native Christian young men in search of a wife.

He comes to the lady in charge of the boarding-school and tells his errand generally very sheepishly, and asks either for a good-looking girl, or one that is well educated, or one that he has previously heard of and that has been recommended to him. If he is a very eligible candidate for marriage, and has in view no particular girl, the lady may bring him into the school and let him have a look round, but this is not always desirable, as the girls generally know what he is looking for, and it adds to his embarrassment. When he has made his choice, and the girl consents to receive him as her suitor, they are introduced, and the courting begins; but as the marriage generally takes place in about a month's time, they cannot know a great deal of each other before marriage. Strange as this seems to us, it is quite in accordance with their Eastern ideas, and is infinitely preferable to the Hindu marriage custom, where the boy and girl know nothing of each other, and have no voice in the matter at all.—Your friend,

CHRISTINA BROWN.

JOTTINGS FROM LETTERS.

EXTRACTS FROM A LETTER FROM MRS. CARNEGIE TO MRS. HELM.

"WE can imagine how astonished you must have been to hear of the Matabele having risen. We knew literally nothing of the affair until half-past two on the morning of the 26th March. Then Mr. Higginbotham rode out from town with a dispatch for us from Mr. Duncan, saying it was imperative for us to go into town at once. Mr. Higginbotham explained that several white families had already been murdered, and that Mr. and Mrs. Selous had had to escape into town. The Reeses had been also sent for, and they got their message exactly at the same hour and day as we got ours. We left at about ten o'clock in a cart and mules which Mr. Duncan sent, taking only a few clothes with us, and expecting to return in a few days' time. I had not the remotest idea where to go to, and thought Mrs. Colenbrander's would be best. When we got there she said that she would gladly take us in, only we could not sleep there, as it was too far from the laager in case of a night alarm. She advised me to go and ask Mr. Duncan what to do. After lunch Mr. Cardigan drove up with me to headquarters, and soon old General Willoughby was at the cart. He did not like it that Mr. Carnegie had not come as well, as he thought it was too risky to be out of town. He asked me to wait a bit whilst he went to arrange about us. After some delay he returned, saying we were to stay at the Carter Hotel. We had one room, so you may imagine it was rather crowded. That night, about one o'clock, four heavy shots were heard in quick succession. This was taken as an alarm that the natives were near, and in a few seconds men were hurrying all over the place to take off to the laager in the market square all women and children who were not already there. Mr. Hammick (clergyman) had promised to help me if there were need, and we were all of us ready to move at any minute if there were any need. In a very few seconds we were all trooping off, Mr. Hammick carrying my wee baby (three weeks old), but we were hardly out when horsemen were racing everywhere, saying: "It's a false alarm; it's only some dynamite that has exploded by accident in the well." So we marched back again and slept in peace till morning. Next day there was great excitement and talk of rebels all around us. In the evening everyone was making for the laager, but I said I was so certain that the natives would not attack the town that I preferred remaining in our room. However, at eleven o'clock, when we were all fast asleep, Mr. Hammick knocked, and said there was firing going on all around where the pickets were, and he thought we ought to go to the laager for the night, so, to save him further anxiety, we took our pillows and blankets and marched off. The laager is enclosed all round, first with barbed wire, then any amount of sand bags. All round are waggons, most of them belonging to people who had trekked in for refuge, and some for the volunteers on guard and ammunition. Then,

Digitized by Google

lastly, was the large market hall, crammed with women and children. I just looked in, but that was enough. There were nothing but long rows of children lying on the floor, and their mothers sitting by them, some trying to lie down as best they could. A lot of babies were screaming, and some elder children were nearly choked with whooping cough. I turned to Mr. Hammick and said: 'I would rather stay outside under one of the waggons.' However, just then I was recognised by some gentlemen we didn't know, who took us round to one of the billiard rooms, which had been turned into a laager hospital. He spoke to Dr. Parkin, and we, pilgrims of the night, were admitted and shown a small space which we could use. We soon had a blanket spread down, and each with a pillow and blanket made ourselves as comfortable as we could. Milly and Mary (servants) were under one of the waggons outside. I was in terror lest Muriel (2½ years) or baby should awake and disturb the patients, so could not sleep; but they were both very good after all. The screaming of the children in the adjoining hall was very trying, and I did pity the poor mothers. Up to the time we left there were five additions to the laager family! At six next morning the gates were opened and we all trooped out like a flock of sheep and goats. The next few days were just a repetition of the previous ones—great excitement and all sorts of rumours. I slept only four nights in laager, and then decided to risk it and sleep in our own room. Milly and Mary slept in our Scotch cart just outside our door, which faced the back-yard. Everything is still going on in the same way in town. It is most depressing, especially for the 600 women and children in the laager. The people all round were crowding to Hope Fountain. They were safe from the white people there, but not from the rebels if they came to attack them.

"MARY M. CARNEGIE.

"Palapye, 19th April, 1896."

[Since that time Hope Fountain has been entirely destroyed.—ED.]

PERSONAL NOTES.

CHINA.—Mr. W. H. Wickham, who has discharged the onerous duties of treasurer of the Alice Memorial and Nethersole Hospitals, Hong Kong, has resigned the post in view of his return to England for a well-earned holiday, and is to be succeeded by Mr. W. H. Whiting, Chief Constructor in H.M. Dockyard.—The Rev. D. S. and Mrs. Murray and Miss Kerr reached Yen San early in April. "Yen San looks very dreary yet, with its all-prevailing muddy colour," writes Mr. Murray; "but we trust that if we cannot turn the material desert into a fruitful field we shall, by God's grace and power, be enabled to turn the spiritual desert into a very garden of the Lord. I shall not speak of needs just now, but I should like to know if it is true, as I have been told, that not one self-supporting lady can be got to come to the aid of our brave sister, Miss Kerr, who will soon be overwhelmed with her work. Much of her work will have to be done single-handed, and in many different corners of this our 'parish.' Would that some whole-souled woman would come to our sister's aid."

INDIA.—On April 24th, there passed away from Calcutta to her rest and reward, a lady who served the missionary cause with remarkable though quiet energy, all through her life, the daughter of a remarkable mother, equally devoted. The mother was connected with Union Chapel from its beginning, and she and her daughter all through life were most devoted, active, and useful members of the church. Mrs. Johnstone died in 1864, and had collected for the Bengal Auxiliary of this Society a sum equal to £1,900, or more than £60 a year, whilst Miss Johnstone, up to 1881, collected over £3,000, or more than £70 annually, But with diminishing results, her efforts continued until death. Last year her contributions are reported as 111 rupees. These amounts were obtained not in large gifts or as the results of great personal influence, but solely through zeal and steady persistence. In one year, for instance, the number of contributions received by Mrs. Johnstone was 98, and by her daughter 88. For some years it was their rule to write five notes daily on behalf of the Society. Another daughter, Cecilia, was equally zealous and industrious in behalf of the Baptist Missionary Society. She was an invalid, and her special work was in making fans which were sold in behalf of the Society's funds. In the course of her life she disposed of many thousands. Mrs. Johnstone was a most energetic woman, whose sympathies went out in various directions. Probably no woman in Calcutta visited more unfortunate afflicted people and sick children. The L.M.S. has been deeply indebted for more than fifty years to these good women.

MADAGASCAR.—Princess Ramasindrazana (the Queen's aunt), the owner of the land at Tsiafahy upon which the Mission house stands, has kindly presented the land to the Society for the use of its missionaries for as many years as the Society may require it.

AFRICA.—Mr. Wilkerson has been detained at Phalapye, on his way to Matabeleland, on account of the rinderpest. When crossing the Seguani River he rescued one of his men from drowning.—The Rev. D. Carnegie, referring to the destruction of the Mission station at Hope Fountain, says:—"My work among the people was just beginning to increase and deepen; a few lads had begun to study in earnest; my school was my heart's delight; and on Sunday our services were intensely interesting and heart searching. Now, alas! what is there left? Nothing. The whole place is deserted and desolate, and burned to the ground. My heart has no words to utter its grief. Pray for us. May God keep us from doubting His love and mercy."

SOUTH SEAS.—Miss Sievewright, of Melbourne, niece of Mrs. Lord, of Madagascar, has been appointed to take charge of the public school at Avarua, Rarotonga, and was hoping to leave Australia early in May.—At the marriage of the Rev. S. A. Beveridge and Miss Glasson at Apia, on April 2nd, the girls of the Papauta High School took part in an English service for the first time. They constituted the choir, and sang the anthems and hymn in English most creditably under Miss Schultze's conductorship.

Digitized by Google

THE ORDINATION OF MR. J. W. DEVADASAN.

ON Sunday morning, the 22nd inst., the London Mission Church at Pursewaukum was crowded, on the occasion of the ordination of Mr. James W. Devadasan, senior evangelist in Madras. In view of this function the church had been thoroughly repaired, painted, and newly matted. The repairs were executed by means of the Centenary contributions of the people. Miss Barclay and her school-girls paid for the mats, a Christian family presented the church with four handsome hanging lamps, and two sisters placed a beautiful carpet on the platform. The church now looks exceedingly nice, and reflects great credit on the congregation, who have striven hard to make it a worthy house of worship.

THE REV. J. W. DEVADASAN AND FAMILY.

On the previous Saturday, at 6 p.m., a preparatory service was held, when the Rev. C. G. Marshall preached a powerful sermon on Colossians i. 28, 29, to a very large congregation.

The time fixed for the ordination service was 8.30 a.m. on Sunday, but long before that time every seat was occupied, and the people crowded outside the doors. All denominations of native Christians were represented. The service was commenced by a short prayer in English by the Rev. J. R. Ward, followed by the singing of a hymn by the congregation (led by Miss Barclay and the boarding-school girls), and the reading of Eph. iv. 11-13, and 1 Tim. iii. 1-13, in Tamil, by the Rev. R. C. Porter, of Salem. Then the Rev. W. Robinson, of Salem, offered a fervent prayer; which was followed by the singing of a hymn, set to a Tamil air, specially composed for the occasion, and accompanied by the harmonium and two violins. The usual questions were asked by the Rev. C. Patharsady, and, after suitable replies had been given by the candidate, the ordination prayer was offered by the Rev. C. G. Marshall, of Tripatoor, while Messrs. Phillips, Ward, Robinson, Patharsady, Porter, and Organe laid their hands on Mr. Devadasan. Another hymn was sung, and then the Rev. M. Phillips delivered the charge, taking Acts vi. 3-5 as the basis of his remarks. After the singing of another hymn, the Rev. G. W. Organe closed this interesting meeting with a short prayer, and the Benediction in English.

In the evening the church was crowded again, when the Rev. J. W. Devadasan and the Rev. W. Robinson conducted Divine service. Mr. Robinson preached a very instructive sermon on Matthew xxiii. 8.

The Rev. J. W. Devadasan is the son of the late Rev. W. Devadasan, the first pastor of the London Mission Church in Nagercoil. Mr. W. Devadasan was a Brahman convert, and one of the most eminently devoted servants of Christ who have yet appeared in the Indian Church. He was ordained thirty years ago when the late Dr. Mullens visited South India. He was greatly beloved by Christians and heathen. He so developed the large church (the largest native church in India) over which he

Digitized by Google

presided, that he was able to support a number of catechists and schools by the contributions of his people. He always wore a belt on which "Believe in Jesus" was written in large letters. His "Life" has been published by a native Christian friend, and is read with great interest by Tamil Christians. An abridgment of it is now being published in English by the "Christian Literature Society."

The Rev. J. W. Devadasan was brought up under the influence of such a father, and educated in the London Mission School, Nagercoil, where he was afterwards engaged as a teacher. From his childhood he had a desire to be a preacher like his father, but shrank from the responsibility which the work involves. It was after coming to Salem, and under the sympathetic guidance of Mr. Robinson, that he decided to become an evangelist. As he had not passed through a regular theological course of training, Mr. Robinson read with him selected portions of Dr. Wardlaw's Lectures, Elliott's Commentary on the Romans, History of Doctrine—prominence being given to Baptism, the Lord's Supper, and the Atonement. Mr. Robinson writes:—"James was a diligent student who did his work thoroughly. He gave promise of becoming a devout and earnest teacher of the truth. Temperate in speech, wise in judgment—knowing his own rights but respecting the rights of others—a useful combination of qualities in a street preacher, who has to control the vagaries of an Indian crowd."

Ten years ago, when I was transferred from Salem to Madras, Mr. Devadasan came with me, and during the time we have been labouring together here he has proved himself a good soldier of Jesus Christ. May his future be brighter even than the past! MAURICE PHILLIPS.

Madras, March 31st, 1896.

A FRUITFUL TOUR AMONG THE OUT-STATIONS.

Hanchwan, April 1st, 1896.

DEAR MR. COUSINS,—A brief account of a visit to our stations in the districts of Tien-Men and King-Shan may interest you. I am writing on board the boat, and under certain difficulties. Please, then, make due allowance for all imperfections.

Mr. Bonsey and myself left Hankow early in the morning of the 12th ult., and we reached Pah-tsze-nau on the 15th. The aspect of the country this year is very different from what it was in November of last year. Then the whole of the lake country was flooded, and we seemed to be sailing over a vast inland sea. Now the water is unusually low, the lakes and creeks are very shallow, and the boat, though drawing only a foot of water, has to push its way through the ubiquitous mud. As a consequence our progress has been extremely slow both to and fro.

On our arrival at Pah-tsze-nau we were welcomed by a large number of converts. The whole afternoon was given to examining candidates for baptism. A list of more than seventy names was put into our hands by Mr. Yeh, our native evangelist in Tien-Men; but we examined only those with whom he expressed himself as satisfied. In the evening we had a very good service with the Christians, when twenty-three were baptized, of whom sixteen are adult believers. One of the baptized is a scholar, who was impressed by the preaching on our previous visit. Another is a man of considerable means, and likely to become a centre of influence in the part of the district to which he belongs. We had excellent opportunities of preaching to the heathen. On Monday morning

THE CHAPEL WAS FILLED FOR HOURS;

and more attentive and respectful congregations I have never preached to. There is a great work going on in the Tien-Men district. It is spreading in every direction, and with a rapidity that makes me feel anxious as well as thankful.

On Sunday night I had a new experience. An attempt was made to rob our boat, and two umbrellas were actually stolen. Had I not been waked up by the movements of the thieves, a cleaner sweep would have been made of our belongings. Last year there was a great flood in the districts of Tien-Men. There is much famine everywhere, and thieves and robbers are numerous in consequence. This will probably account for the visit paid to us on this occasion. It is the first time that I have been troubled by thieves in my wanderings in China.

We left Pah-tsze-nau about noon on Monday, and made a good run to Peh-hu-kou, which we reached on Tuesday afternoon. But for the shallowness of the water in the lake we would have got over easily and reached Tsan-Shih early on Wednesday. Our boat draws about one foot of water, whilst the lake gave us only about six inches. We tried hard to make our way through the mud, and succeeded in doing a quarter of a mile in two hours. Then the night came on, and we had to anchor. Presently the wind changed, and by the morning it was blowing furiously. There was nothing for it but to turn back, and lodge in the creek from which we came. Here we were compelled to stay for three days. Wednesday was a bitterly cold day. Thursday it rained, hailed, snowed, and thundered from morning till night. On Friday the wind was so piercing and cutting that I had to take refuge in my *p'ukai* (Chinese bedding). On Tuesday morning and afternoon it was so hot that life in the boat was beginning to feel oppressive. The change came on suddenly after sunset, and for three days we lived a North Pole life. On Saturday morning we started again. During the night it froze hard, and we found the lake covered with ice about a quarter of an inch thick. This we had to break up as we moved along. Our speed, as you may imagine, was snail-pace and something less. We did, however, manage to reach Tsan-Shih before sunset.

On our arrival at Tsan-Shih we found four chairs waiting us from Mr. Yang Yung-fah. Presently Mr. Yang himself

Digitized by Google

came on board to invite us to his house. We went in chairs, and spent a very pleasant evening with him and his aged father. He

GAVE US A SUMPTUOUS FEAST

—certainly one of the best I have ever had in China. I have known Mr. Yang for more than two years. He is the chief among the gentry at Tsan-Shih, and well to do. When I found out that he was an opium-smoker I pressed him to come to Hankow and be cured. His father, an old man of eighty-three, urged him to accept my invitation. In November last he came, and was completely cured. Whilst at the hospital he attended all the services, and left in possession of a good knowledge of the Truth, and entirely biassed in its favour. Both father and son are extremely grateful to us for the kindness and benefits received at the hospital, and are doing all in their power to show their appreciation. It is our intention to open a chapel at Tsan-Shih, and Mr. Yang is helping us in every possible way. There are many houses offering, and it is our intention to buy one of them at once. A house at Tsan-Shih is absolutely necessary in order to complete our arrangements for, and carry on, our work efficiently in the district of Tien-Men and King-Shan. Here will be, in all probability, the headquarters of the foreign missionaries appointed to take charge of the work in these two districts. From Tsan-Shih both Tien-Men and King-Shan can be easily and efficiently worked. The change in Tsan-Shih is wonderful. It used to be a little Hunan in Hupeh. Now a visit to Tsan-Shih is perfectly safe and pleasant. I wish someone would send me £200, in order to enable me to make the necessary purchases in this important town. It must be done. The only question is whether the burden is to be borne by us, or by our wealthier friends at home.

The next morning we started early for Tsau-Wu-kiai. Being a market-day, the place was crowded with people from the surrounding country, and a tremendous crowd followed me to the chapel. I did not venture further than the door. I turned round and asked them to follow me to a spot outside the town, where I would preach to them. Some two or three hundred followed, and two of the native evangelists and myself

PREACHED TO THEM

for about two hours. Whilst this work was going on in the open air, Mr. Bonsey and another native helper were carrying on a similar work in the chapel. We then had a service with the Christians. The chapel was full of converts—members and candidates for membership. Then came the examination of the candidates. We examined twenty-three, and were much pleased with most of them. We had another service in the evening, when eleven adult believers were baptized. This was a laborious day, and a day full of joy and gratitude.

Next morning, after an early feast given us by some of the converts at Tsau-Wu-kiai, we started for Shih-Pan-ho, a market town about five miles distant. On our way we had to partake of another sumptuous feast prepared for us by Mr. Fung, one of our deacons. We arrived at Shih-Pan-ho about six o'clock in the evening. A large crowd was awaiting us, and we had to preach in the open air before entering the house. They behaved well, however, and we had a quiet time with them. In the evening we saw a large number of candidates. A goodly number had to be put off for the next visit; others we did not examine, the native evangelist not being satisfied with them. The house at Shih-Pan-ho is large, and Mr. Wei, our native assistant, has succeeded in making it a capital place for our purpose.

The next morning we had a remarkably good service The large chapel was well filled with Christians and inquirers. Thus were

BAPTIZED IN ALL THIRTY-THREE PERSONS,

of whom twenty-seven are adult believers. After the baptisms, the Communion was administered—the first time ever administered in King-Shan by a Protestant missionary. In the evening we had another very helpful service, conducted by our evangelist, Mr. Chen. Others spoke, and spoke well. I don't think this day will soon be forgotten by the King-Shan Christians.

Early on Wednesday morning we started for a large village, distant from Shih-Pan-ho about four miles, called Sie-Kia-ta-wan. On the way we were compelled to partake of an excellent feast at the house of one of our converts. The ride to the Sie-Kia village was simply delightful. The King-Shan district is famous for its beautiful scenery, and the bit through which we passed on that day we felt to be very charming. When we reached the village, we found that a platform had been erected for preaching. Mr. Bonsey, Mr. Tien, and myself preached for about two hours to a congregation of some four or five hundred people. It was interesting to see the people coming in from the surrounding villages to hear us. They listened well, and treated us with the greatest respect. After the open-air preaching, we had a service in the house of Mr. Sie, when twenty-one were baptized in all—eleven adults and ten children. Then came another feast, and, after the feast, more preaching to the heathen. We were escorted back to Shih-Pan-ho in chairs, where we arrived about sunset. The work of the day was finished up with a prayer-meeting, attended by a large number of Christians.

The next morning about ten o'clock we left Shih-Pan-ho for Yung-Hing-Cheng, a market town distant from the latter place about twelve miles. It is now sixteen years since I visited this part of King-Shan for the first time. One of the most remarkable Sundays I have ever spent in China was spent there. It was my hope that the work commenced then would go on and grow; but in this I was disappointed. The men on whom I built my hopes failed us, and the work collapsed. Of late

A NEW AND DEEPLY INTERESTING WORK

has sprung up there, and it is an interesting fact to me that

Digitized by Google

this work, though not a development of the work of sixteen years ago, is intimately related to it.

The converts of Yung-Hing-Cheng sent two chairs, a pony, and several donkeys to bring us thither. We passed through a lovely country, and I enjoyed the walking and the riding immensely. I was often reminded of my beloved Wales, and my thoughts were often there, as one view after another opened up before my eyes. On our arrival we received a very warm welcome from our hosts, Mr. Lei Yeh-kau and his brother, Lei Teh-tau. After partaking of a feast at the brother's house, we went to the town, where we preached in the open air to a large and attentive audience. The evening was spent in examining candidates, and it looked at one time as if it would never come to an end. We were

AT IT TILL MIDNIGHT,

and even then the work was not finished. We were very much struck with the knowledge of the Truth evinced by the candidates, and often wondered where they had got it all from. The converts must have been very diligent in teaching each other. We were specially pleased with an old man of sixty-one and a little boy of eight. The old man heard me preach on my visit sixteen years ago, and was impressed then. His knowledge of the Truth is remarkable. He is also a man of means and influence. The little boy greatly astonished us with his brightness and intelligence. He answered every question with perfect accuracy and without the least hesitation. Three of the candidates are scholars—one a graduate, and two under-graduates. The graduate, also, was among my hearers on the occasion already referred to, and he has been reading Christian books ever since. Our host is a very fine young fellow, and so is his brother. Both are respectable farmers, and evidently much respected by their neighbours. Taking them all in all, the candidates of Yung-Hing-Cheng are as satisfactory as any candidates I have ever had to deal with.

On the following morning we had a most impressive service at the house of our host, Mr. Lei Teh-kau, when thirty-three were baptized in all, of whom twenty-eight are adult believers. After the service we were invited to a feast by Mr. Psai-Yung-tang, the

OLD MAN OF SIXTY-ONE,

to whom I have already referred. He asked the blessing himself, and I was very much struck with the patriarchal way he did it. Nothing could have been more appropriate or more beautiful. We then went to the town and had some more open-air preaching. We have a house in the town, which has been given to the Mission by a few of the wealthier converts. But it has not yet been fitted up, and if it had been we could not have used it for public preaching on this occasion, being altogether too small for our audiences. There is another house in the place which is much larger. We have suggested to the converts that they should exchange this for that. If they succeed in making the exchange, we will help them to fit it up, and our services, the next time we visit the place, will be held in it. And here I may just state that the house at Tsau-Wu-kisi and the house at Yung-Hing-Cheng are gifts to the Mission from the converts. They have cost them 300 dols. A very handsome gift, I think.

We left Yung-Hing-Cheng the next morning for Tsau-Shih, and in the afternoon we left Tsau-Shih for home, which we hope to reach to-morrow.

No sooner did we arrive at Tsau-Shih than our kind friend, Mr. Yang Yung-fah, called on us with a present of fowls, fish, and eggs. He also went with us to see some houses, and in every way identified himself with us and our interests. It is wonderful how friendly these people can be when once you win their confidence and affection. The kindness of the converts on this visit has greatly impressed me with its reality and heartiness.

The baptisms on this visit stand thus :—

	Adults.	Children.	In all.
For Tien-Men ...	16	7	23
For King-Shan ...	77	21	98
	93	28	121

These are the pick of the candidates. We might have baptized twice or three times as many.

It would surprise you to see the number of idols that have been given up in King-Shan and Tien-Men. Most of them have been chopped up for firewood ; but I have brought a goodly number with me to show to the Hankow Christians. If you would like to have them, it will give me much pleasure to send them on to the Mission House.

But the enemy is at work, and I am feeling somewhat anxious. The Roman Catholics in these two districts have been having it all their own way till now. Our advent seems to have raised their hatred, and they are now doing all they can to obstruct our work and injure our converts. It is my intention to call on the Bishop as soon as possible after my arrival at Hankow, and try to come to an understanding with him with regard to the matter. I hope to find him reasonable and willing to put an end to the evil.

Let me urge the claims of Tien-Men and King-Shan on the Directors. If the work continues to grow, as it now promises to do, we shall have thousands of converts in these two districts in the near future. There have been more than 250 baptisms in King-Shan alone since October, 1894, and there are hundreds there now waiting to be baptized. The harvest, indeed, is great, but the labourers are few. Will you not send us two men at once for these two districts ? I don't ask for two men for each, but for both. Surely that is not asking too much, considering the claims of the work. The men sent should be unmarried, and one should be a doctor. Do what you can for us, and the converts of that region will join us in blessing you.—Yours faithfully,

GRIFFITH JOHN.

Digitized by Google

YOUNG WOMEN'S MISSIONARY BAND.

THE Young Women's Missionary Band held its first half-yearly meeting on Friday, May 29th. Tea and coffee were provided from six to seven, but the attendance then was not large, although more than forty members were present at the meeting which followed.

After a hymn and prayer by Miss E. Benham, Mrs. Colmer B. Symes, as President, opened the meeting. In her speech she alluded to the life of Elsie Marshall, and urged the members to take as their motto the title of the book, "For His Sake." She dwelt on the necessity of their obtaining fresh and correct information of the Society's work, and pointed out that those who were unable to speak publicly should endeavour to make Foreign Mission work the subject of conversation in private circles. She passed on a suggestion that members, while staying in country places, might help to stir up interest in the work by means of missionary literature and letters from abroad, which are there often difficult to obtain. Reports from various London churches would follow, which would probably be very suggestive as to methods of working.

Miss Thorn, of Forest Gate, gave an account of a successful effort which had been made there to increase the funds by means of missionary boxes and weekly subscriptions.

Miss Waghorne, of Croydon, stated that in addition to the ordinary work for the Society, magazines had been sent regularly to six Mission stations abroad.

Miss E. Heeps, of Forest Hill, gave an interesting account of the Malagasy evangelist supported by the Sunday-school. The interest of the children had been evinced by the presents sent by them both for the evangelist himself and for distribution as prizes in his school; the girls having made bags and needlebooks, and the boys giving marbles, pencils, &c. That this interest was intelligent was clearly shown by the knowledge which the children displayed of the details of his work and district.

Miss Woollacott, of Clapton Park, read an encouraging report of the work carried on there, and especially of the large amounts subscribed both to the Centenary and General Fund of the Society.

Miss Ethel Turner, of Almora, who excited considerable interest by appearing in Indian costume, gave a graphic account of a visit she had paid to a fair at Garhwal, and of the native rites and ceremonies performed there.

The Secretary stated that the membership of the Band had reached the number of seventy-seven, the churches represented being thirty-eight. Leaflets had been printed, explaining the objects of the Band, which were available for any who could assist in obtaining new members.

The circulation of missionary letters had been successfully started; but was limited by the comparatively small number of letters available. Members were asked to lend any they might possess in order that they might be copied for the use of the Band.

During the evening a recitation was kindly given by Miss Wilson, of Tollington Park. The meeting was closed at half-past eight.

CHINA.

RECRUDESCENCE OF PLAGUE IN HONG KONG.

OUR work in Hong Kong, especially in the educational departments of it, is being a good deal interfered with by the recrudescence of Bubonic plague in that colony. There has been a steady increase in the number of cases since the New Year; there being an average of under two cases daily during January, four during February, five in March, and the numbers rose to an average of ten a day during April; 316 being reported during that month. Of somewhat over 700 cases since the year began, considerably over 600 have proved fatal, including a few Europeans. Just at the close of April, a student of the College of Medicine for Chinese, and one of the hospital coolies, both resident in the Alice Memorial Hospital, died of the disease, and cases have occurred in both our To Tsai and Wanchai chapels. To escape the sanitary precautions adopted by the Government, very many of the Chinese have removed their families to the mainland, and the result is that many of the schools are nearly empty. At the same time, rents are rising throughout the city, and not a few of the teachers, largely dependent on the Government grants-in-aid, which diminish in direct ratio with the numbers, are finding it difficult to make ends meet.

J. C. T.

ENCOURAGING SIGNS.

THERE are encouraging signs in the work at Canton, and in the country districts attached to the Mission. One of the members of the Canton Church—a doctor—has offered to give his services freely on three mornings a week, if sufficient drugs and instruments for starting a dispensary are supplied. Others think of a scheme for reaching the better classes, and are prepared to subscribe towards the support of a school for teaching English, if the Mission will start one. There are hundreds in the city anxious to learn English. Mr. Wells feels that the time has come for the Mission to take a share in such work, and try to mould it on Christian lines, as has been attempted in India. From Ts'ung Fa and Poklo, and from an out-station of Poklo, where work has lately been started, hopeful letters have been telling of inquirers day and night in one place; of invitations from gentry, literati, and Buddhist priests in another, and requests for baptism in the third. Mr. and Mrs. Wells visited the Poklo district in February and March, and baptized ten people, five of whom were men and two women. In most of the villages the people had

Digitized by Google

never seen a foreign lady before, so that the excitement was great. Mr. and Mrs. Wells were much encouraged by this trip.

INDIA.

FIRST BENGAL NATIVE CHRISTIAN LEGISLATOR.

A VERY interesting meeting took place on Friday evening, March 20th, 1896, at the residence of Mr. J. N. Farquhar, Principal of the Bhowanipore Institution. It was called by the native Christian community of Bhowanipore to congratulate the Hon. M. S. Das on his appointment to a seat in the Bengal Council. There was a large and representative gathering of native Christian ladies and gentlemen of different missions and of European missionaries and their wives. Some members of the Zenana Mission were also present. After tea, Rev. C. N. Banerjea took the chair, and, addressing the guest of the evening, reminded him that he was baptized in the Mission, finished his education in the College, and graduated in arts and law from it. He was a prominent member of the church for years. Some years ago he returned to his own people in Orissa, where God had blessed him, and he had met with signal professional success. He had now come back, not only as an old friend, but as a member of the Legislative Council of Bengal. "We feel that honour done to you is honour done to us. We rejoice further, for you are the first member of the indigenous Christian community of the Presidency of Bengal who have received this high honour." The years he had spent in Orissa showed that it was possible for a Christian so to conduct himself as to deserve the esteem and affection of even Hindu and Mohammedan communities. The Rev. J. P. Ashton and Mr. K. C. Banarjea also spoke a few words of welcome to Mr. Das, who, in replying, said that other meetings, convened in Orissa to congratulate him, had awakened only feelings of the responsibility committed to him, whereas this meeting, with the friends of his youth, had been of immense help to him. Mr. Das enlarged on the necessity of native Christians taking part in all political movements in which the country in general was interested. The Christian community should not stand aloof from the non-Christian communities of India. He thought the Christian community of Bengal was behind their brethren in Madras and Orissa in some matters. The meeting was closed with prayer by the Rev. W. R. Le Quesne.—From the *Union Record*, published by the Christian Literature Society.

A BRAVE CONVERT.

THE Rev. M. Phillips, of Madras, had the joy of journeying to Bangalore in April, to baptize a young man named Somasundram, who had, while a student at the Hindu Theological High School at Madras, come under deep conviction of sin. He belongs to a high caste, a caste next to the Brahman. His people are well to do, and some of them are leading members of Madras society. When his uncle learned that he had placed himself under Christian instruction he beat him severely on two occasions, and his cousin also cruelly assaulted him. He bore the beatings without a murmur, and left his home rather than give up his intention of embracing Christianity. At first, he found shelter in the house of Mr. James Ratnam, evangelist, but, as it was not safe for him to remain in Madras, he was sent to Bangalore. The Rev. W. and Mrs. Joss were very kind to him, and did all they could to protect him from the malice of the heathen, and to prepare him for baptism. Mr. Phillips writes of him as being a fine young man, full of faith and of the Holy Ghost. The baptismal service was very solemn and very blessed. After receiving baptism, Somasundram read to the church a short account of his conversion, and of the sufferings he had endured. The native Christians were greatly affected, and received him with joy and gladness to the church.

NEW GUINEA.

NEW CHURCH AT BULEA.

THE Rev. A. Pearse, of Kerepunu, thus describes the opening of the new church at Bulea:—"We held our united meetings of teachers and scholars, with many church members, at Bulea, at the end of last year. We opened the new church there for worship on December 28th. It is a large wooden church, big enough and high enough to put Kerepunu Church inside. The teacher and people there wished to outdo us, and in most respects they have succeeded. The church is 66 ft. by 33 ft., ours 60 ft. by 30 ft. The people did all the work themselves, cut the timber at their sawpit sufficient to floor the building and to line the inside as well as the outside, made the thatch for the roof themselves, and thatched it, burnt their own lime for whitewashing, and all this at no cost to the Society. Besides this, they paid me for all the foreign materials used, such as nails, locks, bolts, hinges, paint, varnish, &c. It is the first church, as far as I know, in our Mission here put up entirely by their own voluntary labour, and paying all expenses. The Dedication Service was a most interesting one. After this service we held a United Communion Service, and received eight new members, the first-fruits from Papate. In the afternoon a Children's Picture Service was held. After this a Women's Exhortation Meeting. Between the services I held a conference with the teachers. After dark a magic-lantern exhibition. On Monday morning canoe and foot racing; in the afternoon all formed into procession, and marched with banners flying and the lively beating of drums. Between 700 and 800 joined in this march, singing as they went along, and at last forming themselves into a ring in front of the teacher's house, singing most enthusiastically, with the drums playing. At night we held our competitive singing; nineteen schools were represented, with 665 scholars. The singing was most praiseworthy, and it was difficult to select

Digitized by Google

those who excelled. Our school, as usual, got the first prize. On Tuesday, our reading, arithmetic, and writing examinations were held. Of 317 readers who stood up to read, eighty-one read without a blunder, thirty-six made two, and 119 failed after the second attempt. Many failed through fear who could read well; they said the books took to dancing before their eyes. Besides the 317 who took part in the competition, there were sixty-four others who could read, but did not attend, thus bringing the total number of readers up to 381. The Rev. A. E. Hunt, who was with us (together with his wife and family), conducted the arithmetic and writing examination, and expressed his satisfaction with the results. At night we held our Watch-night services. On Wednesday morning we gave prizes for needlework, samples of native mats, and straw hat plaiting."

A HANDSOME COLLECTION.

"AFTER this," continues Mr. Pearse, "the people gave their first contributions to the Society, and the amount given exceeded all our expectations. The people took the work in hand most heartily. This district is a very poor one. In these districts the people may work and get money. Many foreigners help by large offerings to swell the total. At first I really shrank from asking charity from such poor folks. Some, however, sold their curios and pigs to traders, many going to Port Moresby, sixty miles off, to sell theirs for money. It is really a mystery to me to know where the people got their money from. Our two villages here gave £11 1s., altogether £19 2s. in cash, 258 lbs. of rubber, say £22, 1 lb. of turtle shell, say 12s.—total, say £41 14s., besides curios."

THE Free Church of Scotland enters on the year 1896-97 with 157 missionaries, sent out to forty-nine central stations in India and South Arabia, Africa and New Hebrides Islands, Syria, Constantinople, and Budapest. These work along with, or control, a staff of above 1,000 Christian natives. Of the 157 missionaries from Scotland, 101 are men and fifty-six are women. Of the men fifty-eight are married, thus indirectly raising the missionary roll to 215 in all.

THE North African Mission will have the true sympathy of all kindred societies in the sorrow which has so recently overtaken it—viz., the terrible murder of Dr. and Mrs. Leach, and their little son. After doing noble work in the city of Tunis for some years, Dr. Leach moved to Sfax, only last March, to open a new medical mission station. On the 5th May, just as they were retiring to rest, the assassins entered the house, presumably from the roof, forced their way into the bedroom, and there, with knife, poignard, and hatchet, they brutally murdered the doctor, his wife, and the five-year-old Charlie. Evidently robbery was the motive for the attack, for every box and bag seem to have been turned out. The baby-girl was unharmed, and is to be brought to England. This tragedy reminds us of that perpetrated on the Friends' Mission in Madagascar, last autumn, when Mr. and Mrs. Johnson and little Blossom were similarly called up to receive the martyr's crown.

OUR Mission in Peking is benefiting from the new and wonderful system of teaching reading invented by the Rev. W. H. Murray. This missionary has for some years worked amongst the blind of the Chinese capital, although the war last year brought everything to a standstill. This system appears to be equally suited to blind and sighted Chinese. It is so simple that the most ignorant and dull men and women learn to read and write fluently in periods of from one to three months. Farm-women, who had gone into Peking for the winter, and who had joined our L.M.S. Mission there, have returned to their own homes, after two or three months, rejoicing in being able to write as fluently as their clever countrymen can do after years of hard study. The 408 sounds of Mandarin Chinese are represented by numerals, and the system is therefore called Numeral-type.

AMONGST the thousands of Armenians who have been so ruthlessly butchered by the Turks, nineteen men stand out in significant prominence. They are educated and refined Protestant ministers, whose only crime charged against them was faith in Jesus Christ. In every case the offer of life on the condition of embracing Mohammedanism was made, and in several cases time was allowed for consideration of the proposal. Since last November these nineteen ministers, one and all, have suffered a shameful death rather than give up the truth they held dearer than life.—*Evangelical Christendom.*

CHINA has lost one of her truest and noblest friends, David Hill, of the Wesleyan Mission in Hankow, who was suddenly called to his rest on Saturday, April 16th. To quote the words of one who knew him well: "He was a man wholly consecrated to his work—talents, fortune, health, all were willingly sacrificed on the missionary altar. His amiable disposition, his manly vigour, his deep spirituality, and full-blooded interest in contemporary events, made him a great power for good. His loss will be greatly felt in the L.M.S. Mission, and as for his own Mission, the loss is, humanly speaking, overwhelming." The Hankow District Committee of our Society's Mission have placed on record the subjoined Minute expressive of their estimate of the deceased:—

"That this Mission offers to the family of the Rev. David Hill, and to the Wesleyan Mission in Hankow, its deep and heartfelt sympathy on the occasion of the death of our beloved brother. Mr. Hill, though a member of the Methodist Church, and of its China Mission, was also, before all else, a man whose life was

Digitized by Google

devoted to the progress of the Kingdom of Christ, and every Mission in Central China felt the inspiration of his life, shared an interest in his prayers, enjoyed the benefit of his counsels, and received from him some of those countless acts of kindness which he was ever showing to all with whom he came in contact. To most of our Committee Mr. Hill had been personally known for many years, and by those who have known him the longest and the most intimately he has been most loved and most reverenced. By his death we feel that not only have we ourselves lost a true friend and fellow-worker, but that the Chinese Christians of our Mission have also been bereaved of one who was spiritually helpful to many of them. We pray earnestly that our Father in Heaven, who has so highly honoured and so richly blessed the ministry of His servant, will abundantly console the members of his Mission, both Chinese and English, in their present bereavement, and overrule, in His infinite wisdom and power, our common loss to the advancement of the cause of our Lord Jesus Christ."

MANY friends assembled at Walthamstow Hall, Sevenoaks, on May 21st, to celebrate the fifty-seventh anniversary of the School for Missionaries' Daughters. Dr. R. F. Horton presided, and in a sympathetic address alluded to the enormous sacrifice missionaries had to make in leaving their children. He regarded those who went out to teach the Gospel as the true aristocracy of the human race.

The new Treasurer, Mr. William Edwards, jun., made a strong appeal for increased support. But for timely legacies they must have closed their year with an adverse balance. The total receipts for the year amounted to £6,114. Miss Angus, Mr. Arthur Pye-Smith, and the Revs. J. J. Hawker, C. D. Helm, W. J. Price, and C. G. Sparham briefly addressed the meeting. The Rev. R. Wardlaw Thompson read part of the Lady Principal's report, and congratulated the teachers upon the high positions taken by their pupils in recent public examinations. He hoped that the quiet and unobtrusive nature of the work would not cause it to be forgotten by the Christian public.

SUMMER SCHOOLS and Re-unions seem to be the order of the present day, and the programme of the Cliff College Summer School, which begins on the 12th of this month, is a very interesting and attractive one.

For the modest sum of £3 3s. one may have the combination of helpful study and the inspiration of contact with well-known Christian teachers, with a fortnight's holiday in that most charming tourist district, the Derbyshire Peak.

The Rev. G. H. C. Macgregor, Dr. H. Grattan Guinness, Mr. Glenny, Miss Lucy Guinness, and many other Christian workers are to take part in the morning lectures and meetings, while the afternoons are to be devoted to recreation of all kinds, and to expeditions to some of the many well-known picturesque and historical places of interest with which this locality abounds.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is held on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following ministers will preside during July:—

July 2nd.—The Rev. G. E. Thorn, Lower Edmonton.
" 9th.—The Rev. F. B. Meyer, B.A., Christ Church.
" 16th.—The Rev. F. H. Stead, M.A., Browning Hall.
" 23rd.—The Rev. J. Milnes, M.A., Whetstone.
" 30th.—The Rev. A. H. Storrow, Falcon Square.

ANNOUNCEMENTS.

ARRIVAL IN ENGLAND.

MRS. BOWEN REES and two children, from MATABELELAND, SOUTH AFRICA, per steamer *Roslin Castle*, on May 31st.

DEPARTURES.

REV. W. E. COUSINS, M.A., REV. J. A. HOULDER, REV. J. H. HAILE and MRS. HAILE, MRS. STRIBLING and child, and MISS FREDOUX, returning to MADAGASCAR, embarked per steamer *Grantully Castle*, May 29th.

MARRIAGE.

BEVERIDGE—GLASSON.—On April 2nd, at the Protestant Church, Apia, Samoa, by the Rev. W. E. Goward, assisted by the Revs. J. E. Newell and J. W. Hills, Sidney A. Beveridge, of Matautu, Savaii, Samoa, youngest son of the late Rev. T. G. Beveridge, of Tsiafahy, Madagascar, to Ethel E. Glasson, eldest daughter of the late James Trembath Glasson, of Hampstead.

DEATH.

POOL.—On June 10th, at Thornton Heath, William Pool, late of the Madagascar Mission, aged 81 years.

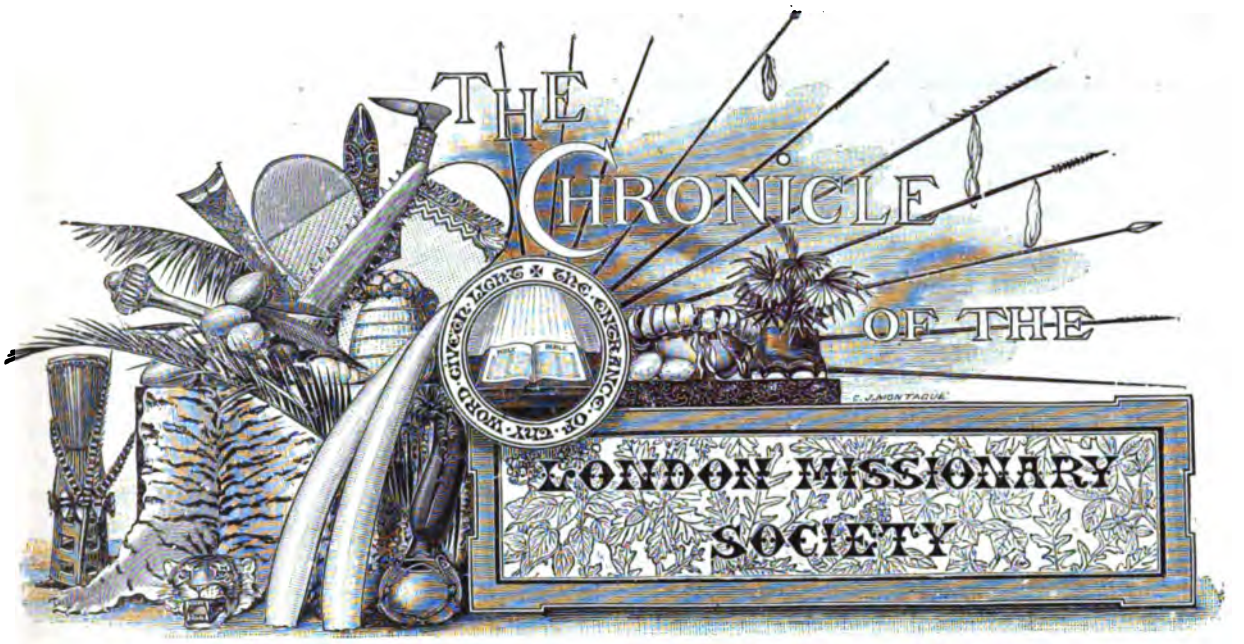
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 56.—New Series.] AUGUST, 1896. [Price One Penny.

"BY MY SPIRIT."

PROBABLY every Christian worker, in the course of his work, frequently realises the truth of the words: "Not by might, nor by power; but by My Spirit, saith the Lord of Hosts." But nowhere, I think, does this truth come home to us with such force as in the mission-field. While the friends of missions at home are impatiently clamouring for larger results, and proposing commissions to inquire into the character and ability of missionaries, and into their methods of work; and when the missionaries themselves, rendered perhaps more impatient through this same clamour, are almost losing faith, because, although they have been sapping and mining for such a wearisome while, the walls of heathenism still apparently stand firm and show no signs whatever of crumbling—the Holy Spirit is quietly and effectively working, in unexpected ways, and through unthought-of agents. While the seed which has been sown with so much care and prayer, and so anxiously and prayerfully watched over and tended and watered, does not as yet show even the green blade, some stray seed cast into the ground by a passer-by and left untended is unexpectedly found to be already bearing the full corn in the ear.

One of our evangelists, Babu Gopal Ch. Dutt, known to some of the readers of the Chronicle, was one day recently preaching at some place in the country district of which he has charge, when he saw a Vishnuvite mendicant approaching. These men are generally musicians. They go round to the houses and shops, and, to the accompaniment of a stringed instrument, sing hymns in praise of Vishnu, in return for which the people make them small gifts. As this man drew near he began to sing, but to Gopal Babu's astonishment it was not a hymn in praise of Vishnu that he was singing, but a *Christian* hymn. He then explained that some time before he had bought a small booklet of Christian hymns from a colporteur, and he had been so pleased with them that he had learned them all by heart, and now as he went on his rounds he sang them instead of the Vishnuvite hymns, and he said the people preferred them. He also said that some time before he had received a Bengali tract, which I think is a translation of an English one called "The Mine of Salvation." He had read this to a large number of his friends, and many of them had been so pleased with it that they had laboriously copied it all, although it contains about twenty-four pages. Finally, some one thought it so valuable that he stole it, to the mendicant's great grief. Now, all this may seem to some very insufficient and unsatisfactory in the way of result;

Digitized by Google

but is it not an indication that the Spirit of the Lord is working among the people of this land? And does it not give us ground for the belief that the day is coming, and may be nearer than we think, when a spark from God shall fall upon the mine thus being prepared, and with a mighty upheaval the ancient stronghold of Hinduism shall be shattered and destroyed for ever?

A week ago we baptized a young man of whose existence even we had not been aware three days before. We do not usually baptize a stranger in such haste; but that in this particular case there was no reason for delay I think will be shown by the following statement which the young man himself, whose name is Monoranjan Nag, made at his baptism, and in which he explains how he was brought to Christ, and why he desired to be baptized by missionaries of the L. M. S.:—

"At first I used to attend the Bible-class of Babu Bimalanando Nag, of the Baptist Mission at Dacca. But I did not at that time study the Bible with a view to understanding the truth of Christianity. I was under the impression that Bible study would help me to understand English well, and I finished the Gospel of Matthew without having any serious thought on religious questions.

"On my attending the Bible-class and the services my friends suspected that I should in time become a Christian. This rumour was spread abroad through the town. When my guardians heard it they transferred me to Komila. There I did not read the Bible for a long time. However, the Lord graciously had compassion on me, and made the way clear to my recognition of the Gospel. I was a student in the entrance class at the High School at Komila, and one of my class-mates was a Christian boy, called Sottendra Nath Biswas, who had been a boarder at the L. M. S. Boys' Boarding School at Bhowanipur. I used to argue with him about Christianity, and was fond of attacking Christianity, although I did not know anything definite about it. Gradually we became fast friends, and I was influenced by him to read the Bible with him. Sometimes I called at his house. One day he lent me a Christian work, entitled 'Pashachhed,' which is a Bengali translation of 'Breaking His Fetters,' by the Rev. W. J. Wilkins, of the L. M. S.

"This book I took home and began to read secretly, as my uncle had strictly forbidden me to peruse any Christian work, and I read it through. One evening, on calling at their house, I found that Sotten and his mother were engaged in evening worship, and I sat by them. Sotten's mother prayed for me. In the course of her prayer, when she said: 'Oh, Father, dissipate the darkness from the heart of Monoranjan, and draw him to Thee,' I felt uneasy in my mind. I began to realise some need in my heart, and became so impatient that I could not decide what course I should take. Then I made known my feelings to them, and Mrs. Biswas showed me that this was the work of the Great Father, and that He had been exercising His holy influence on my sinful heart. I then began to realise the living presence of Christ, and decided to confess Him in public by baptism. When my other friends heard about the troubled state of my mind they said that it was nothing but occasional restlessness. It would soon be over. I waited to see whether it was real anxiety for the Lord or simply a temporary unrest. But the longer I waited the more troubled I felt. I was impatient to confess my faith.

"I read something about the London Missionary Society in 'Pashachhed,' and I heard much more from Sotten, and that has led me to come here for baptism. With joy I now acknowledge myself to be the servant of Jesus. I am about to be baptized in the name of Jesus, whom I regard as my only Saviour. Now I feel unspeakable joy to think that my sins are forgiven, and I shall not have to suffer the consequence of sin any more. I am quite happy and satisfied now. Jesus is all to me, and His love more to me even than that of father, mother, brother, and sister."

I may add that Monoranjan is not yet quite eighteen, and that his father is a well-to-do landowner. From all the inheritance that would have been his he has now cut himself off. He has been with us since his baptism, giving constant proof of the sincerity of his faith, and, so far, his friends have not molested him.

So the Holy Spirit works, here making use of one method and there of another, giving us apparently no fruit of that which we are most anxiously watching, but giving us a rich harvest of that which we have forgotten. "In due season we shall reap if we faint not."

W. R. LE QUESNE.

Digitized by Google

SECRETARIAL NOTES.

FROM THE FOREIGN SECRETARY.

SUNSHINE and shadow continue in most striking combination in the news from the mission-field. Our friends at Hankow and at Hiau Kan are rejoicing in the continuance of the blessing which has descended on their labours in the districts of Yun Mung, King Shan, and Tien Meng, and their hopes for the early extension of work in the closed province of Hunan have been greatly raised by the report of two devoted Chinese colporteurs. These have had a large and free sale for Christian books, and have been permitted to preach openly and without any hindrance in the streets of one of the principal cities of the province. It seems as if the long-waited-for, long-prayed-for hour would soon arrive when the European missionaries may enter in and claim a place in the land for Christ. Yet the hour of joy is clouded over by the death of Dr. E. Paul Turner at the very outset of a career of great promise, and also by a fierce outbreak of the most humiliating sectarian rivalry on the part of the Roman Catholics.

FROM Madagascar the news comes that, while in the capital work of every kind is going forward with perfect freedom and with greater activity than ever, in the country around the revolt against French authority is extending its area and is becoming increasingly serious, expressing itself in fierce attacks upon Christianity and everything else that is associated with foreigners. Upwards of 200 country chapels have been destroyed; the teachers and evangelists have had to flee for their lives, with the loss of all things; and the Christians have had their houses burned and have been plundered. In the Sihanaka province the new mission hospital at Imerimandroso has been burned down, and for the present, at least, work of all kinds has been completely stopped.

TWO kind friends have sent contributions of £100 and £50 in response to the appeal for special help to support two additional missionaries in Central China. Probably others who have been touched by Dr. John's appeal are considering what they can do to respond to it. To such, perhaps, it may be permitted to say: "Bis dat qui cito dat." The need is urgent, and the difficulties of the converts are such that Dr. John declares if he were a younger man he would feel constrained to go and live among them himself. £250 a year will be required to provide for the needs of two unmarried missionaries.

AT the risk of being thought importunate and greedy, I venture to make appeal also for the Malagasy evangelists who have been sufferers in consequence of the anti-Christian disturbances. Many of them have been forced to take refuge in the capital, and appear to be in a condition of great destitution. Help sent to them just now would serve a double purpose; it would relieve their necessities, and it would be a very pleasant and practical way of expressing the love and sympathy of English Christians for the Malagasy, in a form which cannot be suspected of any political meaning or purpose.

MISSIONARIES in all parts of the field owe a deep debt of gratitude to Miss Frances L. Evans, of 11, Pembroke Road, Clifton, Bristol, for her kindly and untiring labours in arranging for the supply of magazines and papers for them. It may not be out of place to remind friends who desire to cheer missionaries by such tokens of remembrance that it is always well to render help systematically, and after consultation with Miss Evans. The *Christian* is a most excellent paper, and one which missionaries are glad to see, but one copy a week is usually enough for a missionary to receive. If he gets a dozen he is apt to think that the supply is somewhat overdone. Moreover missionaries, like their neighbours, are glad to see magazines and papers which are of a more general character. They wish to hear the voices that speak in the great reviews. Illustrated periodicals are even more highly prized on lonely mission stations than they are in the home lands. And most missionaries have near them intelligent native workers to whom an English magazine is very acceptable, and expatriated fellow-countrymen who have even fewer opportunities than they have of getting anything fresh to read, and whom they are glad to help by handing on what comes to them. In not a few mission stations, especially in India, reading-rooms have been established by the Mission, and in these a liberal and constant supply of good general literature would be very greatly appreciated.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

A FEW days ago I received so cheery a letter, from our energetic secretary in Leicester, that I must give it here:—

"We are having our 'Summer Meetings.' On Sunday evening, although it was very warm, we had the schoolroom crowded for a United Missionary Prayer Meeting (arranged by the Leicester United Young People's Missionary Society). Yesterday, at a special conference, all the town churches were well represented and several country friends were with us. After a most animated and profitable discussion we unanimously and heartily passed three resolutions:—(1) Pledging ourselves to raise our share of the additional income required. (2) Appealing to the churches each to appoint a 'Foreign Missions Committee,' for the double purpose of collecting contributions (old and new) and circulating missionary literature. (3) Thanking Mr. Spicer for his great services, especially in connection with the figures and calculations we had considered. In the evening we had a public meeting well attended, and raised £28 for the Bechuana Relief Fund."

The programme of the Summer Meetings includes two missionary rambles, and gives timely intimation of the Valedictory Meeting to be held in the Temperance Hall on Wednesday, September 30th, during the meetings of the Congregational Union of England and Wales, and of a Missionary Exhibition in October.

I DESIRE to call special attention to the last item. It has been a disappointment to me that we have not had many more missionary exhibitions. We had hoped for some on a large scale in several centres during the Centenary Year, but the pressure of our numerous meetings frustrated our hopes. During the coming winter could not some Young People's Associations or Guilds, or Christian Endeavours, give time and thought to their arrangement? The Directors would be glad to lend, under guarantee of proper care and use, many valuable and interesting curiosities now stowed away in our Museum.

THE Metropolitan Auxiliary Council is contemplating an active campaign among the London churches in the autumn. I hope, through alterations which the Directors have decided to make in the Board-room, that we shall find the room well adapted for occasional conversaziones, meetings with missionaries, and the exhibition of some of the rare treasures of the Lockhart Library and the Museum. We shall be able to retain the Board-room with its present arrangements for the Directors' meetings, and to make it more suitable for general meetings, and especially the gatherings of our Y.M.M.B. and Y.W.M.B. Visitors to the House will rejoice to hear that the Directors have decided to clean and repair our headquarters during August. We have long waited for this from motives of economy, but now economy compels us to renovate and repair.

I AM frequently asked if the Centenary Fund is closed yet. I rejoice to say that it is not, and will not be till contributions cease coming to it. It now amounts to £103,457 19s. 8d., of which £89,500 has been already received. Many friends also inquire about the progress of the regular income. It is too early to prophesy yet, and I don't wish to form an opinion while the memory of several lessened collections is fresh in my mind. We have much work before us to maintain our present position and to use existing opportunities. Let us give ourselves to it with renewed consecration and quickened prayerfulness.

ARTHUR N. JOHNSON.

Digitized by Google

PROCEEDINGS OF THE BOARD.

Board Meeting, June 23rd.—Rev. T. GREAR in the chair. Number of Directors present, 68.

Mr. W. E. Whittingham was elected Chairman of the Board, in the place of Mr. G. W. Dodds, who had been unable to accept the position.

The Foreign Secretary informed the Board of the death of Mr. W. Pool, of Croydon, an Honorary Director of the Society, formerly architect and builder in connection with the Madagascar Mission, and subsequently—until the breakdown of his health—a most faithful member of the Southern Committee and the Board. Mr. Thompson also communicated the sad news of the death, at Fwambo, of Mr. A. Carson, B.Sc., of the Central African Mission.

It was decided that arrangements be made for the Foreign Secretary to visit Samoa and the Hervey Islands, in connection with the proposed Deputation visit to New Guinea.

Board Meeting, July 14th, 1896.—Mr. W. E. WHITTINGHAM in the chair. Number of Directors present, 61.

Three missionaries were introduced to the Board. The Foreign Secretary spoke of the Rev. J. P. Ashton, M.A., as the Nestor of the Calcutta Mission. On account of his long years of valuable service, he was regarded as in every respect the leader of the Mission. His wisdom, judgment, and ability in the most responsible work of training the native ministry, and his many other qualities, had endeared him to all the circle, and built up for him a reputation in India which was very high indeed. The Rev. J. Richardson, one of the senior members of the Madagascar Mission, had done a very important work in many directions, and his presence was greatly needed in the capital at the present time, because the educational branch of work which he had made peculiarly his own required at the present time most careful handling, in relation to the new authorities which were ruling over the country. The present was a time of very great anxiety, and the country was in a state of sad disturbance. Life and property were not safe in the country districts, and upwards of two hundred Mission chapels had been burnt by the rebels, the native pastors and evangelists having to flee for their lives. Mr. and Mrs. Richardson would, however, be as safe in Antananarivo as in England. Mr. Thompson asked Mr. Richardson to convey to the friends in Madagascar a special message of sympathy from the Board. The Rev. T. G. Jones was minister of Hackney, one of the former Mission stations of the Society in South Africa. His was a very difficult work among the Fingoes, requiring great patience and tact, and he had built up a strong Christian church among those heathen people. In response to the words of welcome, Mr. Ashton expressed his great disappointment in having to return home just as the work was in a very encouraging condition. Mr. Richardson said he was returning to Madagascar with a greater confidence in the interest of the churches in the work of the Society than he had experienced before. As to the work in the island, they must be prepared for a decrease by tens of thousands of so-called adherents, but the missionaries would rejoice over this because the work would then be more fitted to their strength, and it would become clear as to who were truly Christian. Mr. Richardson acknowledged the wonderful discretion shown by the French so far. Mr. Jones said his was the first Fingo church in South Africa to aim at self-support. They had spent £600 in renovating the church and Mission-house, and now desired to raise a similar amount for extension. The Rev. Dr. McEwan commended the missionaries to God's care in prayer.

The Foreign Secretary reported the death of Dr. E. Paul Turner, at Hankow, on June 23rd. The Board also expressed its sense of the loss sustained in the death of the Rev. Colmer B. Symes, B.A., and Mrs. Blomfield, of Upper Norwood, and its sympathy with the bereaved families.

An offer of service by Mr. W. M. Scott was accepted. Mr. T. Cochrane, M.B., C.M., was appointed to the Mongolian Mission, and Mr. J. Wasson to Amoy.

RELIGIOUS LIBERTY IN MADAGASCAR.

ON Thursday, May 7th, at a large and important *Kabary*, M. Laroche, the French Resident-General, after an address to her people from the Queen, made a definite and satisfactory announcement of complete religious liberty in the newly acquired French possession. The Resident-General said many wise and weighty things to the assembled native officers and heads of tribes, but in these pages we must content ourselves with reproducing his declaration on freedom of conscience and religious toleration. We give both the French and the Malagasy texts as published by the *Gazety Malagasy Journal Officiel de Madagascar et de ses Dépendances* of May 22nd, and add an English translation.

FRENCH TEXT.

"Nous garantirons la liberté de conscience et la liberté des cultes. Cette liberté a été proclamée en France il-y-a un siècle ; nous en affirmons ici, non moins haut que chez nous, le principe. Les protestants, les catholiques, les diverses communions, leurs ecoles, jouiront d'une égale protection sous nos lois ; et il serait contraire à nos mœurs d'en favoriser une, à plus forte raison de la persécuter."

MALAGASY TEXT.

"Omenay malalaka samy mahazo mivavaka amin' izay tiany hivavahana ny olona, tsy azo terena. Izany famelana malalaka ny amy ny *fivavahana* izany dia nomen' ny fanjakana tany France efa zato taona izay ; koa amin' izany dia tsy latsaka noho ny any France ny fankatoavanay izany, ary ny Protestant na ny Katolika, na ny fivavahana samibafa, na ny sekoly, dia samy ho voaron' ny lalànay ; ary mifanohitra amy ny fombanay ny miangatra fivavahana, indrindra fa izany hoe : manenjika fivavahana."

ENGLISH TRANSLATION.

"We guarantee liberty of conscience and freedom of worship. This liberty has been proclaimed in France for a century. We affirm the same principle here no less than in our own country. The Protestants, Catholics, and other sects, with their schools, will enjoy equal protection under our laws, and it will be contrary to our custom to favour any of them, and much more so to persecute any."

WEEKLY PRAYER MEETING.

SPECIAL NOTICE.

DURING the month of August this meeting will be suspended, as the Mission House will be undergoing thorough cleaning and repair.

Digitized by Google

TEN DAYS IN THE COUNTRY WITH VARIED EXPERIENCES.

BY REV. JOSEPH PEARSE, FIANARANTSOA, MADAGASCAR.

ON Thursday morning, April 2nd, I left Fianarantsoa to visit some of our more distant village stations. It was a beautifully clear autumn morning; the ripe rice was standing thick in the numerous valleys and low plains, and here and there, as I passed along, native families were busily engaged gathering in their harvest, which, happily, is abundant this year.

Soon after nine o'clock I reached Nasandratrony, where I visit fortnightly for the purpose of attending to the sick in that part of Isandra, holding a Bible-class, and meeting with teachers, pastors, and evangelists from other parts of the district. On this occasion

A COUNTRY MISSION STATION, MADAGASCAR.

SOME SEVENTY PATIENTS

claimed my attention, and kept me fully occupied till sunset. Sixty of these paid a fee of twopence each for "advice and medicine," so that ten shillings stand to the credit of the Medical Mission to meet the expenses of the day's work. The majority of the cases were sufferers from the fearful epidemic of remittent fever which is at present raging in the neighbourhood of Fianarantsoa, and to which a large number of men, women, and children have fallen victims. One patient was suffering from the effect of gunshot wounds received when a band of banditti attacked the homestead where she was living. The slug or bullet had passed through her left breast, and then also through the flesh of her arm immediately under the humerus. Had the position of the body been a little different at the time she must either have received a fatal wound of the heart, or the bone of her arm would have been broken; so that, although wounded rather severely, she is to be congratulated on her escape from what might have been something far more serious.

At Nasandratrony we have one of our neatest chapels, and one of our best and most trustworthy evangelists is in charge. Till recently there were two native pastors. The younger one was appointed during my absence in England, and the choice was a very unwise one. After behaving in a most disgraceful and deceitful manner, the young man has joined the Jesuits, by whom he appears to be thought to be a great acquisition to their Church. In the earlier and happier days of mission work in Betsileo the chapel at Nasandratrony was the only one for the sub-district of which it is the centre. Now within the circumference superintended by the present evangelist there are nine chapels connected with the Norwegian Missionary Society, and six connected with the Roman Catholics, a condition involving a most

Digitized by Google

unwise and unnecessary expenditure of time, strength, and Christian funds, and producing difficulties, rivalry, and party spirit which ought not to be known in the foreign mission-field.

The Bible-class was held unusually early on Friday morning on this occasion, and before ten o'clock I parted from my native friends and was on my way westward, *en route* for Kalamavony. Alas! I had not proceeded far before I had unmistakable symptoms that the

FEVER WAS ATTACKING

with severity the doctor of yesterday. After what proved to me a very wearisome journey, we arrived at Ambohibary soon after five o'clock p.m. This place consists of about a dozen native huts surrounded by a thick hedge of prickly pear, and a double gateway built of rough stones and timber. In the centre of this group of huts is a deserted cattle-pen, filled with stagnant water. The hut into which I was respectfully invited was a wretched place, with a hole, perhaps 12 in. by 18 in., some six feet up from the ground, as the "window" of the apartment. Here, in the company of mosquitoes and numerous other insects, I spent an uncomfortable night with high fever upon me. Saturday morning we were on the move by 7 a.m., and passed through country which had been desolated by the banditti. Three places, at which in the more peaceful days of the past the L.M.S. had small village stations, and where I have occasionally slept or halted for a mid-day meal, are now overgrown with long grass, and the tops of a few bare walls showing above the grass indicate where the native huts once stood, and where the people passed a simple, peaceful life, following in the rice-fields and on the hills around their agricultural or pastoral occupations.

It was a very hot day, and by twelve o'clock I felt almost unable to proceed. I bade my bearers put me down by a stream which we had to cross, and, while they boiled a little water in gipsy fashion wherewith to make me a cup of tea, I laid myself under the shelter of a bush, with feelings expressed by Jonah in the words: "It is better for me to die than to live." However, the tea did something for me, if it did not decrease the fever; and, rousing myself for the occasion, we resumed our journey. At no great distance from where we made this little halt we were met by two small detachments of native soldiers, who had been sent out by the Hova governor of Kalamavony to be our escort along a not very trustworthy part of the way. Proceeding under this "military escort," about two o'clock we came in sight of Kalamavony, and a short distance away from the town we found the school children drawn up to greet me. The greetings over, we were soon within the (for Madagascar) protected town, and, being received and welcomed by the Hova governor and his family, I was introduced to a clean and fairly large house which had been prepared for me. The fever continued high upon me, and having put together my stretcher I resigned myself to it without delay, and hoped that Easter Sunday morning would find me in an improved condition.

During the night I was glad to find my temperature decreasing, and when the day broke I felt justified in getting ready for

THE SERVICES OF THE DAY,

and for the pleasurable duty of introducing to the congregation a new young evangelist and his wife, who, by arrangement, had arrived at the station the day before myself. About nine o'clock I went to the simple, strong, and spacious chapel, within which a congregation of probably 800 were crowded; but, alas! I had hardly commenced what promised to be a most interesting service before I was compelled, by the return of the fever, to beat an ignominious retreat, and get to my stretcher again, and there I spent the remainder of Easter Sunday.

Kalamavony is a Hova garrison town, on the borders of the borderland of the Hova territory, and is the most distant L.M.S. station in the Isandra district. It has always been a pleasure to me to visit the place, for, apart from the interesting character of the people, it is one of the *very* few remaining stations where other Missions have not followed the L.M.S., and built upon the foundations laid by its missionaries. Neither the N.M.S. nor the Jesuits have yet attempted work there. There is a small nucleus of Christians and a good many young people in the town who have passed through our school, and the great majority of the adult population retain their unsophisticated simplicity, knowing nothing even of doubtful European influences, nor of rivalry connected with "the praying," nor of the temptations which proselytisers think it right sometimes to make use of.

My condition was beginning to assume a serious aspect, so during Sunday night I determined that it was my duty to endeavour to get back to Fianarantsoa without delay; and accordingly, leaving my work at Kalamavony to some extent unfinished, on Monday morning I left, and started for Fanjakana,

THE NEXT NEAREST STATION,

where we have an evangelist, and which is within a day's journey of Fianarantsoa. I remembered that it was Bank Holiday in England, but I had none of the joys of holiday-keepers, while much of their weariness was my portion. What long miles were those twenty-five over which the men bore me! The country, too, through which we passed was in mourning, for in what was ten years ago the fairly well-populated district of Ambohibolamena, where large herds of cattle grazed, and where we had a congregation and school, there is now not a single inhabitant, nor did I see one head of cattle, so utterly complete has been the desolation caused by the robbers from the west. By four o'clock we reached higher land, and the cooler temperature and a gentle breeze from the east refreshed me, and by six o'clock, when we reached

Digitized by Google

Fanjakana, I gratefully found myself in a more hopeful condition than I had experienced since Friday.

At daybreak on Tuesday morning my clinical thermometer showed "normal," so I unhesitatingly decided *not* to make for Fianarantsoa, but to attempt to finish the little programme which I had laid out for myself before starting. To visit Fanjakana and to attend to some matters there was included in this, and was I not already in the place?

During Tuesday morning I held

A MEETING OF MEMBERS

of the L.M.S. congregation. They are in trouble; some of the heavier timbers in the roof of the large chapel have given way, necessitating the rebuilding of the place. There was very little enthusiasm manifested by those present, and the response to my appeals that they should set to work in an earnest and becoming Christian manner was extremely feeble. Fanjakana has ever proved a "stony place" upon which the seeds of the Gospel have fallen; and although the Rev. C. Price lived and worked faithfully there, and evangelists and teachers have occupied the station since he left, the visible "fruit" is, alas! only a few lean grains. Both the Norwegian Missionary Society and the Roman Catholics have come to Fanjakana since the station was commenced by the L.M.S., and now in this comparatively small town, occupied for the most part by ignorant Betsileo, there is the miserable spectacle of three chapels, L.M.S., N.M.S., and R.C. Under French influence a new Hova governor has recently been appointed. He was previously connected with the Hova Government staff in Fianarantsoa, where he was notorious as a drunkard; but in my conversation with him, he positively assured me that he had not tasted any alcoholic liquor since his arrival in Fanjakana. I hope it is true, and that, if so, he will continue as he has begun; but it requires faith to believe the words of an habitual drunkard.

We are unfortunate in our evangelist at Fanjakana, and after three years' service he does not meet the expectations which his testimonials raised. He is a namby-pamby sort of fellow, incapable, perhaps, of doing any amount of active harm, but equally incapable of any effective practical service for good. His wife, too, does not seem to be exerting any good influence over her sex. My work at Fanjakana closed with a meeting with the school children on Wednesday morning, after which I

LEFT FOR ALAROBIABEFETA,

another station where we have an evangelist superintending a group of churches.

While at Fanjakana one of my bearers hurriedly entered the apartment which I was occupying, and pointing to his leg, from which the blood was running freely, said that an old ladder had given way beneath him, with the unwelcome result to which he directed my attention. Having my pocket-case with me, it was a matter of a few minutes to put in a stitch or two, and make the best job of the ugly wound which the circumstances admitted of. The man was but little affected by the accident, for later in the day he was one of those who followed me to Alarobia, a distance of, perhaps, twelve miles.

The saying that "accidents never come alone" was verified on my arrival at Alarobia, on Wednesday afternoon. On my asking for the evangelist, his wife said that he was sorry not to be on the scene to welcome me, for that early on Tuesday morning he had taken a somnambulistic walk, and fallen from a height of some twelve feet upon hard ground, and was not able to be about. Upon visiting him, I was glad to find that he had been mercifully preserved from instantaneous death, and that he had escaped with a sprain of the right ankle, a severe shaking, and some slight bruises of the body. This man has not had any training at our college in Antananarivo, but the spiritual training which he has experienced has made him a useful companion in service, and he is by no means an inefficient worker and preacher of the Gospel.

The good folk of Alarobia and the district have always shown themselves favourably

INCLINED TO SEEK OUR HELP

in sickness, and there is, perhaps, no other station from which more patients have gone to the hospital and dispensary in Fianarantsoa. Early on Thursday morning several came to me, and, after attending to these, I started about 8.30 for the village station known as Ambodisandra. To reach this place we had to cross a fairly swift, deep, and broad river, and had expected to find the necessary canoe at the crossing place. On arriving there, however, no canoe was to be seen. After about a quarter of an hour, my men found one up the stream, but there were no paddles. There are, however, ways of working paddleless canoes in Madagascar; for one of my men, now by strokes with a couple of sticks, and now by kicks made alternately with his legs, and anon by splashing wildly with his arms, managed in due time to land us safely on the other side. The visit to Ambodisandra was not inspiring. The chapel is unfinished, the adults indifferent, the teacher lazy, and the children uninterested in their lessons and not making progress. There are cloudy days as well as sunshiny ones in the Missionary Calendar, and this was one of the former for me.

Leaving Ambodisandra we turned our faces toward Fiehana, another village station connected with Alarobia. This necessitated a second crossing of the river at a place lower down. Once more there was no canoe on the spot, but again the men were fortunate in finding one not far off, but on this occasion, too, there were no paddles! Nor was this all.

IN THIS CANOE THERE WAS A HOLE

below water-mark, through which the water flowed much too freely into the canoe to make one willing to attempt

Digitized by Google

to cross the river with nothing but sticks, and kicks, and strokes with a man's arms. We had, therefore, to do a little plugging; and, drawing the cranky craft partly up the shelving bank, we used clay in a most scientific and satisfactory manner, and then embarked and landed safe and dry on the opposite shore. Compared with Ambodisandra, I found things at Fiehana in the "comparative degree" of progress. A few of the school children interested me much, and the teacher seems to be working fairly well. I was sorry to learn that hardly any of the Betsileo attend the service on Sunday; also that five of our scholars have gone over to the Roman Catholics, who have a chapel nearer the home of these children, on the opposite side of the hill from that on which our simple little place stands.

On Friday morning I started to visit two other village stations—Ambatobe and Andriampasika. To reach these it was necessary once more to cross the river, but as at the place where we should cross there is always a Government canoe stationed, I did not anticipate any difficulties. However, "blessed is he that expecteth nothing." On arriving at the place I was astonished to find numerous people on either bank waiting to cross, all with their eyes directed to a small island in the middle of the river just below the usual crossing-place, for thither the canoe, improperly moored the previous evening, had drifted during the night, and seemed to be enjoying an unwonted rest in the morning sun, and to be laughing at her would-be passengers. Of course there was no second canoe anywhere near, for to have a reserve in hand to meet any emergency is not Malagasy custom, and nobody was willing to risk swimming out to the recreant canoe for fear of falling a prey to hungry crocodiles. They were not to be blamed for this, for only the previous day a poor fellow who was collecting clay for making pots from the bank of the river, a short distance from this very spot, had been

SEIZED BY ONE OF THESE FEROCIOUS CREATURES

and carried away. After unwillingly joining others in gazing at the canoe for half an hour, I commenced to return to Alarobia, but, observing my movements, those on the opposite bank shouted that I should exercise just a little more patience, as they were going to secure the canoe. After a short interval, two bold fellows went through the water to the island, and brought the canoe to the bank, and we were soon safely landed on the opposite side of the river, and pursued our journey to Ambatobe. The word "Ambatobe" means "the village of many stones," and it is significant of the condition of the inhabitants, for they are a stony-hearted clan, among whom the Gospel has, as yet, had very little visible effect. Of course, the Roman Catholics have followed us there, and I was sorry to find that 12 out of our small school of 47 scholars had left us to join them. Leaving Ambatobe, we went to Andriampasika, where there is a happier and much healthier condition of things. The L.M.S. day-school there has 104 scholars on the register. Of that total I found 72 gathered together; two had joined the Roman Catholics, who have built a chapel within a few stones' throws of ours; 11 were ill; and the remaining 19 were not present for various reasons. At the close of a Bible-class with the 72, we broke up, and after being entertained at a simple meal provided by the good pastor, who is one of the very few genuine, sincere, simple-minded Betsileo it is my pleasure to work with, I again returned to Alarobia. The teacher at Andriampasika is supported by the church at Alarobia, from which he receives the large income of 4s. 6d. per month.

On Saturday, April 11th, after holding a thanksgiving service with the family of the evangelist for his recent merciful preservation from death, I visited Ambalabe and Ambohimiarina, sleeping at the latter place, and, after conducting service there on Sunday morning, I returned to Fianarantsoa, glad and grateful to reach my home in safety and comparative health after the varied experiences of the previous ten days.

WOMAN'S WORK IN HONG KONG:

PAST, PRESENT, AND FUTURE.

IT is well, sometimes, to stand outside one's work, and to look at it calmly and critically from a point of view which it is not possible to obtain when keeping pace with the swift-rushing stream of every-day life and work.

In order to the right understanding of anything either in nature or in history, one needs to inquire backward, and to find out, if possible, what the past has been.

In common with all other missions, the work among women and girls in Hong Kong was commenced by the wives of the first missionaries settled there. Arriving in Hong Kong in June, 1852, Mrs. Chalmers found a boarding school for girls established on the Mission compound, side by side with Dr. Legge's Anglo-Chinese College. Mrs. Legge was here training some sixteen young Chinese girls who were placed in the school for a period of eight years. On the death of Mrs. Legge in October, 1852, Mrs. Chalmers continued the oversight of the school until all these girls had finished their course and were married, with the exception of the youngest, who accompanied Mrs. Chalmers and her children to England in 1857.

The boarding school thus came to an end, and the building was, I believe, converted into a printing establishment.

On Dr. Legge's return, in 1858, his daughter started a day school in the Mission Compound, but after a few years they married and the school was scattered. Excepting for a weekly Bible-class, conducted by Dr. Legge, there seems to have

Digitized by Google

been no work whatever among the women until, in 1876, a lady missionary was appointed.

When Miss Rowe arrived, her first effort was to commence a daily class for training women who should be her helpers in future work. This class, in course of time, became very popular, and many teachers and several Bible-women were thus prepared for work, and the class only given up when the Mission premises were moved. A week-night meeting for women was next started in the T'aip'ingshan Chapel, and in 1878 the first L.M.S. day-schools for girls were opened on the Wantsai and T'aip'ingshan Mission premises. The next few years were years of rapidly developing work, until, in 1881, Miss Rowe left six day-schools, three week-evening meetings, daily Bible-class, and two Sunday-schools in the care of Miss Jackson, now Mrs. Arnold Foster, of Hankow.

In 1883 Miss Rowe began the rescue of ill-used slave girls, and six were safely housed in the Wantsai School, and grew up to be useful members of the Christian Church. These had all finished their course as scholars when, in 1891, Miss Rowe left the work in Hong Kong, and it was taken up by Miss Field and myself.

In the autumn of 1891, Mrs. Stevens was appointed as matron of the "Alice Memorial Hospital," and a new and most important era in women's work was thus inaugurated. The work which had hitherto centred in Miss Rowe was now divided into three branches—viz., work among the sick and suffering, under the care of Mrs. Stevens; evangelistic work among women, under Miss Field; and work among girls, which I took up. The "Alice Memorial Hospital" having been opened in 1887, Miss Field found a large sphere of work among female out-patients and among in-patients in the women's ward, and in following women to their homes. In 1892 a stable on the L.M.S. compound was converted into a school for the training of women under Miss Field's management. On her marriage, in the spring of 1894, Mrs. Pearce took temporary oversight of this work, and also started a "mothers' meeting" on Monday mornings for the Christian women connected with the To-Tsai Church.

In the autumn of 1893 the "Nethersole" Hospital was opened on the L.M.S. compound, and the whole of the Women's Department moved up there. This gave Mrs. Stevens a wider field and greater possibilities for work. Only a very untrained woman could be found as nurse in the "Alice"; but, in 1893, Mrs. Stevens took as her first probationer in nursing a young girl trained at Wantsai—almost the first, if not the first, young probationer in all China.

This much for history. At present the work stands thus: like the three sides of a triangle, combining to make one symmetrical whole.

The evangelistic work among female out-patients and in-patients; oversight of Bible-women in this and other work; care of the Women's School; and visiting in the homes of the people—all this is waiting for Miss Stewart, who reached Hong Kong in December, 1894, and who will soon be ready to enter fully on her heritage of work. This does not mean that I have no Bible-women, or that I never visit. I have Bible-women, and I do visit; but this is not my main work.

In Mrs. Stevens' department the work is progressing greatly. The "Nethersole" Hospital has become very popular for women and children. The first probationer is doing excellently well as a two years' nurse, and two other young girls have also become pioneers of nursing and tender ministry for the sick and suffering, in a land where suffering only awakens ridicule and the sick are cast out to die. Mrs. Stevens hopes to train women as well as girls in this noble service. In the clean, bright hospital wards many earnest, never-to-be-forgotten lessons of the love, and pity, and gentleness of Christ are taught, even when no word is spoken.

The day-schools have fluctuated, as day-schools always must, and the dreadful plague of 1894 reduced their number from nine to five, and the scholars on the rolls from 616 to 284. This year I opened six schools; but the black plague has reappeared, and again terror and sorrow reign, and work is languishing. But as the day-schools have prospered, flourished, and declined, the boarding-school work has grown steadily in importance and urgency, while, Wantsai being wholly unsuitable, a fitting building has become an absolute necessity if our work is to progress. Excellent and indispensable as the day-school work undoubtedly is, and a most important agency for spreading the truth broadcast, it comes far short as a means of training. There must be the lessons of daily life, as well as the lessons of the books, or the work is incomplete.

I have never sought for girls, and yet girls have come to me, and come in ways that I could not refuse. So that during the last four years and a half twenty-one girls have been living and studying at Wantsai for longer or shorter periods. Nine remain in school at present, and another is temporarily in the F.E.S. School. We want the young for Christ, and we want them to become as perfect and complete in Christian character as it lies in our power to help them to be. We need to begin early, and train the future teachers, nurses, Bible-women, and especially *mothers*, who will send their influence down through all the future generations; and to do this we must have a boarding-school, and a boarding-school on the Mission compound. This has now become my chief aim and object in all my work. I long to have the means at hand effectively to train these young girls for the Lord and for His service, and to help them as far as possible to a noble, brave, and beautiful Christian girlhood and womanhood—to "make ready a people prepared for the Lord."

HELEN DAVIES.

Digitized by Google

SKETCHES FROM CHUNG-KING.

CHUNG-KING, one of the two largest cities in Sze-Chuen, the largest and most western province of the Chinese Empire, lies 1,400 miles from the coast. The province has an area of 167,000 square miles, and a population said to be

THE CHAPEL.

about 68,000,000. The city is a trading port situated on the left bank of the Yang-tse river, and contains between two and three hundred thousand people. Situated on a peninsula, hemmed in on three sides, and densely packed with its large population, Chung-King is not a very desirable place of residence from a health point of view, but as a sphere of missionary operations it is excellent.

This city was visited by Dr. Griffith John and the late Mr. Wylie as far back as 1868, they being the first Protestant missionaries to preach the Gospel in the far west. Their reception was most encouraging, but it was not until 1888, twenty years later, that the London Missionary Society opened a station in Chung-King. The China Inland Mission, the Methodist Episcopal Church (American), and the Friends Foreign Mission Association, had preceded us and commenced work there. The Rev. J. Wallace Wilson, Dr. Davenport, Mr. Walford Hart, the Rev. W. Owen, and the Rev. W. E Claxton, have been our representatives in that remote station at different times since the Mission was established. The first and the last named of these are there now.

It is still the day of small things in Chung-King. Only gradually are we obtaining suitable premises for carrying on the work. Through the kindness of Mr. Wilson we are able to supply our readers with three sketches, which serve to illustrate the progress made.

The Rev. J. Wallace Wilson, writes as follows :—" It has occurred to me that you might like to have a picture or two of the Society's buildings, &c., in this distant place. Such as I have been able to photograph I send you to-day. I am sorry that, owing to the proximity of the street wall, it is quite impossible to get a front view of our chapel. It could be done if I were the happy possessor of a more modern camera than the one that belongs to me. The inside view of the chapel is fairly good, showing the screen that divides the men from the women during the hours of service. It is grand and inspiring to see the building packed almost every day with men who listen respectfully to the Gospel. Mr. Liu, our native preacher, thought he would like to stand in the

THE HOSPITAL GUEST ROOM

pulpit while I was "shooting" the building. I have given you all necessary particulars on the back of each photo, so that you will be at no loss to understand them. I hope to

Digitized by Google

send you more by-and-by. You will understand that it is quite impossible to give a full view of the hospital; the building is much too congested for that. But it is a beautiful property (native), and, together with our present dwelling-house, was not put up for less than Tls.8,000."

THE HOSPITAL COURT.

Sketch 1 gives an interior view of the Mission Chapel in a state of readiness for the Sunday services. On the right side will be seen the screen referred to by Mr. Wilson above. The preacher occupies the pulpit, and behind him hang three scrolls commemorative of the good deeds of the late Mr. Owen.

Sketch 2 represents the guest room of the Mission Hospital, with Mr. Liu, the native preacher, seated on the left, and Mr. Wang, the boys' school teacher, on the right. The large Chinese characters dimly seen at the top of the wall are "Fu-yin Hwei T'ang"—the L.M.S. Chinese sign-board. Mr. Liu is a Hankow man, a man of sterling Christian character, whose fidelity and courage at the time of the riots in Sze-chuen last year did much to save Chung-King from outbreaks similar to those at Cheng-tu and other places.

Sketch 3 is a corner of the inner court of the hospital, showing the verandah. The carved diagonal supports under the roof and elsewhere are said to have cost not less than ten taels each. One of the lower rooms is at present in use as a schoolroom for girls.

FROM THE SECRETARY OF THE WATCHERS' BAND.

I REGRET that for several months no list of New Branches has appeared with my notes, as the Editor of the CHRONICLE could not find room for their insertion. It is very desirable that these should not be kept back any longer; this will, therefore, be the only note I shall write for this month, so that there may be no doubt of their appearing.

I think the range covered by them will be of interest to all who rejoice in the progress of our movement.

JAMES E. LIDDIARD.

NEW BRANCHES.

Branch.	*Secretary.*
LONDON.	
Chelsea (Markham Square)	Mrs. Gillespie.
Clapham (Claylands)	Mr. P. Webb.
Harrow Road (Queen's Park)	Miss M. Robinson. Miss C. E. Tennant.
COUNTRY.	
Batley	Mrs. J. Stubley.
Birmingham (Lozells)	Mr. W. D. Egginson.
Braunton	Mrs. Davies.
Brighton (Union Street)	Rev. G. Hignett.
Burnley (Westgate)	Miss Landless.
Dover (Queen Street)	Miss Walker.
Hanley (Hope)	Mrs. Lorne.
Hognaston	Mr. W. W. Stafford.
Oxford (Summertown)	Mrs. Colegrove.
Oundle	Mrs. Kingsland.
Poole (Skinner Street)	Miss K. Pyne.
Portscatho	Mrs. Harrison.
Rochdale (Smallbridge)	Mrs. Rippiner.
Sheffield (Wicker)	Mr. E. Howell.
Stafford	Miss M. Woodall.
Upminster	Miss Plummer.
Uckfield	Miss Brows.
SCOTLAND.	
Edinburgh (Brighton Street)	Miss M. Craig.
IRELAND.	
Londonderry	Mrs. T. C. Campbell.
WALES.	
Sebastopol (Mon.) (Penry Memorial)	Rev. T. Williams.
THE COLONIES (CANADA).	
Ottawa (Ont.)	Miss Hope.

"THERE was depression in every direction. We met and prayed for the heathen. We were drawn out of ourselves. God blessed us while we tried to be a blessing. Our hearts were enlarged, and we were baptized into a deeper sympathy with the soul-saving purposes of the Redeemer. And the spirit was contagious."—*Andrew Fuller.*

Digitized by Google

THE CENTENARY GIFT

OF GIRLS' BOARDING AND HIGH SCHOOL, VEPERY, MADRAS.

WE began last year to collect for the Centenary—I mean the teachers, matron, children, and myself. We got six boxes; the extra two were for the late Miss Gordon's High Caste Schools in Blacktown. On each of the boxes was marked "For Centenary Fund," and month by month a little was added to each one. All except the children gave money. Some of us, however, not only gave money, but denied ourselves a little article of food, the proceeds of which, though small at the time, amounted to no mean sum at the end of the year. The children denied themselves meat once a week, and the money from it was put into the box at the end of the month. You don't know how excited we all were during the year, for each box wanted to have more than its neighbour. Competition, you know! Well, the end of the year came, and our excitement knew no bounds. I was as bad as the children, and for the time being felt like renewing my youth! I wonder if you could guess what we collected? I think not. Altogether Rs.96! Now that means over £5. Not bad! The next question came to be: What was to be done with it? The Directors told us we might use any sum thus collected locally. This was good news, for our dear little Tamil church in Pursewaukum was needing repairs badly, and we all agreed that we could not do better than spend our money on it. Of course Rs.96 would not go far, but we were willing to do our share. The rattan matting on the church floor was as old as Noah, and needed renewing. This kind of matting is very expensive, but it lasts for years. So, before finally settling what we would do, I got an estimate of the possible cost of covering the centre of the church only. Alas! alas! The estimate amounted to Rs.118, and we had only Rs.96. Wasn't it disappointing? Nothing daunted, however, I suggested a "scratch" sale. It had to be a "scratch" one, for we wanted the mats ready for the ordination of Mr. James Devadasan, which was to take place about the end of March. Well, we had to make haste. I went to the different shops where I was accustomed to buy, and asked if they could give me different articles at cost price. This they agreed to, and by adding an anna or two to each article, we were able to realise Rs.24 clear. All the goods that were not sold were returned, so that we lost nothing. The sale was held on the 8th March in our school, and the girls were the shopkeepers. It was a great day with us, I can assure you. Our account now amounted to Rs.120. This was sufficient, and allowed us a balance of Rs.2. The work was begun and ended, but somehow it did not look satisfactory.

MISS BARCLAY'S GIRLS' BOARDING AND HIGH SCHOOL MADRAS, WITH TEACHERS AND MATRON.

Digitized by Google

You see, only the centre was matted, and the sides left quite bare. Yet what more could we do? We had a balance of Rs.2, and Rs.60 more were needed to complete the matting! Just imagine Rs.60! Why, we didn't know where to get sixty annas, much less sixty rupees! At any rate we could not afford to show the "white feather," so I suggested that all the girls who received money from their parents or friends might give it up to the fund. Happy thought! Do you know within two months the sixty rupees were realised, and you can well imagine with what joy I handed the Rs.180 to the rattan man.

Several of my "outsiders," or non-London Mission children, who pay full fee for their board and education and are no extra expense to us, gave Rs.2, Rs.1, and 8 annas. One "outsider" brought Rs.5 and another Rs.2. Our own children brought 4 annas, 2 annas, and so on.

Our hearts are full of gladness to God, who has given us "the earnest of His Spirit" to work for Him in distant lands.

E. BARCLAY.

London Mission House, Madras, 1st June, 1896.

A SUCCESSION OF LOSSES.

THE end of June was a time of heavy trial for our Society. Two missionaries—one in the forty-sixth year of his life and the tenth of his service at the front, the other a newly-appointed recruit, a little over thirty, and only in December last sent out to the field—and two honoured members of the Board of Directors were one after another unexpectedly called from our midst. A painful impression, accompanied with a keen sense of personal loss, was not unnaturally the result of such an exceptional succession of bereavements.

On Monday, June 22nd, a letter from the Rev. D. P. Jones, the senior of the Mission, dated Fwambo, March 6th, announced the death, from hæmaturia, of MR. ALEXANDER CARSON, B.Sc., on February 28th. Mr. Carson was born at Stirling in 1850. In 1886 he was accepted as a missionary engineer, and sent to reinforce the Tanganyika staff. After five years' service upon the Lake, Mr. Carson came home on furlough, and on returning to his station, in 1892, undertook more general mission work. A few months before his death he had decided to retire from the Mission, but before his resignation could be accepted he had passed away. The following details are given in the letter from Mr. Jones referred to above:—

"Another and a sadly unexpected calamity has befallen our Mission in the death of one of our oldest missionaries, Mr. Alexander Carson. He had been ailing for some time, and indications of gradually diminishing strength were apparent, but owing to his long experience of the climate, and his naturally strong constitution, we fully expected he would be able to battle through the unhealthy season, and get a fresh start when the cold season set in about the middle of May; but unfortunately he was attacked on the 24th February (or thereabout) by the dangerous and frequently fatal form of fever known as blackwater, or hæmaturia. Not having any European with him on the station at the time, he struggled with it alone for two days, and then sent a short note to Mbula (a station of the B.S.A. Company, about eight miles away), informing the Europeans there of his condition. Then Mr. Dunne immediately left for Fwambo, and what occurred after his arrival I give in his own words: 'I went to Fwambo on the morning of the 27th and found Mr. Carson very ill. I stopped with him all the time to his death, sleeping near him, or rather keeping a watch on him with two of his faithful servants. He became very weak towards morning (28th), but not delirious. I fed him with a spoon up to 3 p.m. He then fell off to sleep for an hour, or perhaps a little more. His temperature was then 102°. In an hour's time it went up to 103°, then a little food and champagne brought it down to 99°. There it stopped. Mr. Cobb (of the Garenganze Mission) arrived in the afternoon, and helped me in every way he could. About 4 p.m. he took a turn for the worse, and as I gave him some Liebig he died in my arms. Mr. Purves and Mr. Marshall arrived on the following day, when the former conducted the burial service in the Kimambwe language. I cannot too highly praise the Mission boys for all their help, in making the coffin as well as helping to dig the grave. I selected the spot for the grave myself. Mr. Carson, about three months ago, said to me, in a casual way, as we were sitting under a big tree inside the boma: "I, if I died, would select this place for a grave." That is the reason I picked out the tree to bury him under.'

"Hearing of the sad occurrence on the 29th (for men had travelled with the letter day and night), I left Kambole on the following morning, and got as far as Niamkolo that night. Accompanied by Mrs. Purves from Niamkolo, we reached Mbala the first day, and got here on the second. A peculiar feeling of sadness came over me on arrival here, such as I have not experienced before in similar circumstances. The absence of the genial face, and the quiet but hearty welcome which always had been extended to us one and all at Fwambo, was extremely painful. Mr. Carson was not of a demonstrative nature, but his heart was brimful of kindness, and I have known no one in Central Africa whose death has been more deeply and more universally lamented than our beloved colleague. He was a hard and honest worker, and has rendered good service to the C.A. Mission, not only in the particular branch for which he was specially qualified, but also in building and school work. He took especial interest in the latter, and some of the boys trained by him here would have been creditable products of an ordinary Board school at home. While we are grieving for him, and lamenting his unexpected death, I cannot but think of his aged mother and invalid brother in Scotland, and my heart goes out to them in sorrowful sympathy. May the God who has been their constant companion in years past, and whose love they have experienced, strengthen and console them in this hour of trial, and enable them to say with believing confidence in His wisdom: 'Thy will be done.'"

This estimate of Mr. Carson's character formed by Mr. Jones was general, as the following testimony from the Rev. W. Thomas, recently returned from the Lake, serves to show. Mr. Thomas says: "Mr. Carson was a good, honest soul. . . . He absolutely spent himself for the Mission, and there are but few, if any, who have left a deeper impression upon the region at the south end of Tanganyika.

Digitized by Google

How many a stranger and sick person he has taken in to share his hospitality!"

ON Wednesday morning, June 24th, a telegram from Dr. Griffith John, of Hankow, conveyed the sad news of the death in that city from fever of MR. E. PAUL TURNER, M.R.C.S., L.R.C.P. Dr. Turner was a son of the Rev. F. Storrs Turner, B.A., formerly a missionary of the Society in Canton and Hong Kong, subsequently secretary of the "Anglo-Oriental Society for the Suppression of the Opium Trade," and now of Tunbridge Wells. He was educated as a boy at the City of London School, spent eight years in a wholesale London warehouse, and then in 1890, fired with missionary zeal and an earnest desire to consecrate his energies to the work of a medical missionary, entered St. Bartholomew's Hospital for a full course of medical study. Whilst still in business, and, as far as his duties at St. Bart.'s would permit, during his career as a medical student also, Mr. Turner was an active member of the Young Men's Missionary Band, and as district secretary, lecturer, and speaker was greatly appreciated in L.M.S. London circles. Having qualified as a practitioner in 1894, he became resident medical officer, first of the Mildmay Mission Hospital at Bethnal Green, and then at New Kent Road. On December 20th last he set sail for Hankow, to act first of all as *locum tenens* for Dr. Gillison, absent through ill health, and afterwards to be, at any rate for a time, his coadjutor. He had safely reached his destination, and by his bright and unselfish character had already won the confidence and affection of his fellow missionaries. He was hard at work at the language, and appeared to be a thoroughly strong, capable addition to the staff, when lo! he was seized by fever, and his missionary career was quickly ended. No particulars are yet to hand. These we must patiently await; but the mystery of God's dealings will doubtless remain even after their arrival, and all that will be left to us to do will be humbly to bow to the inscrutable wisdom and love which never err, though they often baffle our comprehension. Suffice it to know that God rules and loves, and that it must bewell because He did it.

ON the same day, Wednesday, June 24th, the REV. COLMER B. SYMES, B.A., of Leytonstone, died, after a very brief illness, from heart disease. Of Mr. Symes's ministry, position in the denomination, and general influence we need not here speak, but may content ourselves with noting that the funeral service held on the following Monday—the spacious Congregational Church at Leytonstone thronged with a large assembly of devout mourners, and containing many ministers, several clergymen, and representatives of all sections of the community—was in itself a striking manifestation of the high place he held in the public esteem. It is rather as a prominent, deeply interested, and well-informed Director of the Board, as an active and useful member of the Examination Committee, and as a faithful missionary advocate, and practical guide and organiser of his people as supporters of the Society's work, that we chiefly think of him, and wish in these pages to chronicle his worth. Since the serious failure of his health two or three years ago, Mr. Symes was no longer equal to the strain of former days. The change in him was evident to all careful observers. But the genial manner, the kindly smile, the unfailing courtesy, the friendly, sympathetic word, were ever at his command, and he will be mourned by all his colleagues. Before the illness mentioned above he seemed equal to any and every demand. Regular in his attendance at the Board, fair, courteous, and earnest in spirit, and speaking with marvellous ease, vivacity, and freshness, he was always listened to with deference and regard; while his usefulness in discharging special duties in the examination of candidates heightened his brethren's appreciation of his services on Committee. In all his pastorates he was a warm advocate of missions in general, and of the L.M.S. in particular, and during his ministry at Leytonstone the contributions from that church were multiplied fourfold. He and Mrs. Symes nobly led the way, and his people nobly followed.

SIX days later another member of the Board, MRS. W BLOMFIELD, of Glenhurst, Upper Norwood, also suddenly passed away, through failure of the heart's action. When in 1875, with a view to the development of women's work in the East, the Directors called to their aid a number of ladies and asked them to organise themselves as a committee specially charged with this responsibility, Mrs. Blomfield—herself an indefatigable worker on the Society's behalf, and her husband a Director, devoted heart and soul to the Society's interests, and sparing neither time nor strength in promoting these, to say nothing of liberal monetary support—was, almost as a matter of course, one of the ladies selected to direct the new work. Again, when through the reconstruction of the Board in 1890, the Special Ladies' Committee was dissolved, ladies being admitted to the Board as Directors, and thereby becoming eligible to serve on the ordinary committees, Mrs. Blomfield was elected as a Director, and was nominated as a member of the Ladies' Examination Committee. Year by year these appointments were reaffirmed, and thus an unbroken connection with the Board of twenty-one years' duration was secured. She will be much missed and mourned. Her vigour, brightness, constant kindness, generous hospitality to missionaries home on furlough, and readiness to help any good cause, both publicly and by unsuspected private gifts, will endear her memory to a large circle both here at home and scattered over all parts of the mission-field.

As we think of these faithful workers, all of them, doubtless, welcomed home with the Master's "Well done," let us thank God for their faith and courage, for their zeal and consecration. Whilst conscious of our own loss, let us rejoice in their unspeakable gain; and let our sympathies go out to the sorrowing families, and our prayers rise to God on their behalf.

Digitized by Google

SUPPOSED WRECK OF THE OLD BARQUE "JOHN WILLIAMS."

ACCORDING to the *Sydney Evening News* of May 23rd, the old barque *John Williams* sailed from Lyttelton, New Zealand, sixty-eight days before that date, bound for Port Jackson. "Up to the present nothing has since been heard of her; and there is now every reason to fear that her fate will remain one of the untold mysteries of the sea. Although since she was sold by the London Missionary Society a few months ago, her name was changed to *Kashgar*, the brave little barque will always be remembered as the

CAPTAIN, OFFICERS, AND CREW OF THE PRESENT S.S. "JOHN WILLIAMS."

John Williams." In the paper in question Mr. Louis Becke graphically describes at length "the story of her career, and that of those two other *John Williams*', whose timbers lie deep in the blue Pacific."

"In carrying out her visitations the *John Williams* was actually under way eight months out of the twelve from 1870 to 1894. Her annual cruise covered not less than 20,000 miles, carrying passengers and supplies to and from one group to another. Her average number of passengers on each trip was forty, on occasions as many as eighty, all more or less connected with the mission work. During the whole of her splendid career the ship was kept constantly covered against all risks by insurance, but in no case was a call ever made upon the insurance companies. This is a record that Captain Turpie may well feel proud of when the dangers to navigation from the erratic currents, countless reefs badly surveyed, &c., of the South Pacific are taken into consideration—only those who have had experience can appreciate how dangerous. Nor was there any serious accident met with either to ship or crew, although the boats were constantly employed in crossing the surf-beaten reefs of numerous islands. In connection with this part of the work Captain Turpie speaks enthusiastically of the native crew he carried. They were—and are now—on the new *John Williams* natives of Aitutaki, and as boatmen have not their equal the world over. Some of these men have been with Captain Turpie for twenty years, retiring only in favour of a son or other relative. They are manly, obedient, and of unquestioned loyalty and integrity, proud of their ship and captain, and absolutely devoid of fear in the face of danger. There is always a great desire among the young men of the Hervey Group, Savage Island, Manhiki, and Penrhyn's Islands to don the blue serge jumper of the L.M.S., and those who have seen half a dozen of Captain Turpie's old hands walking along George Street cannot but admire their physique and smart, seamanlike appearance."

"Well, the old ship has gone now; and by-and-by, when the news reaches the brown people on many a distant island that the *vaka lotu* is *tu'ia* (wrecked), they will recall the pleasant memories connected with her, and be glad to know that her old commander did not sail with her on her 2st voyage."

Digitized by Google

CHINA.

FINDING A NEW PASTOR.

THE Rev. J. Sadler describes some of the obstacles which have had to be overcome in settling a new native pastor at Pholam, the base of operations for the upper parts of the North River, where the chief native minister has many calls on his attention, and can exert a powerful influence for good. "In our churches any one spoken of for the pastorate has to undergo a perfect fire of criticism. It might be almost imagined from the severity of criticism that the critics themselves were angels. Beside all the tests to the man, the church also is tested. Are the institutions in order? Is the chapel fit? Is there a house for the pastor? Is a sufficient salary well secured? Who will be responsible for settling what is sufficient? Have all the rules of *propriety* been observed in the election, and the probation, and the arrangements considered needful? In my own mind, I have been reviewing the history of all our native pastors from the beginning; the initial difficulty in training the churches to have any desire for the pastorate; and all the interminable questions which have arisen in our free church system between missionaries, churches, and the proposed pastors. Notwithstanding all I have suffered, I magnify the grace of God in regard to the calling out of these our best men, and am sorry for any Mission in which this method of having native pastors has not been appreciated. In some respects the missionary's authority is lessened, yet in the main the gain is vast. Many of the most momentous matters affecting individuals, communities, and the Kingdom of Christ at large, cannot be settled in any way so well as by our Anglo-Chinese Ministers' Conference. The present ordination was sanctioned by this body as well as by the whole Union. Mr. Joseland, the Ting-chin pastor, and another native pastor kindly and gladly aided in the Ordination Service. With all our hearts we pray, 'Send us now prosperity.'"

INTERESTING DEVELOPMENT IN YUN MUNG.

MR. W. G. TERRELL reports an interesting development of the work in the Yun Mung district. He says: "Our Mission has occupied Yun Mung for several years; and sowing has been carried on by the missionaries and native workers, Mr. Sparham having had charge of the work there until he went home last year. I accompanied him on his last visit there in the autumn of 1894 and things seemed much as usual—very quiet, very few converts, and not any special sign of movement or progress. But not long after Mr. Wang, our evangelist there, reported to me that some inquirers were coming from a large village some four miles to the north of the city, and on my visiting the place last June I had the joy of baptizing three from that village, which is called Ch'en Li Ki'u Wun, and is one of the largest villages I have seen in China. I visited Yun Mung in October, when I baptized four more from the same village, and again in December; and on each occasion visited the village, and was rejoiced to notice a steadily increasing desire on the part of the people to know more of the Gospel. But the experiences of my last visit to Yun Mung, three weeks ago, have far surpassed all previous ones, and I could only praise the Lord from my heart and say, 'What hath God wrought!' I went out on Saturday from Hiau Kan, and on Sunday morning examined eleven candidates for baptism, nine of whom were from Ch'en Li Ki'u Wun and the surrounding district. Our services have usually been held in the guest-room, as being quieter than the street chapel, and the congregation would usually number ten or a dozen. But on that Sunday over sixty worshippers quite filled the chapel, *more than two-thirds* of whom were either members or candidates for church membership; eight were baptized, and the whole service was a glorious contrast to those we had been wont to take part in at Yun Mung. On Monday at daybreak we started for the village, and on arrival a crowd of some hundreds soon gathered, and for an hour or two listened with deepest interest to the Gospel. Thence we went to other large villages wherein were converts or inquirers, and at each one were feasted, and then expected to preach to large and attentive crowds. We finished up with a big open-air meeting by monlight at Ch'en Li Ki'u Wun, and with the greatest difficulty got away from the people in time to reach the city before the gates were closed for the night. Tuesday was just a repetition of Monday, and we again visited several villages, and everywhere found the same hungering for teaching. I have never yet had such an experience, and you will not be surprised to hear that, as it was very hot and dusty, my voice has not yet recovered from the heavy strain of those two days, though I was ably seconded by the two native preachers with me. In that district now we have at least some twenty or thirty who are under instruction as candidates for baptism, and probably twice that number, anxious to know more of the Truth, who have renounced their idols. The change in our native assistant, Mr. Wung, is no less noticeable than the change in the people. He was a scholarly, quiet man, not in the least the sort of man to set the "Thames on fire," but now he is full of energy and life, has developed a remarkable power of preaching, and it is a treat to hear him meet and demolish the supercilious opponents that often come forward at our open-air meetings with their objections to our teachings. He is greatly respected, alike by Christians and heathen,

Digitized by Google

both in the city of Yun Mung and the villages, around, and the way in which he is recognised everywhere is a testimony to the way in which he is working the district. There are many indications that the Gospel is taking hold of the people of Ying Shan, and I earnestly wish the much-needed missionaries were on their way out for this district. When are you going to send them?"

INDIA.

BHOWANIPUR Y.M.C.A.

THE Bhowanipur Branch of the Calcutta Y.M.C.A., which was started last December under the government of a large and thoroughly representative committee of Christian men, has been successful in certain directions beyond the expectations of the promoters. There are more than one hundred members—Christians, Brahmos, and Hindus. Mr. J. N. Farquhar, M.A., the President, is impressed with the fact that "it forms a magnificent basis for evangelistic work, and is proof to us of the almost limitless scope there is for personal work among young men here. All the work of organising and starting the Association was done by me during our brief Christmas vacation. I was amazed at the reception I received from Hindus and Brahmos alike. They were not only delighted to hear of the Association, but were nearly all prepared to give monthly subscriptions. Our income is over Rs. 30 a month, and it could easily be much increased if it were pushed at all. As to results, it has brought us into closer touch with the best men of the district. You will understand how real this is when I tell you that at a social gathering held in our Secretary's (Mr. S. C. Mukerji, M.A.) house, a couple of months ago, we had with us not only all the leading Christian members, but about a dozen of the chief Hindus and Brahmos of Bhowanipur, and they not only gave us their presence, but ate and drank with us. Some of the oldest men present said they had never seen such a scene before. It has also strengthened our religious work among the young Bengali Christians, and has drawn into our circle several European families who live near."

A DEEPLY INTERESTING SERVICE.

DURING a short tour in the Katyur district, where the work is giving signs of much promise, the Rev. G. M. Bulloch, of Almora, held a service at Gwaldam, forty miles to the north-west of Almora. "I imagine," he says, "it is the first time a Christian service for natives has been held there. It was a deeply interesting service. Hirna, with his wife and daughter, came up for baptism and made confession of their faith in Christ in the midst of the little company of Christians gathered there. We were fourteen altogether. We are slowly but surely winning our way into distant and difficult parts of the province, and gathering here and there a convert to the faith, whom we trust are yet to become lights to dispel the utter darkness that yet prevails in the northern valleys of the province, many of the inhabitants of which have not yet heard the Gospel."

MADAGASCAR.

NOTES FROM BETSILEO.

IN March and April a serious epidemic raged in Betsileo and prostrated thousands of the people. In the Inandranofotsy district alone it is estimated that upwards of a thousand people have died from its effects. Very many have been saved by European medicines and skill, but not a few, through heathen prejudice and superstition, have rejected such help when offered. In addition to the epidemic, the robbers and cattle-lifters have begun their raids again, and several villages in the South have been attacked. But the work has gone on notwithstanding, and early in April two important gathering swere held, one at Ambohimandroso, at which the churches under the care of the Revs. T. Rowlands and D. M. Rees met and held some stimulating and warm-hearted meetings. At those they were assisted by Rev. H. T. and Mrs. Johnson. The other meeting was held at Ankaritsananana, an assembly of sixty churches under my superintendence. A large meeting for women, presided over by Mrs. Huckett, was held on Monday, April 6th, and mixed meetings on the Tuesday, at which several addresses were given on our duty as Christians in consequence of the changed circumstances of our work, it being shown that more true prayer and consecrated effort should be manifested, and that we should put away all unworthy motives and habits, and seek to be clothed with what is pure and right and good. One of the best speeches was the testimony of a converted diviner, who, in a simple way, testified to the power of the Gospel, and urged that we should without hesitation seek to win over people of his class, as they knew how utterly false their practices were. It was only the ignorant Betsileo, who were duped by them, that believed in their charms and divinations. It was stated that in the district from which this man came no less than seven of these diviners had been induced to throw away their charms and renounce their old practices, and were now being taught the way of salvation. Such meetings and testimonies as these are a cheering ray to us in the cloud of anxiety and discouragement with which we are at present surrounded, and we trust their number may be greatly multiplied. A. S. HUCKETT.

SOUTH AFRICA.

OUT OF THEIR POVERTY.

THE Rev. Howard Williams, of Molepole, who, in common with other missionaries and the people generally has lost all his oxen through the rinderpest, has been greatly saddened by witnessing the disastrous effects of the plague. He has to pay hasty visits to the out-stations on horseback. "At one station," he says, "the whole village could muster only 11 head; at Kolobeng, where we have 5,000

Digitized by Google

people, they had left about 30 ; at Gatorona's about 40. It was at this last-mentioned place that on the Sunday night, as I was saying 'Good-bye,' some of the head men came up to me and said : 'Monare, you have not said anything about *phalalo* (contributions for spreading God's Word) for this year.' 'No,' I said, 'I have not the heart to do so.' 'Well,' they said, 'we are trying what we can do in spite of all our troubles,' and they gave me over £7 as a beginning. Then they said : 'It is some months ago, Monare, that you paid a visit. We know that you have been very ill, and away from home, also that the cattle sickness has killed all your oxen, but don't throw us away. Come over again soon in the wagon, and stay a while with us. Bring "Missis" and the children with you, and then we shall know that you have not forgotten us.' As I listened to this appeal my heart was sadly troubled. I looked at the money. 'Ought I to take this?' I said to myself. Yet I knew that to refuse it would only add to their trouble. I came away a happier man for this instance of self-denial, for it is this in very deed to-day."

CHIEF KHAMA'S MARRIAGE.

THE marriage of Khama and Sefhakwane took place, at Phalapye, on Monday morning, May 25th, the Rev. W. C. Willoughby performing the ceremony. The service was conducted in English style. Khama's best man was Mocholaketse. The bride was accompanied by Khama's eldest daughter, Mma Mere. Sekhome led the bride into the church, passing up a double line of soldiers to the communion table. Mrs. Willoughby presided at the organ, and played the "Wedding March." The ceremony over, the happy pair were driven up to the Mission House ; there must have been over 500 people assembled around and in the house. The bride cut the cake, which was a very fine one made by Mrs. Willoughby. Meanwhile, at the back of the house, strenuous efforts were being made to provide tea for so large an assembly. Cake and buns also were freely distributed. At 11.30 the carriage was brought round, and amid hearty cheering the bride and bridegroom were driven home, escorted by many gentlemen on horseback.

G. J. W.

CENTRAL AFRICA.

THE URAMBO MISSION.

MR. DRAPER, writing from Urambo, early in March, was able to tell us that he was keeping well, and that he had been greatly helped and blessed in his spiritual life. He had also been cheered by reading the Report of the Centenary Convention. All the services had been well attended. "Every Sunday one of the chiefs, many of his head men, wives, women, and others attend, and they sing most heartily, listen very attentively, and seem to be very interested in what is said. Katunga Mote, the chief of Urambo, has been here three Sundays in succession, coming from his village, which is about five miles away, although it is the wet season, and there is a lot of water on the way. Last Sunday the room was full, and a few could not find room inside. I quite enjoy my Sundays. After the morning service the chief had dinner with me, and another chief had tea with me. In the afternoons I visit one or two villages, and am always well received by the people, who come and sit around me. During the week the chiefs sometimes come or send to me to inquire after my welfare, so I can truly say we are the best of friends, and I feel quite at home among them. I have a number of Scripture pictures, and these they are never tired of seeing." A young German officer in search of health was visiting Mr. Draper at the time he wrote, and expressed great interest in the work and satisfaction with the progress made by the boys. "As for the evening service," he said, "it was like a European service ; the people were so good, clear, and eager looking."

JAMAICA.

REVIEW OF THIRTY YEARS.

IN his address at the twentieth annual meeting of the Congregational Union of Jamaica, held at Porus, in January, the Chairman (Mr. J. J. Bowrey), who is also treasurer, compared the state of the denomination in 1864 and 1894. In the former year there were fourteen churches, and though three were given up in 1867, yet in 1894 there were twenty churches, worked by the grouping of several churches in one pastorate. In 1864 the staff of ministers, or rather missionaries, was ten, and with the increase in the number of churches there should have been an increase in the ministerial staff ; but considering that the L.M.S. in 1864 spent no less than £1,500 in addition to the £1,800 raised locally, it was no wonder they had been unable to increase the number of ministers. In 1864 the membership was 2,342, while at the end of 1894 it was 3,624, although two churches had ceased to be connected with the Union. In 1864 there were nineteen schools, now thirty-one; and in the thirty years the scholars upon the school rolls had risen from 1,600 to 3,400. In 1864 our churches raised in the Island £1,800. In 1894 the members contributed a total of £2,472 ; or in other words, while in 1864 15s. 4½d. was raised per member, in 1894 the average contribution per member was but 13s. 6d. There were no doubt several concurrent causes for this falling off.

IN a charming little book, entitled "The Life that is Easy" (published by H. R. Allenson, 30, Paternoster Row, price two shillings), the Rev. C. Silvester Horne, M.A., has just issued a series of ten short papers on the Christian life, admirably adapted for quiet private reading. Their main theme is that the true and natural life of the human soul is a life lived in God—in harmony with God's will. The life of sin, of worldliness, of selfish gratification, is the hard, unnatural life ; that of obedience and service the easy life. This is set forth with great freshness and force.

Digitized by Google

COMPLIMENTARY TABLET.

IN our March issue (p. 67) we gave an account of the presentation of a tablet to the Chiang-Chiu Hospital by the Taotai, or highest official of the place. Through the kind help of Miss Miller and Dr. Fahmy we are now able to reproduce, on a small scale, but minus the rich gay colouring, this elaborate tablet. To enable our readers to understand its import, we reprint the description given in our previous notice. The large characters in the centre, gold letters, on a red ground, sprinkled with mother-of-pearl, mean: "His hand touches, the disease disappears; like trees, in autumn dry and withered, in spring time become again luxuriant." The characters

FACSIMILE OF TABLET.

to the right signify the tablet is presented to the famous English doctor, the venerated Ahmed Fahmy, while those on the left are more difficult to explain, meaning: "The peacock-feathered, second-ranked (diamond), button-capped governor of soldiers and men in Fokien, Teng-Chow, Chiang-Chiu, Leng-na, your stupid little brother Lou Tok-Hoon bows his head to the ground and writes these words." The margin of the tablet is green, blue, and red, with gilt ornamentations, while above are arranged red silk and artificial flowers, the under supports being quite amazing in their Chinese art.

JIAGANJ.

MANY readers of the CHRONICLE are taking a special interest in the prospect of the permanent occupation of Jiaganj as a Mission centre in the Murshidabad district of Bengal, so it is well that they and all the Society's constituents should know some particulars of the place.

It is in some respects the principal place in the district, and is likely to become of increasing importance as a centre of trade and communication. Berhampur is the educational and governmental chief town, and consequently contains a numerous English-speaking population of lawyers, teachers, and clerks, and of native gentry. But in Jiaganj there are probably not half a dozen men who have any command of English worth speaking of. It is more of a business town, and, as such, its bazaars, always full of people coming and going, afford perhaps the best stands in the district for open-air preaching. The work here, therefore, is wholly in the Bengali, Urdu, and Hindi vernaculars.

Jiaganj lies about in the centre of the district and on both sides of the river Bhagirothi. The portion on the west bank is called Azimganj, but it is practically one town, and has recently been erected into a municipality. The population numbers about 10,000, half on either side of the river, being composed of Hindus, Mussulmans, and Jains.

Some may wonder at so small a town being called important. Of course it is meant that it is relatively important in a district whose million and a half of people mostly live in 3,753 villages and only six towns. But its importance consists in its central position and in several other circumstances. Here a branch line of the East India Railway has a terminus, and extensions are being proposed to Berhampur and Jangipur. Several good roads as well, as many bad ones, converge here. When the river is full the steamers of two companies run daily to Berhampur and back, and have a regular service, which conducts trade from the big Ganges in the north to Calcutta and back, with Jiaganj as the chief place of call between.

The villages surrounding Jiaganj are mostly populated by weavers, who make silk cloth, some of which is wrought in very beautiful patterns, but all done by hand-looms. The products of their toil find a market in Jiaganj.

Here is the largest market for the jute trade in the district, and when the jute season comes round the town is crowded with people who come from a distance of from sixteen to twenty miles round from many villages, and thus have a chance of hearing the Gospel and carrying away books.

The river banks are usually lined with many country

Digitized by Google

boats, which come importing or exporting various merchandise. The boating population, being from up country, speak the Hindu language, and are of a hardy, cheery temper. They are often far from their homes for many months together, sometimes for a year, but in such a case they hardly ever fail to send monthly from their earnings a post office order to their wives in the far-away thatched mud hut.

The richest and yet least progressive part of the resident population of Jiaganj are the Jains, members of a Hindu religious sect, which is a kind of off-shoot or after-growth from Buddhism. The chief feature of their religion apparent to the outward observer is a ludicrous tenderness for animal life; the highest virtue that they know is "not to kill any sentient being." Hence they are absolutely vegetarians, and they always take their dinner before sunset, lest in the dark they should inadvertently eat any insect. They feed ants, flies, fish in their tanks, and dogs, making little pills of wheat-flour in which they insert a bit of paper with the name of their god inscribed. Their chief affection, however, is reserved for the dog, which is the favourite carrier of their god. The consequence is that Jiaganj abounds with surly, mangy, yelping dogs which are even sheltered and hidden when the Government order comes round on occasion for the killing of all stray dogs in the hot season. Year after year cattle, and men too, are bitten by these miserable mad dogs, and not infrequently death has resulted.

We need not enter here into their philosophy or religious beliefs, for these do not seem to affect the daily life of the Jiaganj Jain on the moral or spiritual side. They are merchants, bankers, and landowners, and wholly given up to worldly pursuits and aims. As one of them said to me recently: "We are men of the world, and if you can show us any advantage to ourselves arising out of your Medical Mission here, we may possibly lend a hand, but we do nothing except for our own gain." I asked: "Is that according to your religion?" To which he replied with a pensive and elegant smile: "Well, no. Our religion certainly tells us to think also of others; but you see we are so weak we cannot follow out the precepts of religion; we are men of the world." So they strain at a gnat and swallow a camel. The Jain population numbers about 2,000, and all the large and imposing houses you might see in Jiaganj belong to them. These buildings are gaudily painted on the outside, but, though every house has some large courts or unroofed halls nicely paved, most of the inner rooms are small and badly lighted. In some houses English style is emulated in a great medley of gaudy chandeliers, gaudy pictures, gaudy suites of furniture, great mirrors on every hand, and a carpeted floor. Beyond the town some of the rich men have garden-houses, large buildings in half-European half-Oriental style, surrounded by large gardens, where they drive out to enjoy their leisure. The name of their chief god is Poresh Nath, although they worship some of the Hindu gods too. They have two great festivals in the year, the Pujison and the Holi.

During the Pujison festival they take out their golden image from the temple at Jiaganj, and horses drag it in a car, followed by a long procession, with music, to another temple five miles away. The Holi festival is an obscene occasion, outwardly marked by everybody trying to squirt everybody else with liquid dyes from syringes, so that it is safer for respectable persons to keep indoors on that day. The Jains support two Middle-English schools in Jiaganj, but very few of their own children read there, as they object to giving their sons a modern or English education. There are two small Bengali schools for boys and one for girls, and also our own Mission girls' school, with between thirty or forty little maidens. So that it will be seen that education is in a very backward state. Two Jain gentlemen are living here outcasted for the heinous crime of going to England.

Most of the Hindus in Jiaganj are Vaishnavas, of whose religion immorality is a part, or at any rate, having the abundant example of their favourite god, can hardly be expected to incur blame. Of course idol-worship is prevalent among both Hindus and Jains. The Mussulman population is not quite so numerous as the Hindu, and in point of morals there is not much to choose between them. The moral condition of the town is thoroughly rotten. The people often admit, as a Hindu said to us the other day, speaking in the public street: "Among us there is no righteousness, no pity, no forgiveness, no trust." And when we openly make such statements as these in our preaching, all admit it without either contention or shame.

I heard one of our preachers, commenting on the great proportion of prostitutes among the women of Jiaganj, say that there were very few chaste women in the town, and scarcely a man who kept from immorality. Such statements pass unchallenged, and are received with indifferent assent. Recently I was talking with a group of young men, and urging them to make a stand and try to promote a healthier life in the town, and to occupy their minds with religion and other good things. They listened quietly, and said they knew the careless path they were treading ended in physical and spiritual death, but God had created them with passions which they had no power but to gratify, and among them there was no teacher, no example, no kind of religious or social check or influence to help them to resist these passions.

Everyone lives in an atmosphere of suspicion; there is no such thing as trust between man and man, either in business or social life. Gambling is very much practised, and there are only too many wine, toddy, ganja, and opium shops. The drugs consumed by the Jains are bhang, charus, and opium. The use of these noxious drugs is very prevalent, and although the effects are not so noisily obvious as those of drunkenness in England, yet they are subtle and horribly deteriorating to the moral nature of the people. The neighbourhood of the wine shop is as undesirable here as is that of a low and noisy public-house in England. Recently

Digitized by Google

I got an order from Government prohibiting the opening of a toddy shop next door to our girls' school.

Neither Hinduism, nor Mohammedanism, nor Jainism show the slightest spark of vitality in any effort to stem the current of sin, or to reprove or teach or guide the people into paths of righteousness. Only the voices of the Christian preachers are heard warning and exhorting day by day in the bazaars and pointing to a Saviour, a Sacrifice, an Example, a Mighty Helper such as none of these other religions possess. This testimony is being boldly maintained in isolation and amid many difficulties by our brother the Rev. Paul Biswas, whose faith and love and hope do not fail him even amid his pestilential moral surroundings. He has two catechists residing near him, and in addition to the daily preaching which he regularly maintains in the town and surrounding villages, he superintends the Mission girls' school and Sunday-school, and is pastor of the little church, which consists of his own family and those of his colleagues. This brother has nobly held the fort since the unhealthiness of the hired native quarters formerly used drove away in succession Miss Blomfield, Mr. and Mrs. Sims, and Dr. Lucy Nicholas, all of whom have attempted to reside there. Paul Babu has assisted me in the preparation of this article, in the hope (which we both cherish) that it may arouse the interest and draw forth the prayers of many on behalf of Jiaganj. Some good influences have already been produced in the town. Many of the people read our tracts attentively, and are always glad to get a new one, and the Jains of late have begun to read our tracts, and occasionally to buy Scripture portions. There is no opposition to the preaching, but frequent approval and sympathy. The field for women's work is open to any extent, as former experience proves; although, alas, now for more than a year women's work has been temporarily abandoned. With a very few pounds we could secure the teaching of Scripture in all the vernacular schools in and round the town.

We hope before long the constituents of the Society will have enabled the Directors to reopen Jiaganj, according to the design of the Forward Movement, as a centre for European workers. A strong medical and evangelistic mission here would exercise a great power throughout a circuit of many miles, and everything is ready for it but the means to build a healthy residence and a dispensary for women and children with in-patient wards.

Jiaganj is the best centre in the district for extensive tours, as rail and river, steamer, boat, and gari are all available, and roads diverging in all directions.

We have been waiting now for some years to open it up. Will not some of our readers help to end the weary delay in the Forward Movement, not only here, but in other parts of the world, by increased support to our Society?

J. A. JOYCE.

THE TEACHING OF THE VEDAS. By Rev. Maurice Phillips. London: Longmans & Co.

MR. PHILLIPS has done a most useful work in the production of this book, and we heartily congratulate him on his success. The Vedas are to the Hindu what the Bible is to the Christian, a divinely inspired book, the acknowledged source of his religious knowledge. Although they are declared to be the exclusive property of the high-caste people—the members of the lower castes being forbidden to read them — the later and more popular writings claim to be streams flowing from this source. Composed thousands of years ago in the sacred Sanskrit tongue —a language which has long ceased to be used in speech —of the privileged Brahmins, very few even of the most learned are able to read them. It is, therefore, largely owing to the efforts of European scholars that they are now becoming known; and it comes as a discovery even to the Hindus themselves that their present faiths and practices are, to a large extent, opposed to the teachings of these authoritative books. A missionary ought to make himself acquainted with them in order that he may learn the religious thought of those whom he would lead to Christ, and at the same time be able to point out to the people how far they have fallen in practice from what they admit to be Divine instruction. Hitherto this has been a difficult task. There was no book in which the lessons of the Vedas were collected in a popular and systematic manner. Although the Hinduism of to-day is altogether different from the Vedic religion, in many respects the objects of worship are declared to be in some cases identical, in others to be developments of epithets or phrases employed in describing the deities of long ago. A knowledge of the Vedas secures a missionary the respect of his hearers, and, at the same time, is of great assistance as he endeavours to present the Christ to them in an intelligible and attractive form. To show a Hindu that in accepting some of the most important Christian truths, which are opposed to what he has hitherto believed, he is returning to the faith of his fathers, makes their acceptance far more easy than it would otherwise be.

Mr. Phillips has endeavoured to fulfil a twofold purpose—viz., to give the teaching of the Vedas in a systematic form, and at the same time point out the bearing of the Vedic religion on the origin and development of religion in general. In successive chapters he has told us what these old writings have to say on the nature of the gods; on the creation, or, rather, emanation of the world; on man, sin, and immortality. He has given us an account of worship, sacrifice, prayer, and praise. And the conclusions he draws from the review of these old writings are as follow: That the development of religious thought in India has been uniformly downward, and not upward—deterioration, and not evolution; that the probability is that if we could go back far enough in time so as to reach the point where the deterioration began we should find a monotheistic religion pure and simple; and, finally, that the higher and purer conceptions

Digitized by Google

of the Vedic Aryans was the result of a primitive Divine revelation—conclusions, by the way, almost identical with those which Dr. Legge draws from the careful study of the Chinese sacred books. And Mr. Phillips claims that whilst natural evolution cannot explain all the facts, the theory of a primitive revelation does.

In conclusion, we say that Mr. Phillips has done a good work and done it well. We heartily commend his book to missionaries who are engaged in work amongst the Hindus, and to all who wish to know what some of the oldest thinkers whose thoughts have come down to us have to say on the most important questions which have engaged the minds of man in all ages and all lands. It is at once readable and instructive.

A PRIMER OF MODERN MISSIONS. Edited by Richard Lovett, M.A., Author of "James Gilmour of Mongolia," &c. London: Religious Tract Society, 56, Paternoster Row, E.C. 1896. 1s.

A WELCOME addition to the excellent series of Present Day Primers which the R.T.S. is issuing, being an attempt to give a comprehensive summary of modern missions. To accomplish this in 160 pp. was no easy task. Omissions and inaccuracies were inevitable, and we could easily point out such; but in a second edition these can be rectified, and in the meantime the general reader is here supplied with a valuable introduction to the work of modern missions.

VICTORY: BEING REMINISCENCES OF, AND LETTERS FROM, MINNIE M. APPERSON (late Mrs. H. S. Phillips), of the Church of England Zenana Society. Edited by Mrs. E. C. Millard. London: E. Marlborough & Co., 51, Old Bailey, E.C. Fancy cloth boards, 2s. 6d.

SIMPLE records, mainly in her own words, of the spiritual experiences and brief missionary career of a fervent and truly devoted Christian. The letters, which largely consist of outlines of Bible readings, give evidence of deep piety and consecration of heart and life, and by them, "being dead," she will "yet speak" to a large and sympathetic circle. The scene of her labours and of some of her colleagues were those that last year gained such painful notoriety through the Kucheng massacres.

THE MORAVIAN MISSIONS. A Glance at 164 Years of Unbroken Missionary Labours. By Rev. B. La Trobe. London: The Moravian Church and Mission Agency, 32, Fetter Lane, E.C. Price 2d.

A BRIEF but fairly complete view of these most interesting Missions, prepared in the first instance as an address to our own Young Men's Missionary Band, and, in response to a request made by those who heard it, published for general sale. It is an excellent *résumé* of a wide-reaching and long-sustained work.

BEHIND THE GREAT WALL: The Story of the C.E.Z.M.S. Work and Workers in China. With numerous Illustrations. By Irene H. Barnes. London: Marshall Brothers, Paternoster Row, E.C.

ANOTHER record of the good work done by the devoted ladies of the Church of England Zenana Missionary Society. Much of what is related has been anticipated by books previously published; otherwise the story here told is full of interest.

ROBERT WHITAKER MCALL, Founder of the McAll Mission, Paris. A Fragment by Himself, a Souvenir by His Wife. With Portraits, Facsimiles, and Illustrations. London: The Religious Tract Society. 1896. Cloth boards, 6s.

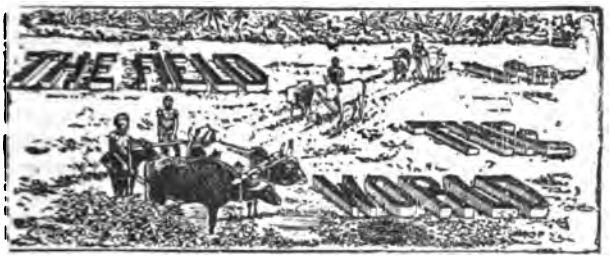
THE widespread interest in the remarkable Mission which Mr. McAll established, and so ably developed, should secure a hearty welcome for this volume. Here we are made acquainted with the inner history of his heroic attempt to evangelise Paris. The godly and, in the truest sense, noble ancestry of the future missionary, his preparation and training for the great work of his life, his student days and subsequent career as a Congregational minister in five successive pastorates—Sunderland, Leicester, Manchester, Birmingham, and Hadleigh—his call to Paris, and his marked energy, resource, and devotedness in attempting to meet the spiritual need of that gay and frivolous city, are traced with a sympathetic and skilful hand, and the reader is enabled to form a true estimate of the man and his mission. The book contains many family portraits and other illustrations.

PERSONAL NOTES.

CHINA.—When the Viceroy, Li Hung Chang, was sent by the Emperor of China to Russia to congratulate the Emperor at his coronation, he spent two weeks in Shanghai. The Baptist Mission presented his Excellency with the complete Bible, in large characters. The casket holding it was of white wood delicately carved, while the cover of the Book had inscribed in golden characters the title of the one to whom it is presented, and who gives it.—Mr. Nie Loh-su, a native pastor, who was one of the victims of the terrible *Onwo* disaster, was about thirty years of age. His father was for some years before his death pastor of the London Mission Shanghai congregation; the son, from his boyhood, received much careful teaching and training for mission work from Dr. Muirhead. Day by day he was thus instructed, and two other youths with him; both of whom are now trusted and useful preachers to their countrymen in connection with this Society. Mr. Nie Loh-su has been a greatly valued worker for several years in the Foreign Christian Mission, and it was on a journey connected with this ministry that he met his death.—Miss Lillie Saville, M.D., has been prostrated by a very severe illness, but happily, just before the receipt of letters giving details, a telegram was received by her parents reporting her convalescence.

INDIA.—Miss Beatrice Bullock, daughter of Rev. G. M. Bullock, of Almora, has been placed first in a list of 2,563 successful candidates, in the last Allahabad University Matriculation Examinati

Digitized by Google



THE *Allgemeine Missions-Zeitschrift* publishes the following remarkable testimony to the work of Missions in South Africa, from the pen of a German military officer, Lieutenant Von François, who thus writes in his recent work on "The Nama and Damara in German South-West Africa": "What merchants, artisans, and men of science have done for the opening-up and civilising of this country, is as nothing in the balance compared with the positive results of missionary work. And this work means so much the more, because all self-regarding motives, such as always inspire the trader or the discoverer, and are to be found even in the soldier, are absent in the missionary. It must be an exalted impulse which leads the missionary to give up comfort, opportunities of advancement, honour, and fame, for the sake of realising the idea of bringing humanity into the kingdom of God, into sonship to God, and to instil into the soul of a red or black man the mystery of the love of God. Self-interest is put aside, and the missionary becomes a Nama or a Herero. He gives continually, not only from the inner treasure of his spiritual life and knowledge; in order to be able to do that, he must unweariedly play now the artisan, now the farmer, now the architect; he must always *give* presents, teaching, improvements, never *take;* he must not even expect that his self-sacrifice will be understood. And to do this for years, decades even, that truly requires more than human power; and the average mind of the European adventurer, hardened in self-valuation and self-seeking, cannot understand it. I used not to be able to understand it; you must have seen it, to be able to understand and admire!"

THE visit of pastors Lauga and Krüger, the deputation of the Paris Missionary Society to Madagascar, is making a great impression upon the Malagasy. They had been led to believe, by the assertions of the Romanists, that there were no French Protestants in existence, and that one consequence of the French occupation would be that they would all have to become Roman Catholics, and even the contrary declarations of General Duchesne had not been fully believed. It was, therefore, a great joy to the native Christians to see for the first time two French Protestant pastors, and to be assured of the interest of the French Protestant Church in their welfare. These pastors have had a time of very hard work in Madagascar, meetings and visitations of churches being arranged for every day, and necessitating much travelling in a mountainous country. Mr. Krüger has suffered severely from fever; but everywhere the visitors have been cheered by the cordial welcome extended to them by all the evangelical societies working in Madagascar, and by the enthusiasm of the native Christians.—*Journal des Missions Evangéliques.*

AFTER an exceedingly painful and anxious journey from the Zambesi to Mafeking, M. Coillard has benefited so much by medical treatment at Kimberley that he was able to take his passage on the *Warwick Castle* for the 21st of May, and is now, probably, again in France. We trust he may be long spared, if not for further service on the Zambesi, at least to advance the cause of missions in the French Protestant churches.

THE Paris Missionary Society, having come to the conclusion that a missionary ship is absolutely necessary for its missions in Tahiti, has opened a subscription for the purpose of obtaining one. The collection for the ship, however, is to be kept entirely separate from the general funds of the Society, which are not to suffer any decrease for that purpose.—*Journal des Missions Evangéliques.*

THE great annual inundation of the Zambesi, which changes the plain inhabited by the Barotsi into a vast lake, has been a severe testing time to the spiritual work accomplished by the revival of the previous year. During the flood the women are absorbed in attending to their fields, which are converted into islands, and the men think only of hunting or fishing. Attendance at school and church consequently falls off considerably. When the time of distraction was over, it was found to have been fatal to the spiritual life of many. Many young people, whose good impressions had been but transitory, fell away. On the other hand, their loss was partially compensated by fresh conversions of adults. Amongst these may be cited one of the king's wives, Nolianga. She obtained her affranchisement, and thus was able to quit the harem. This was the signal for redoubled opposition on the part of the adversaries of the Gospel, and Nolianga was treated as a lunatic; but she stood firm, and renounced the honours of a queen to follow her Saviour.—*Journal des Missions Evangéliques.*

IN the year 1843 there were six Christian converts in China. Now there are 500 organised churches with about 60,000 communicants, and the number of baptized persons is reckoned at from 90,000 to 100,000. These converts, who are mostly very poor, contribute £9,000 yearly to church and school. Not a few of them, during the troubles and oppressions which befell the church of Christ last year, endured with patience and steadfastness the spoiling of their goods and ill-treatment of every kind, some even witnessing a good confession by a martyr's death. During the last ten years the number of Christians in China has doubled itself every five years; and if the same rate of progress is maintained, the whole of China will be Christianised in less than 100 years. And yet what has been accomplished is only a drop in the ocean. Out of the 980 chief cities of China, only 80 are the seat of Evangelical missions.—*Allgemeine Missions-Zeitschrift.*

CHRISTIAN influence in Japan is increasing, and one proof of it is that a comparatively large number of Christians belong to the upper classes. One minister, two deputy-ministers, the chief judge of the Supreme Court of Justice, the president and many members of the House of Deputies are Christians, and many other men of consequence are favourable to Christianity. There is a great deal of unrest just now in Japan, and no one knows what changes the next year or decade may bring. Perhaps there will be a revolution of a non-political character. Perhaps we shall live to see that, in the midst of wars, and rumours of wars, the Prince of Peace will establish His Kingdom in Japan.—*Evangelisches Missions Magazin.*

Digitized by Google

ECHOES FROM THE HOME CHURCHES.

FOR some years, owing to a heavy building debt, the Trinity Congregational Church, Bridlington Quay, was unable to have a Missionary Sunday in its year's programme, and when at last the way opened for having one the contributions to the L.M.S. never exceeded £5 to £7. But the missionary spirit is steadily growing, and last year the church was able, by a special effort, to send £40 to our Society.

THE members of the Finsbury Park Y.M.C.A. Bible-class devoted a recent Sunday afternoon to the subject of mission work in Matabeleland. Letters were read from a late member of the class—Mr. Wilkerson—who recently went out as a missionary to that country under the auspices of our Society, the Penny-a-week Association undertaking to maintain him. A very cordial vote of sympathy was passed with Mr. Wilkerson in his enforced delay up country, owing to the Matabele rising, and also with our Society in the loss of their mission stations at Inyati and Hope Fountain.

ACCOUNTS of the Centenary celebrations in the Colonies are coming in. That of the South Australian Auxiliary has recently been held in Adelaide. The Governor of South Australia occupied the chair at the public meeting, and Lady Victoria Buxton, the Chief Justice, and the ministers of various churches expressed their sympathy in the work by their presence. Many congratulatory words and hearty good wishes for the future of the Society were uttered, and the Centenary Fund was announced to have already totalled upwards of fourteen hundred pounds.

THE Rev. A. Paton Begg, of Calcutta, has just completed a successful course of study by qualifying for the M.A. degree at London University, and has also obtained in the sessional examinations at University College the first place and the prize for the year in Political Economy, and shared the first place and the prize with another student at the head of the list in Mental and Moral Philosophy. At the University College Prize Distribution, on the 2nd July, after proposing a vote of thanks to Sir John Erichsen, the President of the College Council, for presiding at the meeting, Lord Reay, Vice-President of the Council, and lately Governor of Bombay, in the course of his speech, congratulated the prize-winners, and more especially those who had excelled in more than one subject, and remarked upon the cosmopolitan character of the College—its numerous students hailing from all parts of the Empire and from the continent of Europe. A special feature of interest to him was the presence of students from India, and in particular that of a student like Mr. Begg, who was home on furlough from a work which he (Lord Reay), from his own experience of government in India and his observation of affairs there, considered as of the very first importance for the development of that great country and the amelioration of the lot of its peoples. He congratulated Mr. Begg on his success in study, and on the good use he had made of his furlough, and rejoiced that they had in him a fresh link in the chain connecting University College with India, and he thought this new link would be found to be all the more interesting from the fact that Mr. Begg had been at one time associated in missionary work in the Murshidabad district with the Rev. S. J. Hill, the father of Dr. M. J. M. Hill, Professor of Mathematics in the College.

"CHRISTIANITY regards personal life as the most sacred of all possessions. Life is the most precious of all God's gifts. Nay, it affirms of God Himself that He is the highest Example of intense life, of intense personality, the great "I Am that I Am," and teaches us that we are to thirst for a continuance of personal life as a gift from Him—nay, more, that we are to thirst for the living God Himself and for conformity to His likeness; while Buddhism sets forth as the highest of all aims the utter extinction of the illusion of personal identity, and proclaims as the only true creed the ultimate resolution of everything into nothing. What shall I do to inherit eternal life? says the Christian. What shall I do to inherit eternal extinction of life? says the Buddhist. Which creed will you choose?"—*Sir Monier Williams.*

ANNOUNCEMENTS.

ARRIVAL IN ENGLAND.

MISS FOXALL, from ANTSIHANAKA, MADAGASCAR, per steamer *Harlech Castle*, on July 11th.

BIRTHS.

WELLS.—On May 19th, at Canton, China, the wife of Rev. H. R. Wells, of a son.

MCFARLANE.—On May 22nd, at Chi Chou, China, the wife of Dr. Sewell McFarlane, of a son.

DIGNUM.—On June 8th, at Madanapalli, South India, the wife of Rev. A. A. Dignum, of a daughter.

MARRIAGE.

PEAKE—FRÉDOUX.—On June 20th, at Cape Town, Dr. G. H. Peake to Agnes M. Frédoux, both members of the Society's Mission at Fianarantsoa Madagascar.

DEATHS.

CARSON.—On February 28th, at Fwambo, Central Africa, Alexander Carson, B.Sc., aged 46 years.

TURNER.—On June 23rd, at Hankow, China, E. Paul Turner, M.R.C.S., L.R.C.P., aged 31 years.

ORDINATION.

On Wednesday evening, June 17th, at Streatham Hill Congregational Church, MR. J. HERBERT MORLEY, on the completion of his studies at the Western College, Plymouth, was ordained as a missionary to the SAMOAN ISLANDS, SOUTH PACIFIC. The service was opened by the Rev. W. Roberts B.A. The field of labour was described by the Rev. W. E. Clarke, of Apia, Samoa. The usual questions were asked by the Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, and were satisfactorily answered by the candidate. The Rev. J. P. Gledstone offered the ordination prayer, and the charge was delivered by the Rev. Dr. Chapman, Principal of Western College.

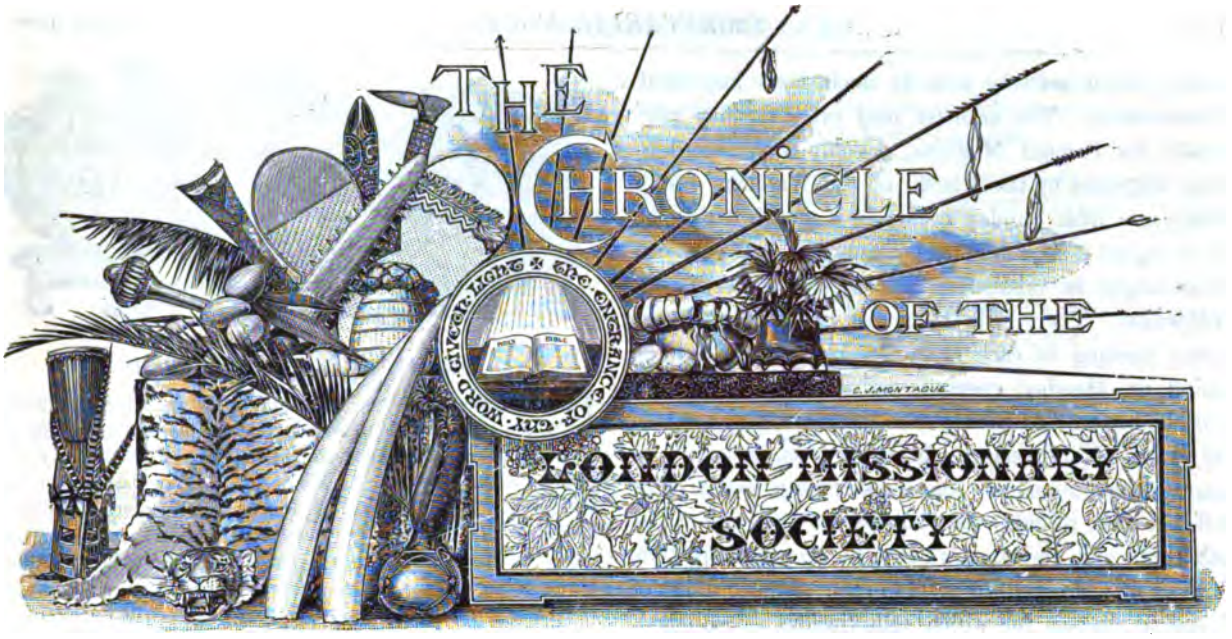
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 57.—New Series.] SEPTEMBER, 1896. [Price One Penny.

POWER AND POLICY.

"CONCRETE symbols," says Professor Fisk, "have usurped the place of the living God." Forms—formulas—creeds—services may come as a veil between the soul and God. And if we think we have reduced form to its lowest terms, even then we may let our simplicity and plainness come between us and the Eternal. If this be so in any measure, this hindrance it behoves us to neutralise, and come together into the secret place of prayer that we may look out, not on worship, but on Him whom we adore. A poor Roman Catholic woman, when her crucifix was broken, said: "Now I have nothing but Almighty God to trust in." This is the place and attitude to receive the needed power from on high. We are not straitened in God: He is straitened in us. If to the Giver of our commission we come empty-handed and willing-hearted, with fresh submissive obedience, the equipment adequate for the whole service will be given. Jesus holds His ascension gifts for us. This inducement He delights to bestow: "Behold, I give you power over all the power of the enemy." That promise is not exhausted, but to receive it we must be in direct personal contact with the living Christ. All the promises of sufficiency for service are folded up in Him—secreted about His sacred person. The more we plunder Him the more we please Him; the more we bind Him with His own promises the more free He is to empower us. The Christian's life is enclosed, as someone has said, between two short words: "He frankly forgave" and "He freely gives." But only an empty hand can grasp the whole Christ.

Wherever the world-wide commission of our Lord is read in the light of the Lord and in view of the "power from on high" hovering about us, no one will be able merely to take an interest in Foreign Missions. A man may say he takes a friendly interest in his neighbour's business; but to say he takes an interest in his own is jejune and inadequate, if not absurd. The evangelisation of the world is not committed to a select few, but to all Christians as such. In proportion as they are faithful to the Master in the full light of His truth, they cannot merely take an interest in bringing all peoples to know Him. More and more do Christians need to wait on God for enlightenment, and then for equipment. The robustness of our life depends here. Life more abundant, ever more abundant, can only come into the obedient heart.

May it not be well if all readers review the position of their church procedure in this respect? Perhaps the

Digitized by Google

monthly prayer meeting may be made more important and interesting, The minister may every Sunday pray specially for Foreign Missions, possibly with regard to points suggested by the Manual of the Watchers' Band. Whenever a fifth Sunday occurs in a month it may be well to regard it as a Missionary Sunday. At least one service might be missionary in character, even without a collection. There will, of course, be an annual missionary meeting in each church. If folk are slow at coming on Monday evening, perhaps Sunday evening would be better. At such a meeting there is no need to fear excess of enthusiasm. Much is often lost, too, in congregational missionary meetings through not striking while the iron is hot. As a balance for this, and to put both Home and Foreign work into its proper perspective, churches may do well to issue to each member a list of all special objects for which subscriptions are solicited. Thus all may be thought of and prayed over with a view to a due proportion being given to each. Missionary missions are not very common amongst us; but if Christians came together on five or six occasions, say from Sunday to Wednesday, to read, hear, think, and pray, with the field of the world in view, great good would accrue to some. There need be no collection. Experience shows that such a mission should be repeated in about two years—of course, not every two years.

In this Christian enterprise both dynamics and mechanics must be studied. It is something worse than folly to set up machinery, and make little or no effort to secure the requisite driving power. Both are needed: mechanics have engaged much attention in most churches; dynamics call for increased attention in all.

Let us bring ourselves, and as far as possible our churches, into a still more direct trustful and obedient touch with the Master. We shall give Him cause to say, "Somebody hath touched Me, for I perceive that power has gone out of Me." "Ye shall receive power." The world will be evangelised. CHARLES H. HICKLING.

"CONSULS and missionaries calculate that not less than a million lives of native Christians have been sacrificed as the result of massacres or starvation due to Turkish brutality. The present condition of the people is even worse than when wholesale massacres were more frequent. In many districts there are no male adult Armenians left alive, whilst their widows and daughters are either starving in thousands, or subjected to abominable outrages."—*Daily Chronicle*, Aug. 6th, 1896.

FROM THE HOME SECRETARY.

IN connection with the autumnal meetings of the Congregational Union of England and Wales a farewell meeting will be held in the Temperance Hall, Leicester, on Wednesday, September 30th. Rev. C. A. Berry, D.D., Chairman-elect of the Congregational Union, will preside, and deliver the valedictory address. The Foreign Secretary will introduce the missionary party, consisting of ten missionaries returning to their stations, seven going out for the first time, and seven ladies accompanying their husbands. The valedictory prayer will be offered by the Rev. A. Goodrich, D.D., of Manchester.

WRITING of farewells leads me to remark upon the unexpected way in which nearly all our men available for service abroad have been disposed of. We have had so many great and sudden losses that when existing vacancies are filled up we shall have only three or four men available during next year as ministerial missionaries. For 1898 at present we have accepted only two men, and none for any later date. I have long said or written to any suitable candidates who were delaying to offer themselves through our lack of funds that they had better forward their applications promptly, and I trust that the figures I have just given will lead them to communicate early with me. Judging by past experience, we are likely to want more men for next year, to say nothing of the more remote future.

MISS BALGARNIE, the devoted honorary secretary of the Children's Missionary Band, has kindly sent me the following notes:—

"Since the formation about thirty Bands have become affiliated. By sales of work, concerts, flower shows, magic-lantern lectures, trading, &c., all managed by children principally, a sum of between £70 and £80 has been raised for the L.M.S. Each Band receives a quarterly letter from a missionary, and every member who collects or gives one penny per week receives the monthly magazine *free*. Though still "the day of small things," the movement is on the whole very encouraging. The hon. secretaries or superintendents of Bands are constantly writing about the growing interest and enthusiasm for mission work amongst the children, and many instances of real self-denial, beautiful zeal, and wonderful ingenuity are brought before the notice of the hon. secretary."

Friends interested in this important movement, and desiring further information, should apply to Miss Balgarnie, who is most ready to assist in the formation of new branches by letter or personal visits.

Digitized by Google

WITH this month we resume our weekly prayer meeting in the Board Room on Thursday, from 4 to 5 p.m. I have reason to believe that some people who would like to attend do not know that such a meeting is held. I therefore call special attention to it here, and ask London ministers, Directors, and Watchers' Band secretaries to make it as widely known as possible. If one person could attend each week from half our churches in London, or even from half our Watchers' Bands, we should feel greatly encouraged, and I believe find larger blessing in the meeting. ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

WERE Mr. Thompson at his post just now, there are at least two matters about which he would wish to pen a few lines. He is, however, away taking his well-earned holiday.

THE first matter is the news from Hankow. Only a month ago we had to record the great loss sustained by the Mission through the death of Dr. E. P. Turner. On Monday, August 10th, another telegram came to hand announcing in brief but painful language that Mr. W. G. Terrell, of Hiau Kan, an out-station about forty miles to the north-west of Hankow, had died (we presume, from the date given, at Hiau Kan) on the previous Friday, August 7th. No details are given, but the bare fact of his death made known. Mr. Terrell was a member of the Highbury Chapel, Bristol, and came to the Society backed by the sympathy, confidence, and esteem of the Bristol Auxiliary. With Mrs. Terrell he went out to Central China in 1891, and soon proved himself to be a man of energy and resource. Settling in Hiau Kan, he had the great joy of gradually consolidating and extending the work. Dr. Walton joined him in 1892; permanent buildings were rising to take the place of the poor temporary premises with which they had to content themselves at first, and a bright prospect for the future made all concerned hopeful as to the future development of the station. But now this heavy cloud has gathered and burst. Particulars must be patiently awaited. In the meantime let us remember in prayer the widow and her orphan child, the sorrowing mission circle again weakened by the loss of a devoted, capable, and useful worker, and the distressed relations in Bristol and elsewhere so unexpectedly bereft.

THE second point demanding notice is the state of things in Madagascar. From all parts of the island the letters received by the last mail brought very bad news. The central portion —the capital and a few towns containing French garrisons excepted—was at the mercy of bands of lawless raiders dominated by an anti-foreign and anti-Christian spirit. Village chapels, schools, evangelists' houses, even dispensaries and a leper asylum, had been ruthlessly destroyed. In some districts the work of years appears to have been overthrown, and where a few weeks before fifty or sixty congregations had assembled scarcely a tenth of that number remain. Many Christians have lost their all, not a few have been murdered in cold blood, and a large number have been grossly ill-used. The worst feature in the movement is the intense heathenism that dominates it. Law-abiding, peaceful, well-behaved citizens suffer; the rowdy riff-raff of the island is for the moment in power, excepting, as already stated, where French troops are stationed. Probably before now the measures taken by the Resident have proved effective and an improvement brought about, but it will take a long time to undo the mischief wrought.

THE Annual Report for 1896 is now ready for distribution. In publishing it this year, the Directors have sought to effect a much-needed economy. The cost of producing the Report has often been criticised, and the Special Committee on Income and Expenditure, which recently sat, unanimously pointed out that this was one of the few items in which a saving might with advantage be attempted, especially as regards the number of the large and expensive complete Report. Desirable as this economy was, the wish of subscribers to have a report containing full lists of contributions had to be borne in mind. How to meet this wish was the problem, and the abridged form of the Report now published contains these lists instead of the detailed reports from stations as hitherto, many having expressed their preference for the former rather than the latter

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, July 28th, 1896.—Mr. W. E. WHITTINGHAM in the chair. Number of Directors present, 53.

The Board received Mr. R. C. Jenkins on his return from China invalided, and bade farewell to several new workers, in addition to the Rev. W. N. Lawrence, returning to the Island of Aitutaki, Cook Islands Group, South Pacific, and Miss Smith, returning to Peking. The Foreign Secretary told the Directors that Mr. Jenkins had done well as an evangelist at Chi Chou. During his first term of service Mr. Lawrence had produced improvement in every direction. Mr. Bevan Wookey, B.A., B.D., of New College, who had been appointed to Samoa, was the son of the Rev. A. J. Wookey, of South Africa, whose name was well known for his devotion and the ability he had shown in many directions. Mr. J. H. Morley, of Western College, was also going to Samoa to take part in educational work. Miss Frances Hare had been appointed to succeed Miss Frédoux in the charge of the Girls' Central School, at Fianarantsoa, Madagascar. Though she expected to sail with Mrs. Pearse in August, it was quite possible that her departure might be deferred, on account of the troubles in Madagascar. Mr. A. D. Peill, M.B., C.M., is the son of Mr. and Mrs. Peill, of Madagascar, who made their presence and influence felt in a very wide circle when they were last in England. Dr. Peill was going to North China on a roving commission, first to act as *locum tenens* to Dr. McFarlane, at Chi Chou, and then to settle down either at Tientsin or Yen San. Miss Smith was greatly needed to resume her valuable work among girls and women in the East City, Peking.—The Chairman assured the missionaries of the sympathy and prayers of the Board.—The Rev. J. P. Gledstone commended them to God's keeping.—Each in turn briefly addressed the meeting, and then, by a happy conjunction of circumstances, Mr. Thompson was able to introduce Mrs. Haddis, one of the agents of the Mirzapur Mission, North India, who had just arrived at the House, and who has for years past done valuable work for that Mission.

The Directors accepted with regret the resignation of the

Digitized by Google

Revs. Dr. S. H. Davies, of Samoa; G. A. Shaw, of Madagascar; and W. Thomas, of Central Africa, on account of ill-health.

The Directors expressed their hearty congratulations on the attainment of the jubilee of his ministry by the Rev. B. E. Anderson, of Oudtshoorn, South Africa.

Mr. C. J. Cribb, of Brisbane, was appointed to the New Guinea Mission, instead of to China, as previously intended.

The Foreign Secretary announced that he had heard that morning of the death of Mrs. T. Brockway, of Ambositra, Madagascar, when twelve hours from Cape Town, on her journey home with her husband and daughter.

It was announced that the sum already paid and promised towards the support of two additional missionaries in Central China, in response to Dr. Griffith John's appeal, amounted to £311 19s., in addition to which a friend of the Society, who wished to remain unknown, had undertaken to contribute £150 a year for the support of one of the missionaries, and to meet the expense of outfit and passage in addition.

ADDRESS TO HIS EXCELLENCY LI CHUNG TONG.

THE following address, suitably illuminated, was presented to H.E. the Viceroy of China, during his visit to this country :—

"London, August, 1896.

"To His Excellency

"Li Chung Tong.

"SIR,—We, representatives of various Missionary Societies who have established Christian Missions in China, respectfully beg to offer to your Excellency the expression of our hope that your visit to our shores may afford to your Excellency much gratification.

"We venture to believe that your Excellency has found time, amidst the many serious demands of your exalted and responsible position, to make yourself somewhat acquainted with the nature of the work in which the Christian missionaries are engaged in the Middle Kingdom. You do not, therefore, need to be informed that our holy religion teaches men to be law-abiding, virtuous, and benevolent, and that the missionaries in the Viceroyalty which is under your own distinguished government, in common with those who are labouring in other parts of China, are men and women who are devoting themselves faithfully to the task of doing good by the benevolent practice of medicine, by promoting the education of the poor, and by preaching the great truths of Christianity. We avail ourselves of this opportunity to assure your Excellency how highly we appreciate the enlightened policy which has led the Imperial Government of China during recent years to accord to missionaries the right to travel freely, to dwell under the protection of the law, and to pursue their peaceful callings in any part of the great Empire under the Imperial rule. We are well aware of the practical difficulties which have frequently arisen to hinder the full enjoyment of the privileges thus accorded, but we venture to look with confidence to the great statesmen of China, among whom your Excellency has so long held a position of conspicuous influence, to give increasing effect to the gracious Proclamations of the Imperial Ruler of the Middle Kingdom, so that a real safety and freedom may be enjoyed by all who are pursuing the peaceful and beneficent calling of the Christian missionary.

"We trust that the long journey which your Excellency has taken to visit Europe may be completed in perfect safety, and that you will return to your home in the best of health, and be spared to continue to render those distinguished services to your Emperor and your country which have made your name illustrious throughout the world.

"Praying ever for the peace, prosperity, and progress of the great Empire you represent, and believing that these best blessings are intimately associated with the progress of the Christian religion,

"We have the honour to be,

"Sir,

"Your Excellency's faithful servants,

"ALBERT SPICER,
"Treasurer, London Missionary Society.
"J. GORDON WATT,
"Secretary, B. and F. Bible Society.
"ROSAMUND ANN WEBB,
"Secretary, Soc. for Promoting Fem. Ed. in the East.
"JOHN H. KENNAWAY,
"President, Church Missionary Society.
"HUGH M. MATHESON,
"Convener, English Presbyterian Missions.
"GEORGE WM. OLVER,
"Secretary, Wesleyan Missionary Society.
"J. HUDSON TAYLOR,
"General Director, China Inland Mission.
"JAS. ALEX. CAMPBELL,
"President, National Bible Society of Scotland.
"ALFRED HENRY BAYNES,
"General Secretary, Baptist Missionary Society.
"JOHN MCMURTRIE,
"Convener, Foreign Mission Com., Church of Scotland.
"WATSON GRACE,
"Secretary, Friends' Foreign Mission Association."

Digitized by Google

THE STORY OF KAMAKSHIAH,

FIRST HEAD MASTER OF GIRLS' SCHOOL, MADRAS.

KAMAKSHIAH was a young Brahmin of the Sivite caste, and wore the marks of Siva on his forehead as all Siva's worshippers do. He was educated in the Missionary Institution of the L.M.S., and consequently had a good knowledge of the Bible. The Rev. C. Hall was then in charge of the Institution, and Mrs. Hall wished to begin a day school for the little neglected heathen girls of Chulai, the quarter of the city in which she resided, and, as a Christian head master could not be procured, as the next best alternative she engaged Kamakshiah, as her husband had a high opinion of him.

Kamakshiah was therefore installed as head master, and provision was otherwise made for the Bible instruction of the children, as however much knowledge of the Bible a man may have, if he has not shown his belief in the truth by a public confession of it, his teaching cannot have its proper effect. The school prospered, as Kamakshiah was much respected in the neighbourhood and he threw his whole energy into it. Thrown much into the society of missionaries, observing their lives, and listening to their words, he became convinced that there was more than a name in being a disciple of Christ.

He joined a Bible-class held by one of the missionaries, and learned to truly love the Saviour; but, being naturally of a very timid disposition, he feared to confess Him openly. On taking charge of this school in 1877 I found Kamakshiah at the head of it, and the school could not have had a better head. I never found him deceive me in the least particular, or tell me even the shadow of a falsehood—a great testimony to give of a Hindu, and more especially of a Brahmin, when deceit is the besetting sin even of our native Christians. Many conversations were held with him about confessing Christ, but he dreaded to take the step, as it would cut him off from his wife and children and all who were dear to him.

How little do English people understand the terrible ordeal a Hindu has to undergo in becoming a Christian! It is not enough to describe it, some experience of the terrible working of the caste system is needed before a proper idea can be formed of it. Death is a small evil compared to it. Hindu fathers would rather see their sons dead than openly professed Christians. Never of a very robust constitution, his work told on him, and a severe cold, caught in the cold season, was the beginning of the end with him. Anxious and earnest about his work, I found him in school one day scarcely able to stand and looking as pale as a ghost (for Hindus have a ghostly paleness peculiar to themselves), when I sent him home, and he went never to return. Then it was, in the near prospect of death, that his faith shone out bright and clear. Losing his timidity and the fear of man that had fettered him in his lifetime, he confessed before his family and friends the name of Christ.

When visited by a bigoted Brahmin of the neighbourhood he said to him: "I am a Christian." The missionaries came to his bedside and read and prayed with him in the hearing of all. On the occasion of one of these visits a troubled look was visible on Kamakshiah's countenance, and, being asked the reason, he said he had been taught to believe that when death took place the soul would enter another body, and he would like his soul to go straight to God. He was told that he need feel no fear on this account; that when death took place his soul would enter at once into the presence of God. On another occasion he said: "You know where my hope is placed?" The answer was: "In Christ." "Yes," he replied, "in Christ only." He asked if Mrs. Hall (now dead) would recognise him in the "Better Land," and, on being told she no doubt would, he smiled and said: "We shall all meet there." Being in great pain, his cry was: "Lord Jesus, come quickly and take me to Thyself." When dying and unable to speak, though still conscious, on being asked if it was well with him, he raised his hand and pointed to the text that hung over his bed: "He that believeth on Me shall not perish, but shall have everlasting life."

My reason for telling you this story is to give you a type of many young men in India at the present day who, educated in our mission schools and brought under Christian influence, are convinced of the truth, and are secret followers of Christ, but are afraid openly to confess Him. What the young men of India need is the *martyr spirit*. It is for such a baptism of the Holy Ghost that we need to pray for them.

When Kamakshiah was on his death-bed one of his requests was that I would look after his only son. This I understood primarily to mean that I would teach him about Christ; and, feeling it to be a sacred charge, I endeavoured to carry it out. The boy came to me every Sunday, and we read through the "Peep of Day" together—for he was but a little fellow—then the New Testament, and several other studies. He attended our mission school, and I had good hopes of him, for he told me he had given up idolatry, and when any of the idols or religious ceremonies were mentioned he laughed at them. He learned a prayer, which he said daily, and we often prayed together. His relatives, at length becoming alarmed lest he should renounce Hinduism and become a Christian, had him removed away from Madras, and since then I have only seen him once. I fear that, unlike his father, his *heart* has not been brought under the power of the truth, though his intellect has been enlightened and, as we may say, *intellectually* converted. Here, again, this lad may be taken as a type of many in India who, though seeing the folly of idolatry and the excellency of Christianity, have not taken Christ to be their own personal Lord and Saviour, and not submitted their hearts and lives to His governorship. Let us pray for him and all such. One consolation is that the seed has been sown, and needs but the fructifying power of the Spirit.

C. BROWN.

Digitized by Google

PLEADING FOR THE LEPERS.

Almora, North India,
July 20th, 1896.

DEAR MR. COUSINS,—You omitted to insert my last appeal on behalf of the Leper Asylum. I am now 800 rupees in debt, and see it daily increasing; and where we shall be at the end of the year it is difficult to say. The cause is two-fold. Invested securities, which form the endowment made by the late Sir H. Ramsay, have fallen in value from 4 per cent. to 3 per cent., which means a reduction of 350 rupees in the certain income. Then this year we have been on the verge of a famine, which has increased our expenditure on food considerably. It is impossible to refuse to listen to the piteous appeals of applicants for admission, and so our available accommodation is usually occupied. We have at present 127 inmates, the maintenance of whom is always a serious matter, even when there is no special cause for deficiency in the funds. I am hoping to receive some help from the Mission to Lepers; but I am sure that some of our L.M.S. friends would also rejoice to help us if they knew the need. Perhaps the following item would interest some.

A few weeks ago we had a visit from Mr. Wynkoop, the Secretary of the North India Bible Society, who gave a short address to the lepers on the Bible Society and its aims, in which the poor lepers were deeply interested, and proposed that out of their poverty they should give a small collection to the Bible Society. How were they to do this? The inmates of the Asylum cook their own food, and in the case of those who are quite helpless cook for them also. To cook their food they need firewood, and so receive the small allowance of 4 annas, about 4d. per month, to purchase it. Some of them with great economy are able to save a pice or two out of this, which they usually devote to the purchase of very small quantities of meat, an article of diet they do not receive from me. When they feel interested in any object, as they have in the Bible Society, they deny themselves their little luxury, and give the pice they have saved. On Sunday, July 5th, they did this at the usual afternoon service, when there were about one hundred present in the little chapel. The result was a collection of 385 pice, making 6.0.3 rupees. I saw some of them give as many as 5 and 6 pice each, a large sum for them, and must have been the result of great economy for three or four months. Think of the self-denial it meant to them; but their love for the Bible and their desire that others should also learn to love it was greater than the love of their little luxury. There are many affecting experiences connected with the lives of these dear, maimed, suffering brethren in Christ. Their knowledge is not great, and their faith is very simple compared with that of many more favoured of their brethren; but in love to Christ their Saviour they vie with most. Will not some remember that "inasmuch as ye have done it unto one of the least of these My brethren," &c. ?—Yours very sincerely,

G. M. BULLOCH.

MARTANDAM, TRAVANCORE.

MARTANDAM continues to be a fine centre for mission work. Situated on the main road, having a large bi-weekly market, post and telegraph office, a large middle English school, a growing girls' school with about 100 scholars, vernacular school, reading room, and the substantial new Centenary Medical Dispensary, and being the centre of large Christian congregations, there are of necessity a considerable number of mission agents living or staying there. It is satisfactory to find, therefore, that it continues to be entirely self-supporting, the mission agents freely giving all possible help to the pastor in his work. Readers will be glad to see the following extract from Rev. S. Matthias' (Ebenezer, Dewsbury) report:—

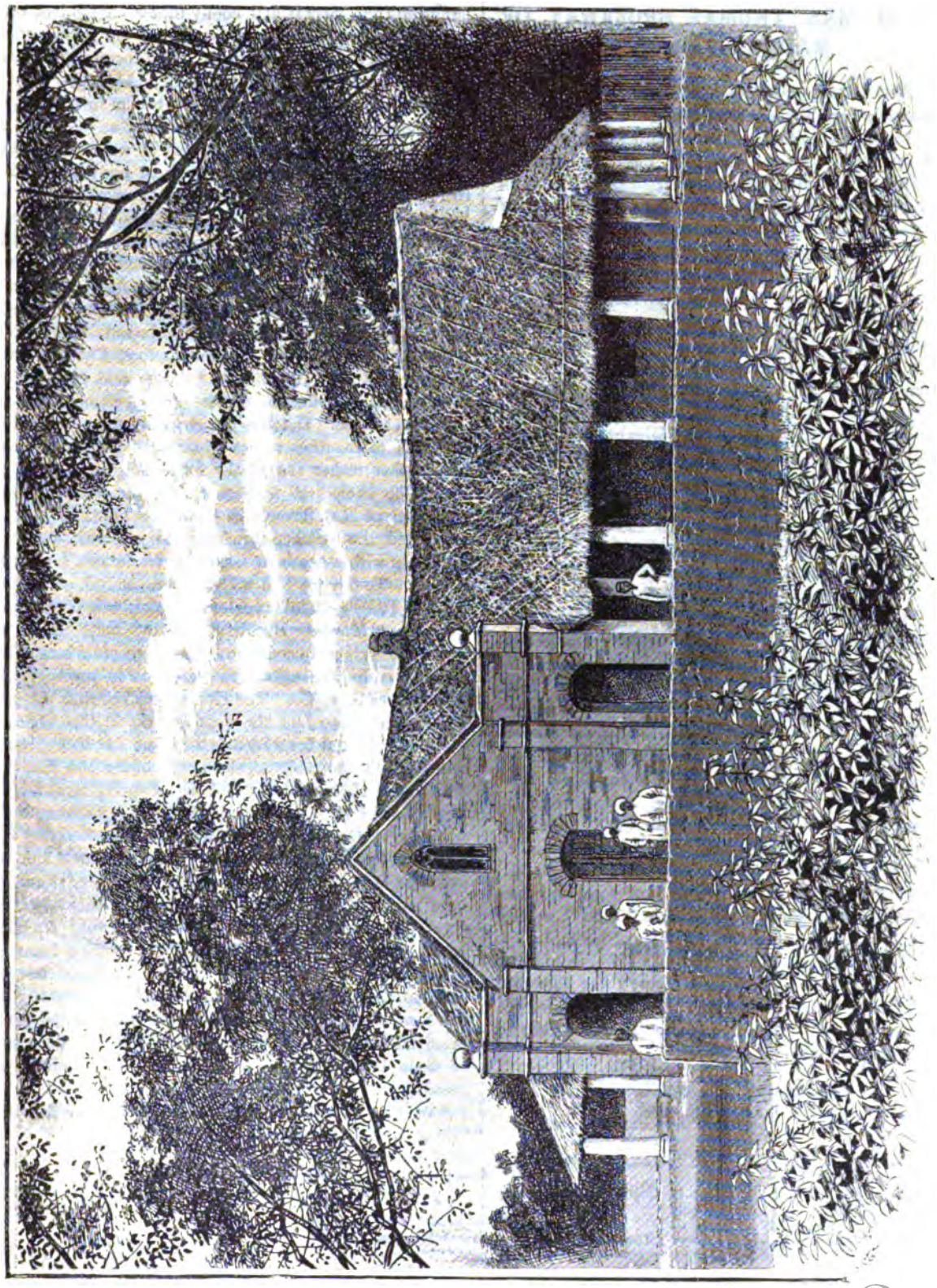
"The past year has been one of sore distress, the drought of the two previous years having continued during the former half of this year also. This unprecedented distress has been heightened by the outbreak of cholera, which carried away as many as twenty of our Christians, besides so many of other religionists. Our hearty thanks are due to our Medical Mission, as also to the Travancore Government, for their ready medical help.

"The Sunday services have as a rule been well attended. With the view of meeting the requirements of the ordinary members of the congregation, consecutive historical addresses are delivered at the morning services, while at noon regular sermons are preached from a text. The local medical evangelists and teachers have laid me under deep obligations by their cordial help in preaching and in taking part in the services. The Sunday afternoon is usefully spent in teaching classes composed of children of both sexes, young men and women. At the mothers' meeting, conducted on Saturdays, a chapter from the Bible and the Pilgrim's Progress were read and explained.

"During the year our small, old-fashioned chapel has been considerably enlarged and improved, as also forms enough to seat the audience have been provided.

"At Kanjirapuram, one of our sub-stations, at the close of a special meeting at which the local medical evangelist, the school inspector, and the pastor of Kristucovil delivered very stirring addresses, I had the pleasure and privilege of baptizing ten adults and twenty-nine children. At Pakodu, another of our sub-stations, a new school building is in course of erection. The long-contemplated chapel work at Virikodu could not be taken up during the year on account of the famine. We hope, however, that ere long we shall be in a position to achieve our long-desired object. All these three sub-stations have with great difficulty supported their respective agents."—*Report of Rev. Joshua Knowles.*

Digitized by Google



MISSION HOSPITAL, MARTANDAM, TRAVANCORE.

Digitized by Google

DEATH OF MRS. THOMAS BROCKWAY, OF MADAGASCAR.

WITH deep sorrow we have to add one more name to the unusually long list of losses recorded in last month's CHRONICLE—viz., that of Mrs. Thomas Brockway, who died suddenly on board the ss. *Pembroke Castle* on Sunday evening, July 5th, when twelve hours from Cape Town, on her way home with her husband and daughter. On account of a threatened attack by rebels upon the town of Ambositra, Mr. and Mrs. Brockway had to leave hastily and join their daughter, who had already started for the coast. The necessity for this hurried departure was increased by the rumour that the missionaries of the Norwegian Missionary Society at Antsirabe had all been murdered. Happily the rumour proved untrue, the missionaries having been rescued just in time. Mr. Henry T. Clark, of the Friends' Foreign Mission Association, who, with his wife and daughter, joined the *Pembroke Castle* at Tamatave, and who has written the sad news to the Mission House, found Mrs. Brockway apparently very well, bright and cheerful, as was her wont. Though she, however, soon became poorly, Mr. Clark attributed it to the ocean voyage; but she grew rapidly worse on Sunday, July 5th, and died at about half-past eight o'clock in the evening. The cause of death, according to the medical testimony, was malarial fever. Mr. Clark adds: "We came out together in 1871, and we have been great friends ever since. It is singular that we should now be going home together, and that this sad event should take place. You know their worth as missionaries, and I need not enlarge on this point. They were both of them very faithful stewards of that given to them by their Master. They served Him and your Society faithfully and well. I count it a privilege to have known them for so long." Mrs. Brockway went out to South Africa with her husband as long ago as March, 1859, and did invaluable work at Peelton, and subsequently for twenty-five years at Ambositra, Betsileo County, Madagascar. They have also enriched the Society's staff of workers by giving two sons and two daughters to the work, though one of these (Mrs. Gaze) has had to remain in this country since the state of her husband's health rendered it compulsory for him to relinquish his post in South India, while a third son (Harry) was suddenly removed while pursuing his medical studies in Edinburgh. Much sympathy is felt for all members of the family in their sudden bereavement.

"Cape Town, South Africa,

"On board ss. *Pembroke Castle.*

"To Rev. R. W. Thompson, Foreign Secretary, L.M.S.

"DEAR SIR,—When we joined this ship at Durban we found the Rev. T. Brockway, his wife, and daughter, who had come on from Tamatave. Mrs. Brockway was still suffering from mental and bodily illness, consequent on the fearful time they, in common with all the missionaries in Madagascar, had passed through. The doctor took a serious view of her illness from the first. At Algoa Bay she seemed to recover, and got into the saloon for a few hours. The improvement was only temporary, as the end soon came, and she rapidly sank, and died as we steamed out of Mossil Bay, to the inexpressible grief of her family and the sorrow of all on board. I personally spoke little to her; but those who had that privilege all agree that she was one of the brightest, most hopeful, and bravest of Christian women. How the death of this missionary called out the sympathy of all on board is one of the finest traits in the Christian character. Each vied with the other who could do or help most, and when I tell you we had Norwegian and Swedish, Episcopal and Quaker pastors, Catholic priest, prioress, and rev. sisters, you will see that sectarian differences had no influence or place at such a time; and it is well that it is so. Death is the great leveller. It is almost invidious to mention names where all felt 'that touch of nature that makes the whole world kin'; but if anyone should be named it is Father Thomas Ford, Diocesan Inspector of R.C. Schools in the Cape Town Colony. He comforted the stricken brother, and sat with him in his loneliness with a depth of Christian tenderness touching to witness. To-day we laid all that was mortal of the aged saint in the beautiful cemetery of Maitland, six miles out from Cape Town. Beautiful wreaths built up of rare tropical flowers were contributed by the captain and officers, the first cabin passengers, the second cabin passengers, and the Castle Packet Co. The Union Jack covered the coffin, and on this were laid the wreaths. So in the Africa she loved so well, and for whose betterment she had given the prime of her womanhood, she sleeps under the shadow of the blue gum tree, and the wild orchid springing at her feet, within sound of the ripple of Table Bay washing up the silver sand; high over all Table Mountain towering 3,000 feet, and, like some giant sentinel, keeping watch and ward over the thousand sacred memories of this African God's acre 'until the day break and the shadows flee away.' The air is full of talk of the union of Christendom. An object-lesson like this is worth all the columns that have been written. As we turned from the grave to get the train back to Cape Town, Mr. Clark, a Quaker missionary, took one arm, Father Ford took the other, and supported the bereaved husband. Sir Gordon Sprigg, the Prime Minister of Cape Colony, sent a wreath, and his daughters were present.

"We may be nearer the millennium than we dream, for 'the greatest of these is charity.'

"I am, yours faithfully,

"ALEX. FORREST.

"Heaton Moor."

Digitized by Google

DETAILS OF DR. TURNER'S DEATH.

Hankow, June 13th, 1896.

MY DEAR MR. COUSINS,—The news of Dr. Turner's death will have surprised and saddened you. Last week I sent you a line giving you some idea of his condition, and of the fears we entertained with regard to him. The prospects at the time, with regard to both Gillison and Turner, were very dark, still we went on hoping, praying, and working. But, in spite of all our efforts, he passed off about six o'clock yesterday morning, and was buried at half-past six in the evening.

He was ill on the 2nd inst. (June), but he kept the fact to himself till the 5th. On the morning of the 5th, about half-past seven, I received from him a note, and went to see him :—

"DEAR DR. JOHN,—I don't want to 'knock up,' but perhaps it would be the wisest thing for me to be in bed to-day. I find my temperature is 103 degs., and I have been slightly feverish since Tuesday afternoon. I have said nothing to Gillison about it yet. What do you think I had better do? Could you look in for two or three minutes?—Yours sincerely, "E. P. TURNER.

"June 5th, 1896."

Dr. Gillison was ill himself, and had taken to his bed. I went to see Dr. Turner. I saw that he was quite ill, though dressed to go to the hospital. I sent him to bed there and then, and got Dr. Thomson, the community physician, to come and look after both Gillison and himself. On Sunday Drs. Thomson and Hodge had a consultation, and came to the conclusion that it was typhus in both cases. They were, however, very hopeful with regard to Turner, being young and strong. With regard to Gillison they had their serious fears, but none, or almost none, with regard to Turner, Unfortunately, delirium came on on Monday; and, with very little interruption, he was more or less delirious right through to the end. To feed him became almost impossible, whilst the waste of strength was fearful. He soon lost all consciousness, and thus passed away.

Had not delirium come on, I feel sure he would have rallied. On Sunday morning I read and prayed with him and Gillison, and he seemed much comforted. But I had not the slightest fear concerning *him*, when we parted. He looked so strong and so bright.

There can be no doubt that both Gillison and Turner took the disease from the patients at the hospital. There were several cases of what they took to be malarial fever in the hospital at the time. It has been found since that, with one exception, they were all typhus. It is a singular fact that all the cases have turned out well. Some have left the hospital completely cured, and the others are convalescent. Dr. Turner lost his life in trying to save others. "He saved others; himself he cannot save."

Everything that medical skill and careful nursing could do for Turner was done. Both Thomson and Hodge are able men, and both did their utmost for him. Three missionaries have been attending as nurses constantly, and nothing could exceed their carefulness, tenderness, and brotherly love. I am only sorry that he allowed the disease to run on for three days without mentioning his condition to anyone. His silence, however, was characteristic of the man. It was Gillison's illness that made him keep it to himself. It was a mistake; but he was actuated by an unselfish thoughtfulness for his colleague.

My heart goes out in deep sympathy for his father and

THE LATE DR. E. P. TURNER.

mother; and I do earnestly pray that God may comfort and strengthen them in this hour of sorrow. God is love, and He knows what is best. He has accepted their offering, and has glorified it.

My heart is very sore as I think of the loss the Mission has sustained in his death. He was a very young missionary; but I was delighted with him as a colleague. I had learned to love him sincerely and trust him implicitly. He was a man without a fad that I could discover. He came to China to do God's work, and his one ambition seemed to be to please Him. He was willing to go anywhere as God might direct. I asked him on one occasion if he would go with me to Hunan, should the province open to the Gospel. "Yes," was his reply, "I am prepared to go anywhere." He took

Digitized by Google

to the Chinese at once, and he seemed to have a great deal of that blending power which a missionary in China must have if he would win the confidence and affection of the people. He seemed to me so true, so earnest, and so single-minded, he would have made an excellent missionary in every way had his life been spared.

But dear Turner has been taken away from the midst of his chosen sphere of labour without having been permitted to strike a blow. He was preparing for work, he was eager to begin, and the prospects before him were full of promise. Shall we say that he lived to no purpose? Shall we say that the sufferings of his last days were fruitless? Shall we say that a great mistake has been made? No! Our faith in Christ makes it impossible that we should say that.

"Nothing is lost! For failure cannot be where wisdom infinite evolves the plan."

And now are there none among the young men of our churches willing to be baptized for the dead—to fill up the place of the dead saints, even at the risk of sharing the same fate? Should the early death of Dr. Turner move the hearts of the young men of our colleges and universities to a consecration similar to his own, we shall have abundant reason to bless God that he came to China, "though short his day." We are in need of men. China is opening in a wonderful way. The openings around us here are marvellous; and it looks as if Hunan itself was about to become accessible. Oh, that God would touch the hearts of His people in England, baptize them with the missionary fire, and cause the frost-bound stream of liberality to flow!

You will be thankful to learn that Dr. Gillison is improving. I think I may say that he is now out of danger. The doctors are more than hopeful. Our hearts are overflowing with praise.—I am, dear Mr. Cousins, yours very sincerely,

GRIFFITH JOHN.

TO HELP TO HEAL. By Lucy E. Guinness. London: E. Marlborough & Co., 51, Old Bailey, E.C. Price 3d.

THIS is the title of another little *brochure* from the pen of Miss Lucy Guinness, who so recently issued that striking booklet, "Which House?" It is a *résumé* of Protestant Missions on the Congo and the needs of Central Africa, and is an eloquent call for prayer on their behalf. It abounds with portraits, pictures, and maps, and the whole makes a very original and convincing missionary appeal.

THE STORY OF A NEW MEMBER AT FATSHAN.

IT is said that, as a rule, the evangelisation of women in the East must be carried on by women. We have just seen an interesting exception to this rule. Last Sunday we had the joy of receiving into the church at Fatshan a Mrs. Wong, whose instruction has been given her solely by her male relatives. Her husband, sons, and younger brothers were baptized in September, 1895, but for months before had been earnest believers. My first visit to the family was in April, 1895, and the report I had to take back to the preacher was that the whole family seemed just like a well-established Christian family. Their idols had already been put away. Mrs. Wong was a quiet, refined lady; and when the conversation turned on the losses her husband would have to suffer if he entered the church her few quiet sentences, saying that the doctrine was so good that it was worth while suffering for it, and that the Saviour had done so much for us we need not grudge suffering for Him, were stamped with evident sincerity. Before she saw me she had never seen a Christian woman, nor, indeed, any church member, for if the preacher had been to the house she had never come out to see him. So all that she knew was what she had learned in her home. From that time to the day of her baptism she had only the same teaching, for she has bound feet, and her domestic duties are hard to leave, and riding in chairs is expensive, so she only went to the chapel once—on the first Sunday in the Chinese New Year. I have been almost every month for a short call, with the chair-bearers waiting impatiently to take me on to the chapel, and on several occasions a Bible-woman or a Christian "sister" has gone with me, but that is all.

In September all the men of the family were baptized: her husband, three sons, and her two younger brothers. The eldest son and Mrs. Wong's brother, Mr. Ch'an—both youths of nineteen—taught a school together, and the natural consequence of their change of faith appeared when the New Year came, and their scholars did not return. This they had foreseen, and took cheerfully. Old Mr. Ch'an, a merchant, who thoroughly believes that the Gospel is true, and whose sole objection to it is that he considers that to be a Christian means to be a poor man, consulted with Mr. Wong as to what the youths should do next, and they decided to send them to Canton. The two elder youths went to the Baptist school to learn English, with a view of going into business, and the younger Ch'an was sent to the hospital to study medicine. At the same time Mr. Wong's sister, his daughter, and Mrs. Wong's two little sisters, with one or two other relatives, were taken to the American Presbyterian Boarding-school. This was in March. The boys came to see my brother sometimes on Saturdays, and he asked them if they were willing to begin evangelistic services on Sunday mornings in Shaki

Digitized by Google

Chapel. After some consideration (for the pulpit is seldom occupied by young, untrained men) they agreed, and for several Sundays they preached from ten to twelve to the crowds who came in when the door was opened. One Sunday Mr. Wong spoke first on sin, and Mr. Ch'an followed on the forgiveness of sin. On May 10th he felt ill, but came and spoke as usual; but felt worse when he returned to the school, and the next day was taken seriously ill. The schoolteachers feared that it was plague, and had him removed to the hospital, and closed the school for a month. His one word to anyone not yet a Christian who came near him in his illness was: "I beseech you a thousand times not to say you will not believe the doctrine." His father came down, and finding that the sick youth could not remain in the hospital, but must be removed to a boat on the river, decided to take him home to Fatshan and let his mother look after him. Strange to say, a slave-girl in their family had plague the week before, and they had done all in their power to cure her. They were praying for her the whole of one night, and thought she was recovering, but she died. The doctors gave little hope of the sick boy's recovery, but we all felt that we could not give up hope, and had special prayer for him. He promised to be such a useful man, and there are so few to do the work. However, the Lord's call to higher service had come, and on May 18th, at eight o'clock in the morning (he had told them on the previous evening that he would leave them at that time), he went, the first of the family to stand before the King. The details of his last hours on earth are very touching. When they got home on Saturday night he said: "I am so glad to be at home." He charged his mother not to delay any longer, but to join the church as soon as possible. (The delay was probably due to her husband, who feared that people should think evil of her, as they do of women who join the church.) He said she must not kneel down and "cry for his soul to return"; that no heathen practices were to be allowed after his death. He was very anxious that no one should catch the plague from him, and kept warning them to keep away from him—even down to the old serving-woman. Every now and then he uttered words of prayer, and urged them to keep the doctrine—the doctrine was the most important of all things. They dreaded seeing him suffer at the last, but he passed away painlessly. Just at the end he opened his eyes and said, in a wonderfully gentle voice, and with great joy: "Look what a number of foreigners, and how joyful they all are," and then he left them. Surely this Chinese boy had caught a glimpse of the "great multitude of all nations, and kindreds, and people, and tongues," and had gone to swell their number.

When the word came of his death we prayed very specially that his family might be kept true to Christ through this crushing blow. Our hearts were filled with praise when Mr. Yeung sent us word that they were all perfectly steadfast, and that he had never seen such a wonderful example of resignation to God's will as this family presented. In China the death of the eldest son is a most terrible calamity. One charge brought against the Jesus Church is that a family which joins it will be extinguished, and, really, it does frequently happen.

Mr. Yeung, the preacher in Fatshan, is very much grieved at the loss of this young man, for he had spent much time in preparing him for the work of a preacher, and he feels that it is the loss of a prepared instrument. But the young man's mind, for months past, seemed to dwell much on the thought of the uncertainty of life. It was he who hurried on his father to be baptized. Mr. Yeung said he used to wonder at the way he worked, going to all the schools in Fatshan, and telling the Gospel to the teachers, and urging the claims of Christ on all whom he met, "doing the work of a year in a day," Mr. Yeung expressed it, but now he understands.

Surely the short life of this youth, always good and obedient and loving in his home, but, after he found Christ, filled with a burning zeal for His Kingdom, must be rich in results which will help on the progress of the Gospel in China. His mother's baptism, last Sunday; is the first-fruits.

ETHEL WELLS.

MISSIONARY TRAINING INSTITUTE OF THE WOMEN'S FOREIGN MISSIONARY SOCIETY OF THE FREE CHURCH OF SCOTLAND.

THIS Institute, 31, George Square, Edinburgh, has been established to test and train young ladies who desire to be missionaries abroad. Its Superintendent is Miss A. H. Small, formerly of Poona.

The ordinary course extends over two years, each with a winter term of six months and a summer term of fully three months. It includes class studies in Scripture, lectures on Old and New Testament Introduction, Apologetics, Christian Doctrine, Evangelistic Theology, Christian Missions, &c.

Provision is also made for the teaching of Indian languages, singing, ambulance work, &c. Practical training is given in Home Mission work under experienced guidance.

The next term will begin on October 1st.

The whole charge for the year, including board and instruction, is £50.

Intending candidates are requested to send in their names as early as possible to Rev. William Stevenson, Secretary, Free Church Offices, Edinburgh, by whom all information will be given, or to Miss Small, 31, George Square, Edinburgh.

Digitized by Google

LIGHT SHINING IN A DARK PLACE!

EARLY one April morning I set off with a Bible-woman for a long-deferred visit to the village of Maheshpur There had been no rain for many months, the ground was dry and parched as I had never before seen it, and the glare from the white roads hurt our eyes as we drove along. A few miles out we left the *gari* by the roadside, and turned to walk across the fields to a village hidden behind a clump of trees some distance off. It was still early enough to be fairly cool, and I much enjoyed the fresh country air after the stifling alleys of the city. An Indian village is quite unlike an English one with its central street, its shady lanes, its church, and pretty school-house. An Indian village rather resembles the irregular clustering buildings of some huge, half-tumble-down farmstead, men, women, and children dwelling in thatched sheds, sometimes back to back, sometimes with narrow footpaths between them ; here and there is an open space, where the women congregate to make cakes of fuel, or where the village potter spreads out his clay vessels to harden in the sun. There is usually somewhere near a small, deep pond, surrounded by clumps of bamboos, which receives into its dark, unsavoury depths the whole surface drainage of the place. Tethered grey and white cattle, heaps of chopped straw or other field produce, gaunt pariah dogs, and naked, brown children playing in the sun, complete the picture.

It was just such a village, hidden away behind the dark green mango trees, that we visited that April morning. In the first house we found that our old friend Parbatti was out ; only her little daughter-in-law of about ten years old was at home, keeping house in company with a very noisy pup, who quite refused to make friends. Two or three neighbours came up, and we arranged to go on further and come back in about an hour, when the mistress of the house might perhaps have returned. Picking our way between the potter's fragile wares, we turned the corner of a long building, and, entering by the house door, we soon had an interested audience of seven women, who listened for nearly an hour as we spoke of conscience and the voice of God in our hearts, telling us of the difference between right and wrong. We sang one or two old hymns, began to teach a new one, and left them with a promise of books for two who wished to learn to read.

A few minutes' walk along a raised path at the edge of the field brought us to a double-storied house, with a cart-shed in front. Passing through this, and through the entrance room, we found ourselves in the open courtyard, talking to a young woman with a baby. She told us that all the rest of the family were gone to the wedding of one of the sons at a village ten miles off, that she and an old woman were left in charge. We sat down and began to show her pictures of the infant Christ and the worshipping shepherds, but she would not listen. We tried the native hymns, which are usually such favourites, but it was of no use: "The gods helped her, and she did not want to hear

Digitized by Google

anything else; when the old woman was ready, *she* would listen; *she* cared for those things; she herself had her baby to look after, what more did she want?" A neighbour who had come in went off laughing, but came back followed by the old woman. She welcomed the Bible-woman as an old friend, and asked us to sing. We sang the new hymn that the other women had liked so much, but she did not care for it, nor for the next one. Then the Bible-woman tried to recall what she had told them at her last visit, but the poor old thing only looked bewildered. I was in despair; our visit seemed an utter failure, although I had been praying all the time the women had been talking. At last I said, "Let us sing: 'Kyun man bhuta hai,'" a hymn so old that we are all tired of it, a hymn that speaks of the loneliness of death and of preparation for it. Before we had finished the old woman was in tears. "Yes," she said, "that is all true, quite true, Miss Sahiba. Look at me, I have had no one for sixteen years; they are all dead. If he, Ram, did not help me, who would? He gives me food and clothes and everything." "Yes," I replied, "but don't pray to Ram, mother, pray to the true God. Ram was only a great being who lived at Ayodhya, so great that when he died the people thought he was a god." "Oh," she replied, "I don't mean him; I mean the true Ram who lives up there," looking upwards, "and I must do what He tells me, for He will not listen unless I do." "Look," she added, pulling out a string of brown beads, "I am a Brahman, and I say my *mantras* every night. They say to me: 'Mother, come and do this, leave your prayers,' but I cannot do that, Miss Sahiba, can I? I must say my *mantras*, and think of Him; I have no one else, they are all gone; He gives me everything." The tears came into my eyes, too, as I saw the light of faith on that old withered face, and thought of her life of drudgery and patient waiting until the end should come. "Other sheep I have which are not of this fold: them also must I bring, and they shall hear My voice; and they shall become one flock, one shepherd."

The answer to my prayer had come, not in enforced listening to the message we were trying to tell, but in a glimpse of the Spirit's work in a heart which appeared at first sight cold and dead. When one is sad and very weary with talking to those who do not care to hear, and when one's heart is heavy over the great city which has heard so long of the Saviour and will not accept Him, then our Father sometimes lets us see just for a moment what He sees all the time—namely the turning to Himself of some poor sorrow-tossed heart—and we have strength to go on in faith, "not having received the promises, but having seen them and greeted them from afar."

MISS WEBSTER, HER HELPERS, AND SCHOLARS.

Benares. A. J. MARRIS.

THE CHRISTIAN GIRLS' HIGH SCHOOL, CALCUTTA.

IN writing to the Foreign Secretary, Miss Webster, who is in charge of this school, forwards a photograph, in which her principal helpers appear. She says:—"The girl sitting to my left in the smaller group is an earnest Christian and most trustworthy teacher. She has been educated in the school and is my right hand in many ways, among other things taking a great interest in our Y.P.S.C.E. The one

Digitized by Google

standing behind her is also a great comfort to me. She joined the church last year, and shows by her daily walk in life that she is a true follower of the Saviour. At present she is acting as a pupil teacher, being anxious to continue her English studies, but whether teaching or learning she seems to do all faithfully, and I am sure of a carefully written exercise when my eye falls on Kamaleni's book. The girl sitting at my right hand is the daughter of one of our pastors, and is a most energetic teacher. Her voice can truly be heard from afar during school hours, of which fact I have to gently remind her sometimes. Besides the four you see in this smaller group, we have two other female teachers and four 'pundits.' I have often had cause to remember the remarks you made at my dedication service about the need of *patience*, for, apart from the small daily disappointments, there is that one great longing to see the girls confess Christ other than by name only, and the wonder why they will not give their hearts to Him. We do therefore need the prayers of our friends at home, not only for the girls themselves, but that we may prove worthy of our high calling, and that our lives—so closely watched by the girls—may be consistent in the smallest detail. I would tell you more about the school and last year's work had you not seen the report so recently, but you may be interested in hearing that since the report was published we have had the result of the Government Scholarship Examination, and one of our girls heads the lists in the fifth standard. We feel very proud of her, as over seven hundred candidates appeared in the several standards from different parts of Bengal. Some of the parents are most anxious for their children to appear in these vernacular examinations, while others prefer that almost the whole attention of their girls should be directed towards English."

THE LATE DR. LOCKHART.

TESTIMONY OF AN OLD COLLEAGUE.

WRITING from Hankow on June 8th, Dr. Griffith John says:—

"The news of Dr. Lockhart's death has just reached me, and it has brought a heavy cloud with it. Dr. Lockhart was one of my oldest and dearest friends; I loved him affectionately, and trusted him entirely. He was one of the truest, most brotherly, and most unselfish men I have ever known. How good he was to me and mine in China! How good to us in England! And what he was to me and mine he was to many more.

"I can never forget the impression which his singular personality made on my young and impressionable mind in the early days at Shanghai. When I arrived at that port, more than forty years ago, Dr. Lockhart was there, and a more striking figure the Shanghai community could not show. His was a masterful spirit, and he moved among the missionaries and others as a sort of king. He knew everybody, and everybody knew him. He was all vitality, all energy, all motion, all go. He seemed to be everywhere, and everywhere he seemed to be the moving and guiding spirit. His mind moved rapidly, and was generally made up long before most of us had got through half of our thinking. When once made up, it was useless to try and change it. Fortunately for us all, Dr. Lockhart was a man of consummate common-sense. Behind all his mental and physical energy there was a sound and clear judgment, and his decisions were seldom wrong. He was a great force among us, both safe and strong.

"And behind all this there was one of the kindest hearts I have ever known. He seemed to be ever doing acts of kindness, and thus winning our affections in a hundred ways. In times of sickness and sorrow how tender and thoughtful he could be and was! He was a great favourite with our wives and children, and no wonder, for to both he was a true and self-sacrificing friend.

"The Chinese had wonderful confidence in his skill as a physician. His name was known to everyone, and they spoke of his cures as something wonderful. Many of the operations were looked upon as nothing less than miraculous in those early days. The physical good done by Dr. Lockhart in China must have been very great.

"But Dr. Lockhart was more than a physician, he was heart and soul a missionary. He took the deepest interest in every department of the missionary work, and every afternoon he might be seen rushing into the native city with his bundle of Scriptures and tracts, which he gave away as opportunities presented themselves. On my last visit to England he said with much feeling: 'John, I wish I could go back with you. The missionary life is the only life worth living. Looking back upon my life, I can say truly that the happiest days I have ever known were the days spent in China doing God's work.'

"When thinking of paying another visit to England, the expectation of meeting Dr. Lockhart and spending some time with him was one of the main sources of attraction. The world is much poorer to me now that my beloved friend is no more in it. But we shall meet again, and that before very long.

"'All are friends in heaven, all are faithful friends
And many friendships in the days of time
Begun, are lasting here, and growing still.'"

WEEKLY PRAYER MEETING.

THE weekly prayer meeting, discontinued during August when the Mission House was undergoing repairs, will be resumed on the 3rd inst. The meetings are held in the Board Room of the Mission House on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following ministers will preside during September:—

September 3rd.—The Rev. G. Bruce Wallace, M.A., Southgate Road.
" 10th.—The Rev. T. R. Sturges, Plashet Park.
" 17th.—The Rev. J. B. Nichols, Haverstock Hill.
" 24th.—The Rev. G. Snashall, B.A., Victoria Park.

Digitized by Google

THE OLD CHAPEL AT TREVANDRUM.

I HEREWITH send you a photo of our chapel at Trevandrum. It was originally built for themselves by the European population of this important station, and was placed under trustees, the British resident being a prime mover. The trust deed secured its use by all Evangelical Christians, and there being at that time no chaplain, the services of the local missionaries or of ministerial visitors were largely made use of. At the same time the use of the building was granted for the native congregation connected with our Society. In course of time a chaplain was appointed and a fine Episcopal church built for the Churchmen, who, in this case at least, are true "Nonconformists" and "Dissenters." This led, of course, to the vacating of the old church by the Europeans and Eurasians, who, though many of them Free Churchmen, yet preferred to follow the fashion, as, unfortunately, is so often the case. The old church was thus left practically to the sole use of the L.M. Society, and we have enjoyed it for the last thirty-five years.

THE OLD CHAPEL, TREVANDRUM.

The building has long been in a most unsafe condition. A few years ago it was closed by order, and not allowed to be opened until Rs.1,000 had been spent upon it. The tiles were removed from the roof and thatch put in their place, and a heavy-roofed verandah, running round the building, was dismantled. The pillars shown are only about half their original height. But, in spite of the alterations, things have been gradually getting worse, and to-day the place is in a very dilapidated and dangerous condition. It is very small, far to small for our use. Our congregation-roll numbers 600, whilst we can only seat, at a crush, about 300, perhaps not so many. We are in a perpetual state of cram. A number of Christians of the Syrian and C.M. Churches like to attend our services in addition to our own people, so it can well be imagined what room there is for accommodating strangers. On Sunday, July 5th, the girls of Mrs. Bach's newly opened boarding school were present for the first time. Where to put these thirty children was the question. They had at last to be accommodated on the floor of the aisle, platform, etc.

This condition of things cannot be put up with for long Our work is increasing. A boys' boarding school must soon be started. Indeed, we are needing most urgently a building to hold at least 600 persons. To meet this need it has been proposed to erect a larger church in memory of our late

Digitized by Google

veteran missionary, Rev. Samuel Mateer. Many of our country chapels are three or four times the size of our present house, and are filled each Sunday with worshippers. The estimated cost of a building suitable for as progressive a city as Trevandrum is only the modest sum of £800 to £1,000. For this a good substantial building, but not a highly ornate one, can be erected—that is, provided we can utilise a site we have already. If land has to be bought, we should need £200 or £300 more. The people are responding well to the appeal for funds; but at best they can do very little. At present only some £100 has been given or promised. We therefore confidently make this need public, and solicit the generous help of all who care for the Lord's work among these sadly neglected people. Trevandrum City has had but little attention given to it in the past, but as the centre of this State it is a most important place. We are glad to be able to report evidences of life in the work on every side. Already since I came here, now nearly four years ago, more than 500 persons have placed themselves under Christian instruction in the villages which form the suburbs of this city, and we could gather many hundreds more at once if only we had the means to put teachers to work. There is a great door of access now open to these poor and outcast populations, whose only hope is in the Gospel of Christ. This work must necessarily extend enormously in the near future. All this means the need for increased accommodation. We have no place where we can gather our people together at the present time. It is therefore exceedingly imperative that we build a larger place.

My colleague, and Mr. Mateer's successor, Rev. T. W. Bach, is co-operating with me in making this appeal, being associated in the management of the city pastorate. Either of us will be glad to receive help from any friends for the building of this chapel, or gifts may be sent to the headquarters of the Society in London. HAROLD T. WILLS.

Trevandrum, South India, July 20th, 1896.

ECHOES FROM THE HOME CHURCHES.

THE members of the Leicester Young People's Missionary Society lately met at Gallowtree Gate Chapel after a Sunday evening service, and united their praying forces on behalf of Khama and his distressed subjects. This was followed the next evening by a meeting at which the members practically showed their interest by a collection of £12. S. veral members also took collecting cards for the same object, and the total result is the gratifying sum of £30.

THE pastor of the Congregational church at Whittington, Manchester, the Rev. C. H. Hickling, recently gave a monthly missionary address to his Sunday-school, illustrated by a number of Hindu gods, incense-burners, and many other things relative to Hindu worship. Unusual interest was aroused, and many stayed behind for a closer view. One cannot help wishing that more ministers and superintendents would take the needful trouble to bring before the children of our churches some of the many interesting curios that may help to give fresh stimulus and enthusiasm for missionary work.

SAMOAN DELEGATES IN COUNCIL.

BY REV. J. E. NEWELL, MALUA.

WE have just held our twenty-third meeting with native delegates representing the Samoan Church in all parts of the group. As arranged at our last meeting, the Conference was thrown open to all pastors and deacons who could attend. One hundred and fifty-four pastors and fifty-one deacons accepted the invitation, and were present during the whole of the meetings, extending over three days. The three papers read at these meetings were of a very practical and useful character. Mr. Marriott's paper on "The Ideals of the Christian Family in Relation to Samoan Social Customs," and the papers of pastors Jeremia and Mose, on "Our Duty to our Young People in View of the Temptations which surround them in their Daily Life and the too frequent Lapses into Immorality," all dealt very faithfully with the actual social condition of Samoa, and it was perfectly evident from the discussion, and from the resolutions which followed, that the needs and demands of the time were being laid as a burden upon the hearts of the people present. By the unanimous wish of the assembly all three papers will be published in a special supplement of the *Sulu*, and circulated throughout the group and out-stations.

We take much encouragement and hope from the Conference—perhaps the most practical and helpful ever held in Samoa. But we much regret to report that the most important principle enunciated and adopted by the delegates at the last assembly has had to give way to a compromise, which neither we nor the assembly can regard as either satisfactory or final. The resolution referring to the control of the clan over the marriage contract and the distribution of native property, of which an account was given in Resolution XVII. of our meeting, July, 1895, was the great battle-ground of the Conference. It became perfectly evident during the year that the delegates who passed that notable resolution did not carry with them the general body of the Church, and for the greater part of two days during the present Conference two hundred representatives now assembled have been discussing this great principle. It is significant that no one now defends the Samoan custom, and that before long the whole Church will be prepared to carry out the principle; but at present it is limited to pastors and their families, and to the students of Malua and Papauta.

Mr. Hills was allowed an opportunity during the Conference to expound and urge the better cultivation of the lands of the Samoans, especially in the direction of planting other tropical products than those upon which the people now depend for sale and support.

It was decided that the Committee should prepare a letter to be read at all village councils to the chiefs and rulers, directing their attention to certain abuses and evils which are seriously affecting social morality, and others which are hindering church life and work almost throughout the group

Digitized by Google

Another letter will also be addressed to church members, and read at public worship in all the churches.

This too brief summary gives but an inadequate idea of the problems which have engaged the attention of the Conference, and of the spirit of earnest purpose which has pervaded the assembly, beginning with the Communion service, at which Messrs. Marriott and Hills struck the key-note, to the close of the Conference, when our native brethren again went forth with new impulse to their labour for Him who is surely present in all the need His servants feel. The testimony of our oldest and most respected pastors about the Conference is emphatic—that such times of spiritual revival as these will do more for the Church than anything hitherto attempted.

MONUMENT TO THE LATE QUEEN OF MANUA.

IN our February number we announced the death of the Queen of Manua, the most eastern group of islands in Samoa, and the accompanying engraving will, to a large extent, explain itself. It reproduces the memorial stone erected over her grave. The stone was selected by the Rev. E. V. Cooper when recently he was in Sydney, and was carried to Samoa by the ss. *John Williams*. Mr. Cooper says that it is a beautiful stone, and fitly reminds one of a really beautiful character. The stone is erected by her father, Mr. Arthur Young. He wishes to add, with reference to the paragraph which went the round of the newspapers in recording the Queen's death, that the information was hardly accurate. Mr. A. Young, the father, is a half-caste Englishman, a good Christian man, a great friend of our Society, and a deacon in the church at Taû. He married into the Manua royal line direct—his wife being in the first line of succession. It was at her dictation that her eldest daughter, Margaret, was made queen. It must have seemed strange to many that this Protestant Christian queen should have been educated at the Roman Catholic school of the "Sisters" in Apia. It is true that for some time she attended that school, because until very recently our Mission had no school into which a girl could be received for better education. Indeed, for half-caste or quarter-caste boys and girls, the only places* today where they can be properly educated are Roman Catholic institutions—the Roman Catholics making a special feature of education. As to the restraints placed upon the queen—which the missionaries have often regretted—they arose from the careful guarding of the queen's person by the chiefs and people, and have come down from olden times. Foreigners cannot override such notions, since they are not in themselves sinful, only irksome and very trying to the individual. But the queen was not restricted in any way to the extent represented. Mr. A. Young's father died a couple or three years ago, in Manua, at an advanced age; a tombstone has arrived out from England sent by the brother and other

THE MONUMENT.

relatives of Mr. Young, sen., who reside in Westminster. The tombstone has on it the inscription: "He died in the faith of Christ." Would that it could be written of more foreigners who go out to live and die in the Pacific!

* Papauta and Leulumoega are purely native schools.

"OVER half a million Scripture Union cards were issued last year by the Children's Special Service Mission, to the children of Great Britain and the Colonies, and about 80,000 in foreign languages. Six and a half millions of English publications and two and a half millions of foreign were also issued during the year. Within the last twenty years about 17,000,000 picture leaflets for children have been printed by the Mission in fifty foreign languages.—*Regions Beyond*.

Digitized by Google

PERSONAL NOTES.

CHINA.—The plague has spread in Amoy and in many country villages, and some of the native Christians have fallen victims to it. The deaths are already reckoned at many thousands. Amoy has at last had to be called an infected port.—It is proposed to enlarge the Theological School at Tientsin, and make it a permanent branch of the work of the North China Mission for the training and supply of native evangelists for the Mission, and the Directors have gladly accepted a generous offer by Dr. S. Lavington Hart, one of the members of the Tientsin Mission, to provide the necessary buildings as a memorial of his brother, the late Mr. J. Walford Hart.

SOUTH SEAS.—The most interesting feature in last year's contributions to the Society from the Island of Niué, says the Rev. F. E. Lawes in the annual report, is the part taken by the women. "Arrowroot, the chief item, involves a good deal of work, which is mostly done by women, and the seventy-seven dozen hats, value £40, are entirely their work. These hats were really made by the women of two villages only, Hakupu and Liku. The female population of the former village, all told, is 306. They made 641 hats for L.M.S., in addition to 200 given to their teacher. For two or three weeks they worked from early morning until sunset hat-making, the men doing the cooking and housekeeping. They converted the caves into workrooms, because the cool, humid atmosphere of the caves rendered the material they were plaiting less brittle. The teachers themselves generally give liberally. This year they are badly off, and for the most part receive very small sums from their people; yet they have freely given to the Lord. One of the teachers especially, Fakahuikula, of Mutalau, seems to us, in the matter of giving, a good example to his flock. His contribution amounted to £3 19s. 4d. To make up this he and his wife drew upon nearly all the resources of the island—viz., 176 lbs. arrowroot, 110 lbs. copra, 106 lbs. cotton, 92 lbs. of yams, seven hats, and two fans. The work involved in picking by hand 106 lbs. cotton, in preparing arrowroot, drying and carrying copra, and making hats is not adequately represented by the cash value of the offering." The total contribution from the island reached £281 12s. 7d., including £41 worth of yams, given specially to the *John Williams*.

NEW GUINEA.—At a village in Kabadi a very gratifying incident took place just before the Rev. A. E. Hunt, of Port Moresby, visited it. "The teacher," says Mr. Hunt in the Annual Report, "has been there some years, but somehow did not seem to have gained much hold upon the people. He has recently built a new church and house for himself. A day or two before my arrival some natives burning grass accidentally set fire to the village, and nineteen houses were destroyed. The Mission House was threatened, and when the people saw it they voluntarily left their own houses burning, and one and all rushed to save the teacher's house. This they saved, only a part of the fence being destroyed, and, as I was expected the next day, they at once set to work to repair the fence, so that the Mission premises should be complete when I arrived. I was especially pleased with the children of that village. They were the brightest, happiest, and most intelligent children I have yet met in my district. The teacher told me that the children are in the habit of conducting family worship in the homes of their heathen parents."

SOUTH AFRICA.—The Rev. J. T. Brown, of Kuruman, asks to be allowed to appeal for a Communion service for use by the Motito Church, that out-station being much in need of one.

CHINA.

HOPEFUL SIGNS IN SHANGHAI.

A MONTH after his return to Shanghai the Rev. Dr. Muirhead wrote:—"The Chinese congregations are as large as they used to be, and I seem to feel the benefit of my stay in England, by the inspiration which, I trust, I have received in connection with it. There are instances of good arising from the work. I had the satisfaction, last Sunday, of baptizing a woman who had been for a year under instruction. She had been a devoted Buddhist for many years, a worshipper especially of the 'Goddess of Mercy,' which she brought to me along with her rosary, at the end of which there was a piece of wood, having on one side her own name inscribed, and on the other the name given to her on entering the Buddhist religion—namely 'Peace.' She repeated to me the prayers she was accustomed to use in worshipping the idol, and which she has for a long time given up. On asking her if she now prays to God, she readily answered 'Yes,' and at my request she prayed very beautifully, as she said she was in the habit of doing every day. Her knowledge of Christian truth was most satisfactory, and I had no hesitation in receiving her into the church Others are in course of applying at our chapel in the city. At the close of last Sunday morning's service in the church in the English settlement four came forward expressing their desire to become the followers of Christ. One is a specially interesting case. He is a literary graduate, and lately came from a city about 1,000 miles distant, far removed from any

Digitized by Google

place where missionaries are. He there received a tract from a friend, and, subsequently, the Old and New Testaments. These he read very diligently, and was impressed with a sense of his condition as a sinner, and was led to believe in Jesus as the Saviour. He has been accustomed to pray for years, and when asked to pray in the presence of several native brethren he did so in a very becoming manner. He is of a quiet and humble disposition, and shows that he has read Christian books to purpose. There is a great increase to our native population from all parts of the country, and so this place presents an ever-enlarging sphere for missionary work. We rejoice in the opportunity thus increasingly afforded for the simple preaching of the Gospel, and are praying that it may be attended with rich and saving blessing. The appearance of things at our services adds greatly to our hopefulness in this respect, and we cannot but believe that bright days are in store for us."

Dr. Muirhead has been able to send news of further encouragement in the work during the month of May. On the last Sunday but one he baptized three women on a profession of faith, and he has been cheered by the interest shown by the native church, and not a few in the general congregations. The earnest and simple preaching of the Gospel, accompanied by a special application of the promise of the Holy Spirit, seemed to make a deep spiritual impression on the converts and the heathen.

"NATURAL FOOT" SOCIETY IN CHINA.

THE most hopeful sign in this two-year-old enterprise, started by a little band of energetic Englishwomen, is the native interest already aroused, not only, though of course chiefly, among the women of China. Prize essays on the subject of foot-binding have lately been invited, and a Chinese lady has won the day. After dwelling on the physical horrors of the process, she adduces some causes of its continuance. The lack of education among women, she writes, makes their veneration for this age-long custom almost invincible. Then there is the strange fact that no virtue or beauty will secure an eligible marriage to a "natural-footed" woman. "What is the size of her feet?" is the inquiry of every would-be wooer. Also there is the natural emulation as to this so-called charm. A girl whose feet are less crushed than her companions will bitterly resent and blame her parents for such defect. "And in this day of free international intercourse," writes this patriotic lady, "we, formerly first in civilisation, are a bye-word among the nations by reason of this barbarity; the Empire is just now weak, and all must unite in upholding her; but the women of China, passing their lives in weariness and pain, cannot take their rightful place in the home or the world; they must be burdens, not helpmeets, to man." Most sensible and practical are this lady's suggestions for reform. Let the girls be educated, an Imperial prohibitory edict obtained, let leading families form an abjuring league and intermarry, let manufacturers employ only natural-footed women, and all Christian converts be required to unbind their feet if still possible. Surely we all must long, as such an essay makes us also hope, for the era, in this sense, of "the new woman" in China.

Shanghai. ALICE JANE MUIRHEAD.

BRIGHT PROSPECTS IN HUNAN.

OUR colporteurs have returned from Hunan looking well and happy. They have had a splendid journey. Their account of their visit to Heng Chou is very inspiring. We have two converts living there, of whom one is a man of sterling worth. He is a man of fine Christian character, and very earnest in his efforts to lead men to God. There are at present some seven or eight Christians in that city who are meeting regularly for worship. They are very anxious that I should go and baptize them, and form them into a church. The colporteurs had no difficulty in carrying on the work of preaching and bookselling at Heng Chou, the people showing great friendliness to them personally, and great willingness to listen to their message. They speak of a great change as having come over Hunan for the better, and they seem to feel confident that the day is not far distant when its gates will be thrown open. They did not succeed in bringing Chou Han with them; but they are convinced, from all they hear, that a great change has come over him. Mr Péng, the senior colporteur, is quite sure that God will hear the many prayers that have been offered up on behalf of Chou Han, and that he will yet be a follower of Jesus Christ. Fear and pride are holding him back just now; at least, so thinks Mr. Péng. I am thinking seriously of visiting Heng Chou before the close of the year. GRIFFITH JOHN.

THE REMARKABLE WORK IN YUN MUNG.

THE remarkable work begun in Yun Mung is going on even more and more energetically. The services in the little chapel are attended by members and candidates from thirteen and more villages Mr. W. G. Terrell says:—"Mr. Wang Reh Seng, our preacher, is doing a splendid work, and has great and good influence among the people. I visited some of the villages with him, and was greatly struck with the friendliness and interest manifested by the people. Out of the large number of would-be candidates for membership I examined twenty-four, and we finally decided to baptize eleven of them—nine men and two boys—making a total of twenty-seven baptisms in that district, where a year ago we only had some five or six converts. Thus the seed so long and patiently sown by Mr Sparham and others, with the help of the native evangelists, is beginning to spring up and bear fruit to the glory of God. But not only in King Shan and in Yun Mung is the work thus going forward; in two or three different parts of the Hiau Kan district there is a distinct movement in favour of

Digitized by Google

the Gospel. God grant it may prove to be indeed a Christward movement, and not merely one in favour of Christianity as a creed or a doctrine, which is, I fancy, a danger we have more and more to guard against as bitter opposition grows less, and the faith of the people in their false gods gets shaken more and more."

FIRSTFRUITS FROM QUEMOY.

THE Rev. F. P. Joseland has been visiting the country stations under his care, and also those in Mr. Macgowan's district. "I have," he says, "baptized in all some fourteen adults—eight men and six women—as well as a total of twenty-one children. The work is going on slowly, but surely, and at every place I visited there is some progress. As I had not been to Mr. Macgowan's churches for five or six years, I was able to judge more easily of their growth in that time, and I am glad to say that nearly every one is in a better condition than then. This is especially the case in the Tung-abe district, for whereas all the outstations were at first dependent on the mother church, they have now mostly become churches themselves." Mr. Joseland availed himself of the opportunity of proximity to visit the Island of Quemoy (called Kimmung by the natives, meaning "The Golden Gate"), as there the Thaisan Church has been at work for many years, and until recently without much success. He found the little room rented as a chapel crammed with people, and a great many others waiting outside in the rain, unable to get in. "I had an interesting service with them, and when it was over I examined the six converts already chosen for baptism. I plied them with many questions, and was agreeably surprised with the readiness and accuracy of their answers, as well as the evident feeling with which they spoke. So I had little hesitation in receiving them all—five men and one woman—the first-fruits of that island for the Master. They are a hospitable folk, and what pleased me very much, too, was the heartiness of all the hearers and their evident delight in having a real missionary among them. Also, in spite of the great crowds in both villages, I heard next to no abuse of foreigners, which is, of course, fairly common in these parts. I think there is much scope for a good work in the island."

NEW GUINEA.

BOYS' BRIGADE.

IN the Annual Report of the Society, recently published, the following encouraging notes from the Rev. J. H. Holmes, of Jokea, will be read with interest :—"The work here at our headquarters has been of a most encouraging and hopeful nature throughout the year, and there has been steady progress. Great credit is due to Tuka and his wife, the Raratongan teachers, for the admirable way in which they have striven to make the Mission attractive as well as instructive to all who come within reach of its influence. Probably the most hopeful feature of our work at Moru is our Boys' Brigade. We began the year with six lads, and at present we have twenty-three. These lads leave their villages, and settle here, with the distinct understanding that they do whatever task be assigned them, that they attend morning and evening prayers and the Sunday services, also elementary classes when it is possible to conduct them. Each lad has his own plot of ground, and will ultimately raise enough food for his maintenance, and with the understanding that what surplus there may be shall be divided amongst the sick, who are unable to grow their own food. Six of the lads are from distant villages, and should they not have the desire in after days to become teachers, the lessons they learn here will surely help them to become truer citizens, and thus indirectly, in their own families and communities, they will be greater forces for good than if they had always remained in their own villages. God has greatly blessed our work in Jokea village; many have been baptized and admitted into church fellowship, and the congregations, which at the beginning of the year did not exceed thirty—and these all men—have so increased that regularly now the church is crowded with men, women, and children. God has blessed us abundantly, and we watch and pray for yet greater things. He will not disappoint us."

MADAGASCAR.

VISIT OF FRENCH RESIDENT TO AMBOSITRA.

THE Rev. T. F. M. Brockway writes of stirring times in the quiet town of Ambositra :—"Our French Resident has paid us a visit. His commandant and two sergeants came with him. M. le Resident is a charming man, and I think he won the hearts of the people while here as well as ours. He was gentle and polite to all around, quite disarming the fears of the Betsileo. Our school children were delighted with him. He held an inspection of the schools. We had the children all together in the girls' schoolroom and put them through various exercises. First of all they sang a hymn greeting M. le Resident, after which they sang a French hymn, composed by Miss Havergal, 'Seulement pour Toi,' which seemed to give especial satisfaction to his Excellency. After that they read, two boys translated each a French sentence, the upper classes did some mental arithmetic, the lower classes recited some Scripture and sang a hymn. When all was over, M. le Resident thanked the children, praised them highly, encouraged them, and, as I said, took our hearts by storm—missionaries, teachers, and children. He has given quite a zest to the boys and girls in their studies, and they evince a great eagerness to make progress in view of a future inspection. Afterwards we had the

Digitized by Google

gentlemen to lunch, though they were reluctant on account of their many duties. The same evening both M. le Resident and M. le Commandant wrote to us in beautiful terms, expressing their thankfulness for hospitality received, and their appreciation for what they had seen of our work in Ambositra." Mr. Brockway's father and mother have since found it necessary to leave the station on account of the threatening action of the rebels, and to come to England with their daughter.

REFUGEES FROM THE DISTURBED DISTRICTS.

THE part of the Faravohitra district on the border of the forest has been especially disturbed, and a great number of the people who had no sympathy with the rebels took refuge at Ambàtomàinty with the French military post. They were afterwards ordered to go to the capital; but on the road they were attacked by the rebels, and robbed of all their belongings, and reached town in a most destitute condition, and found shelter in some of the villages in the outskirts. What could be done to relieve their immediate necessities—for some of them had nothing to eat—was done. On Sunday, June 14th, a goodly number of them came to the Children's Memorial Church at Faravohitra, and nearly filled the gallery, their whole appearance and dirty lambas offering a great contrast to the clean and tidy look of the regular congregation, which filled the body of the church Radaniel, one of our native pastors, told the people who these strangers were—refugees from the churches in our district—and what they had had to suffer, and then offered a fervent prayer for them and others in like circumstances. After the sermon a proposal was brought by some from the congregation that a collection should be made to help the refugees. It was no sooner mentioned than it was taken up with enthusiasm, and the most loving and kindly spirit was shown, and over thirty-six dollars were subscribed there and then. At the close of that Sunday service the pastor addressed those refugees thus :—"You see what the people have felt for you to-day, and what they have done, and I want you to know that it is all owing to Jesus Christ. If it had not been for Him *we* should have been no different from those who robbed and plundered you. It is His Spirit in us which has made the change." It was agreed to buy rice for the most necessitous (for the able-bodied were able to get wages on the public works), and for the next few days our churchyard was a busy scene. Writing the names of the people and taking the numbers from each village, the totals were as follows :—Men, 433; women, 554; children, 721; total, 1,708. This number only represents a fraction of those who have had to flee for precious life, having lost most of their property, and it is very touching to hear how their friends help them, and to see with what uncomplaining resignation these poor people submit to this bitter trial. JAMES WILLS.

M. COILLARD, the venerable head of the French Protestant Missions in Africa, reached France on June 18th, after a prosperous passage from the Cape. Had he left the Zambesi a fortnight later he would almost certainly have been overtaken by the rinderpest, and have found himself stranded in the Matabele country, without any means of advancing, just at the time when the war was breaking out. But this was not his only deliverance. He sailed in the *Warwick Castle*, resisting the persuasions of his friends, who begged him to stay a week longer that they might secure him a more comfortable berth on the next ship. And the next ship was the *Drummond Castle!*—*Journal des Missions Evangéliques.*

M. COILLARD wrote thus from Wynburg, on his way to Cape Town :—"What an immense change has taken place since 1857! The Dutch Church has awakened from its lethargy, and has learnt not only to give its money, but to give its children also to the work of missions. . . . I wish I had time to tell you of the negroes at Worcester, who maintain their own pastors, and have schools of all grades; who have built their own church, a very fine church, inferior in no respect to any church of white people in the neighbourhood, whether as regards the architecture or the internal fittings. And above all, I should like to tell you of Wellington. M. Pauw, who has succeeded our venerated M. Bisseux, said to me: 'Ah, that man of God laid solid foundations; we have only had to build upon them.' And he told me what sacrifices the negroes, who are now quite civilised, have been making for ten years in order to acquire land, build the church, the schools, the fine manse, and maintain their pastor, to whom they pay a salary of £200; and he added: 'Tell the Christians of France that their sacrifices and the work of their venerated representative have not been in vain.'"—*Journal des Missions Evangéliques.*

MISSIONARY RAMSEYER, of the Bâle Society, writes with deep emotion in February of this year :—"It is no longer a dream! I am again in Kumassee, and can say that Kumassee is now a Bâle missionary station. The Lord has heard the prayers of His children, and now we stand here, Brother Perregaux and myself, as free missionaries, and the whole of Ashantee lies open before us. Such a complete revolution has taken place in Ashantee beyond anything that I ever expected. Kumassee is an image of what is taking place all over Ashantee. A crowd of workmen are busy digging up the roots of the fallen fetish trees, under whose boughs so many human beings were slaughtered. The place of execution, close to the market, has been lightened, only a certain number of splendid trees being left standing; but at the feet of these still li great heaps of

Digitized by Google

human bones, though the officers tell me that they have been burning countless quantities of human bones for days. What abominations these bear witness to! And yet there are voices which declare loudly that the English advance into Ashantee was a crime! One glance at this place of execution would silence them. . . . This afternoon the Governor held a great assembly of chieftains, who came to sign their agreement as subjects of the English Government. He spoke to them about missionary work, and declared that the whole country was now open to commerce and to missions. We are greatly indebted to the Governor for this mention of our mission and school work. It is a great kindness, and it is of real importance to us that the people should see and know that our work has the approval of the Governor. We do not, indeed, wish to build upon princes, but we have a right to be thankful that the Government recognises our work. . . . The people rejoice that the missionary has come again; and our former imprisonment here now bears its good fruits. They told us plainly what rejoicing there is in the country that the English have come here. All wished for it, but no one dared to say it. The Governor told us that in a town where he spent the night on his way up he caused the military band to play, and a woman could not resist dancing and singing to the music. He found out that every verse of her song ended thus: 'No more knife! No more knife!' In fact, in all the larger towns he had ordered the executioners' knives to be given up, and had declared that the occupation of the country by Europeans meant the abolition of human sacrifices and all the other abominations of cruelty previously in use."—*Allgemeine Missions-Zeitschrift.*

THE *Evangelisches Missions-Magazin* concluded in May a series of articles on Slatin Bey's recent work: "Fire and Sword in the Soudan." The *résumé* gives a terrible picture of the state of that country under the government of the Khalifa, and the verdict of the Editor is: "How delusive it is to think that Islam can perform a civilising work for the African races." The kingdom of the Mahdi, which as long as it formed part of the Egyptian Soudan was open to civilising influences, is now closed to every European and to all intercourse with the outer world; a tyranny of the most barbarous kind is in possession of the country, the slave-trade with all its horrors is revived, and at least three-quarters of the population have perished through war, hunger, disease, or executions. It is impossible for the country to save itself by a revolution from within; the help must come from without. It is evident that the restoration of the Anglo-Egyptian authority over the Soudan will not meet with disapproval from the intelligent friends of missions on the Continent.

A LOAN bank for Indian Christians, managed with thorough business knowledge, would perform the most important service to missions and would be the greatest boon to our converts. The Report of the Bâle Society says: "Though much has been done for our Christians through our weaving and tile-making establishments, the existing arrangements are no longer sufficient, and the question has again become a burning one: how to find new possibilities for our converts to earn their bread. A further extension of our industries has objections against it. A new branch of work must be thought out, and the question of agricultural undertakings must again be considered."—*Allgemeine Missions-Zeitschrift.*

AN Indian journal, the *Reis and Rayyet*, edited by an orthodox Hindu, thus expresses itself with regard to Mrs. Besant's enthusiasm for the Hindu religion:—"When a respectable and educated English lady declares herself an admirer of the 'tantric' mysticism and of the worship of Krishna, it is the duty of every lover of his country to tell her that no sensible man can admire her eloquence, and that she is doing nothing but gilding rottenness with rhetoric. As it is practised to-day, the modern Hindu religion has for its principal ingredient the worship of vice."—*Journal des Missions Evangéliques.*

AS regards the present prospects of missionary work in China, the reports of the various societies lead us to consider them more hopeful than the political situation would incline one to conjecture. In most missions the number of converts has greatly increased, and fresh opportunities are opening in many directions. We hear from some quarters of revivals, and of earnest longing for Christian truth in large circles. Thus, for example, Archdeacon Wolff writes from the province of Fu-kien: "In various parts of the country, and in districts where until now everything seemed dead and every kind of work hopeless, suddenly such an interest has sprung up that literally hundreds flock to our Christian services. Just lately several deputations from a number of large towns and villages came and expressed in the name of several hundred families the desire that a preaching-hall might be built in their villages and a teacher sent to them, that they might be instructed in the doctrines of Christianity. In some of these places hundreds of families have left off idol-worship, and have rented houses to serve as places of preaching." The Barmen missionaries send similar reports from the district of Tungkun.—*Evangelisches Missions-Magazin.*

THE recent war between China and Japan has greatly aggravated the poverty of the farming class in Manchuria. This is now acting upon and increasing the terrible custom of selling children to slave brokers. The prices paid are an index of both the poverty of the seller and the infamous character of the buyer. In the original purchase these pitiable little creatures, from five to twelve years of age, are sold for sums equivalent to one or two shillings each. These are again sold by the broker for the sum of from four to eight shillings. The terrible experiences that befall the children at the hands of traders cause them to live in intense dread of their owners, so that whenever they are a little naughty or disobedient the threat that they will be handed back to the brokers is sufficient to at once render them docile. Slave brokers in Manchuria thus appear in the guise of ogres to wretched and destitute boys and girls.—*The Missionary.*

THERE is about one Christian minister for every 900 people in Great Britain, one for every 800 in the United States, one for every 200,000 in Japan, one for every 800,000 in India, one for

Digitized by Google

every 400,000 in South America, and one for every 700,000 in China. Are the forces of the Christian Churches wisely distributed? If all the Christians at home lived for the world's conversion, great residential changes would shortly take place.—*Missionary Review of the World.*

A VERY strong missionary element pervaded the Keswick Convention this summer. The holding of S.V.M.U. meetings before the Convention has brought the question very much to the front, as has also the Three Years' Enterprise of the Church Missionary Society.

ISOLATED MEMBERS IN THE COUNTRY.

IN June last year, Mr. Leung, the preacher at Shaki Chapel, Canton, brought there from the country his fourth son's wife, a girl of seventeen. She went daily from the chapel to the girls' school, a few streets away, which we had opened a month before. She was a quiet, reserved girl, and most diligent in her studies. Towards the end of her four months' stay in Canton she asked for baptism, passed a good examination, and was received into the church. We found it hard to part with her when soon after it was decided that she should return to the country, and many prayers have followed her that she might be a bright and shining light in her home.

Early this month Mrs. Leung returned from a visit to the country with another relative, the wife of one of Mr. Leung's nephews. We were much surprised to hear that she had come to present herself for baptism, and expected to go through that ceremony and return home in three weeks. We feared that she would not be prepared in heart for admission into the church without further teaching, but were delighted to find in her a simple, earnest Christian with a living trust in Christ for her salvation from sin, a true looking to Him to remove all faults from her character, and a longing to learn more that she might teach others. Her conversion was brought about by her son, a young man of twenty-two, who had been hearing the Gospel for years from his uncle, Mr. Leung. He is now in business in Hong Kong, where he was received into the church by Mr. Pearce last year. This year, at Chinese New Year, he went home and made a wholesale clearance of everything idolatrous in the house—ancestral tablets and incense bowls included. His mother was very indignant and much troubled, and expected all sorts of calamities to follow. However, when she found that no disaster happened, and her son was even better and more loving to her than he had been before (though he had always been a "good son"), her heart began to soften towards the "Jesus doctrine." A Pong, the son, taught her all he could during his short visit, and, after his return to Hong Kong, he sent letter after letter home, urging his mother to decide to be a Christian. Sz Só, Mr. Leung's daughter-in-law, also spoke to her of all that she had learned in Canton, and Mrs. Leung taught her whenever she was in the country. Finally, hearing that she had decided, her son sent her money to come to Canton and be baptized, and also money to support his grandfather (who is a Christian) during her absence, saying that his wife could look after the house while she was away. So she came to Canton with Mrs. Leung, to the great joy of Mr. Leung, who has prayed for her for years, and taught her whenever he was in the country. She used to be a devoted worshipper of idols, and many a time after a long lecture from Mr. Leung would turn right round and go to her idol-worshipping again. Tái Só, as we call her, went to the girls' school with Mr. Leung's little granddaughter every day, and the teacher taught her to read a small primer of Christian doctrine in a fortnight. She was much delighted to think that she could go home able to read a whole book. The services were a source of great enjoyment to her, and two united services during her visit were a real inspiration. One was of women only, and the bright, happy testimonies of the "sisters" touched her deeply. She went with us sometimes to different houses, and was always ready to tell all she knew to heathen women, or to urge to decision those who were halting between two opinions.

Her son wrote to her, expressing his delight that she was actually going to be baptized, and said he was happier than if he had had a lump of gold given him. He was very anxious to come up to her baptism, but at the last could not get away.

Mr. Stevens was preaching at Shaki last Sunday, and he received Tái Só into the church. Mr. Leung told the story of her son's unremitting efforts for her conversion, and said his own heart was filled with joy because all of his near relatives have now joined the church except one, who is a Christian in heart, but is prevented from open confession by her heathen father-in-law and mother-in-law. Mr. Stevens urged all the members to fresh efforts on behalf of their own families, that they, too, might be able to have the same joy.

Tái Só is leaving us this week, and going back to the country, as it is harvest-time and her home duties are pressing. Her daughter-in-law is inclined to believe in the Gospel, and we hope it will not be long before she, too, is a decided Christian.

It is not easy for the isolated Christians in the villages to maintain a high standard of Christian life. Their joining a "foreign" church makes them an object of suspicion and dislike to their neighbours, any calamity in the neighbourhood is readily ascribed to their neglect of the idols, and they know so little, and have so little to stimulate and encourage them. And yet God is able to make His grace abound to them and supply all their deficiencies.

I have written this short sketch because I feel that the home churches should know more of the needs of those newly emerged from heathenism, that they may be able to help together by prayer for them. E. W.

Digitized by Google

FROM THE SECRETARY OF THE WATCHERS' BAND.

OUR Branch Secretaries and members sometimes meet with friends who, when solicited to join our ranks, decline on the ground that they do not like to take so binding a pledge. As it has been suggested that a note from me upon this point might be helpful, I would say that no pledge is asked of those wishing for membership as to special times and seasons for prayer. They are only requested to enter into the following agreement:—"Recognising that I am called to fellowship with Christ in making known His Gospel to all the world, I will endeavour to pray each week for the London Missionary Society, and as far as lies in my power to further its interests."

SURELY, this should be elastic enough for all who profess to have given themselves to Christ, to be His, and to live and work for Him! Can any claim that this is a promise which a really earnest Christian in any of our churches may reasonably shrink from making? Would not the implication be that that life must be on a low level, and know but little of true fellowship with Christ, which could be satisfied to go for a whole week without remembering the interests of His Kingdom, and without offering earnest prayers for its extension?

ONE of the advantages of the W.B. arrangement is that it enables its members to bring before God regularly and definitely the work and the workers in all the mission-fields in which we are or should be interested, and many have expressed their grateful appreciation of the valuable help they have thus received. But there is another side to this question which should never be forgotten. Think of our beloved brethren and sisters who have gone forth as the messengers of the churches and as our representatives to far-off lands, many of whom are standing at their posts of duty like lone sentinels in the midst of dense heathen darkness, and of the encouragement and stimulus that the consciousness that they are being thus lovingly and periodically remembered at the Throne of Grace must bring to them.

I AM glad to be able to report very encouraging success in relation to the Circulating Missionary Library, which now includes about 1,200 volumes; and, as many valuable additions have been made since the catalogue was published, I have given the numbers and titles of these books (see third page of cover), and beg to suggest that all who are interested in the Library should preserve this list, and add it to their copy of the catalogue.

JAMES E. LIDDIARD.

"I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day."—*Abraham Lincoln.*

ANNOUNCEMENTS.

DEPARTURES.

The REV. J. RICHARDSON, MRS. RICHARDSON, and child, returning to MADAGASCAR, embarked per steamer *Tantallon Castle*, July 24th.

The REV. W. N. LAWRENCE, MRS. LAWRENCE, and two children, returning to AITUTAKI, HERVEY ISLANDS; the REV. A. BEVAN WOOKEY, B.A., B.D., and REV. J. H. MORLEY, appointed to SAMOAN ISLANDS, and MISS SIMMONS proceeding to MANGAIA, embarked per steamer *Parramatta*, August 13th.

ARRIVALS.

MR. JENKINS, from CHI CHOU, NORTH CHINA, per steamer *Telamon*, July 25th.

The REV. THOMAS BROCKWAY, MISS AMY BROCKWAY, and MASTER ROWLANDS, from MADAGASCAR, per steamer *Pembroke Castle*, August 1st.

BIRTH.

PARKER.—On May 7th, at Chin Chou, North China, the wife of the Rev. J Parker, Mongolia, of a son.

DEATHS.

ABEL.—On April 3rd, at Kwato, New Guinea, the daughter of Rev. C. W. Abel, aged 3 years.

BROCKWAY.—On July 5th, at sea, on board the *Pembroke Castle*, Hannah, the wife of the Rev. Thomas Brockway, of Madagascar, aged 63 years.

TERRELL.—On August 7th, at Hiau Kan, Mr. W. G. Terrell. (By telegram)

ORDINATIONS.

AN ordination service was held at Christ Church, Enfield, on July 21st, in connection with the appointment of Mr. A. BEVAN WOOKEY, B.A., B.D., as a missionary to the SAMOAN ISLANDS. The usual questions were asked by the Rev. R. Wardlaw Thompson, the Foreign Secretary of the Society, the ordination prayer was offered by the Rev. H. Storer Toms, the field of labour was described by the Rev. W. E. Clarke, of Samoa, and the charge was delivered by Rev. W. F. Adeney, M.A., of New College.

ON July 22nd, at Newland Congregational Church, Lincoln, MISS FRANCES HARE was dedicated to missionary work at FIANARANTSOA, MADAGASCAR. After reading and prayer by Mr. G. T. Sadler, B.A., Miss Hare read a brief account of how she had been drawn to the work, and of her desires and hopes in connection with it. Rev. R. Wardlaw Thompson then described the field of labour, indicating the possible delay of Miss Hare's passage owing to the disturbed state of the country. He pointed out that Miss Hare would have the superintendence daily of a school of about a hundred girls drawn from the Betsileo people. Professor Findlay, of Leeds, offered the dedicatory prayer, and Rev. J. D. Jones, M.A., B.D., delivered the address, urging the cultivation of personal holiness and a faithful devotion to the one Lord and Master. J. Ruston, Esq., J.P., D.L., presented Miss Hare with a gold watch and chain, given by several of her friends at Newland Church, after which the meeting was closed with the Benediction.

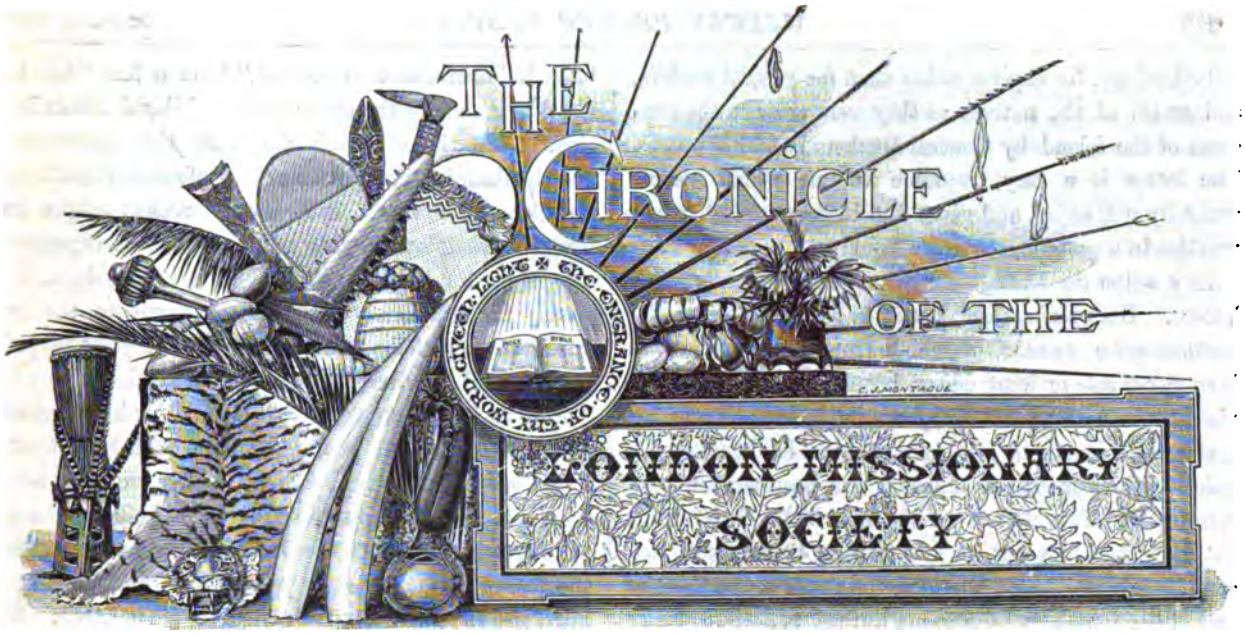
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 58.—New Series.] OCTOBER, 1896. [Price One Penny.

TWO BOOKS ON MADAGASCAR.*

THE critical condition of affairs in the great African island is once more exciting painful interest in the minds of its well-wishers. Since the outbreak in November last, when Mr. and Mrs. Johnson and their little daughter were foully murdered, things have gone from bad to worse. Misled by the ease with which they drove the Hova army before them, the French reduced their forces to such a low number that effective control of the island generally became impossible. Added to this the break-up of the native army, and, to a large extent, of the civil administration as previously carried on through feudal lords, heads of tribes, &c., loosened the bonds of authority and order, and left a feeling of uncertainty as to who was to be obeyed. Law-abiding natives, left without defence, the possession of arms being illegal, soon began to realise that they were at the mercy of the lawless. The result has been most disastrous. For the nonce the disorderly, disruptive elements of native society are triumphant, and mission work in the country almost at a standstill. It should, however, be remembered that the present is a transition period. In several directions French rule has already proved a blessing to the Malagasy, and we need not despair as to the enforcement of law and the restoration of order.

Appearing at this opportune moment, the two books to which we now call attention should meet with a hearty welcome. Brought out by the same publisher they will make excellent companion volumes. Both of them are in the main reprints of what the authors had already issued to the public in another form. But the differences outweigh any slight similarities. Mr. Sibree has been personally connected with Madagascar since 1863; he is a missionary of many years' experience; his interest in the island and its people is deep and long-lived, and his knowledge of both is wide and full. Mr. Burleigh, on the other hand, writes as the ubiquitous, omniscient war correspondent, here to-day, on the opposite side of the globe a month hence, familiar with all lands, all races; and, as a keen observer, accustomed to form rapid judgments on men and their doings, on nations and their ways. The first book is scientific, scholarly, chiefly suitable for students of the Malagasy language, folk-lore,

* Madagascar Before the Conquest. By the Rev. James Sibree, F.R.G.S., Missionary of the L.M.S. With Maps and numerous Illustrations. London: T. Fisher Unwin, Paternoster Square. 1896. Price, 16s.

Two Campaigns: Madagascar and Ashantee. By Bennet Burleigh, War Correspondent to the *Daily Telegraph*. London: T. Fisher Unwin, Paternoster Square. 1896. Price, 16s.

Digitized by Google

and ethnology, for experts rather than for general readers, and treats of the natives as they were prior to the conquest of the island by General Duchesne and his troops. The latter is a racy, readable volume which people generally will enjoy, and gives the history of last year's troubles in a graphic, stirring narrative.

As a writer on Madagascar Mr. Sibree is already well-known. His previous books and his contributions to the *Antananarivo Annual*, of which from the first he has been either sole or joint editor, have given him a recognised position as an authority on the island. From his first arrival down to the present hour he has been an indefatigable collector of all that has been written concerning it. This last work contains little that is new, but it brings together various papers, translations, and compilations previously buried in the pages of the *Annual* and the *Proceedings* of various learned societies. After describing the journey from the coast to the capital, the character of Imerina and Antananarivo, the physical features of certain districts and the customs of the people, the author has several chapters on philological and folk-lore matters, which are followed by others on divination, decorative native art, curious experiences, and a final one on the fauna and flora of the island. As a book of reference "Madagascar Before the Conquest" will be very valuable.

Mr. Burleigh's realistic descriptions of travel, island scenery, the sovereign, the Government, the state of society at the capital before the French advent, and the progress of the campaign deserve and, we trust, will receive attention. He impresses one as an honest observer endeavouring to ascertain facts and accurately—with a certain dash of spice and strong flavouring—state them. We have little to find fault with in his references to missions. His testimony to the striking practical results of L.M.S. work among the Hovas and other tribes is frank and generous. There is, however, one gross error to which exception must be taken.

He charges the Directors of the Society with weakness at the critical moment in 1885, when the Franco-Malagasy Treaty was signed, asserts that if the Society had then bestirred itself Great Britain was in a position to have effectually cried "hands off" to France—an extremely doubtful assertion—and assigns as the reason for this inaction the halting between two opinions of "the Nonconformist conscience," from a fear "lest hurt should be done to the then tottering Liberal Administration." To those behind the scene this statement is grossly absurd. Party politics had absolutely nothing to do with the matter. Probably the Society might have evoked strong antagonism to France had it organised a campaign for this purpose; but is it the duty, is it seemly for missionary societies to appeal to the war-spirit of their fellow-countrymen? The great majority of the L.M.S. Directors were convinced that it was not. Added to this, there was little ground for believing that agitation would do good, much for thinking that it would do harm. And, finally, it was an open secret, known to all who took the trouble of going to the root of the question, that the British Foreign Office, irrespective of party, had some years before 1885 made up its mind not to oppose French claims to Madagascar. This was a part of the price that had to be paid for the British occupation of Egypt. Not the inaction of a missionary society, but the action of the nation in remaining in Egypt, furnishes the true "inwardness" of the situation.

WEEKLY PRAYER MEETING.

THE weekly prayer-meetings are held in the Board Room of the Mission House on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following will preside during October:—

October 1st.—Rev. J. Macgowan, of Amoy.
" 8th.—Rev. S. G. Smith, B.A., Enfield.
" 15th.—Rev. Bernard Snell, M.A., Brixton.
" 22nd.—Rev. R. Westrope, Westminster Chapel.
" 29th.—

WOMEN'S ALL-DAY PRAYER MEETING.

FOLLOWING the practice of the last few years, some of the Lady Directors of the Society have arranged for an All-day Women's Prayer Meeting, to be held in the Board Room of the Mission House, on Thursday, November 12th.

At 4 p.m. the meeting will be merged in the ordinary weekly prayer meeting. In our next issue we shall publish the names of the ladies who will preside at different hours.

Digitized by Google

SECRETARIAL NOTES.

FROM THE FOREIGN SECRETARY.

ONE of the most serious and responsible duties of the Directors every autumn is to consider and decide upon the expenditure which has to be sanctioned in the various mission-fields during the ensuing year. They are assisted in this task by estimates or "budgets" sent by the District Committees of missionaries in all parts of the mission-field. These estimates are not a mere collection of the personal desires and ideas of individual missionaries regarding their own work; they are expected to be, and in most cases really are, the result of the careful discussion and consideration by the united body of missionaries in a district of all the needs of all stations in that district. If additional help is required for any purpose, it is the duty of the District Committee to state the case to the Directors for their consideration, giving the reasons which, in their judgment, make the help necessary. The Directors have to consider all these estimates and appeals in their relative importance and urgency. They have to take into consideration what the probable income of the Society for the year is likely to be, and then to apportion the funds which they expect to have at their disposal to the supply of the various needs of the missions.

THE time for this annual consideration of the needs of our missions has come round again, and during October and November the Directors will have to decide upon the warrants for next year. What is to be the line of their action? Last year, under the stress of circumstances, the Directors made reductions in the grants for various forms of work in India and part of China. They were not very large reductions, and the saving effected amounted in the aggregate to only a few hundred pounds, but the inconvenience and, in some cases, the injury to the work cannot be estimated by the amount of saving to the Society. Now the estimates for the new year are coming in, and in every case the opinion is earnestly expressed that there will be no repetition of the reductions of last year. In some cases strong and well-founded appeals are also made for increased help. It is evident, therefore, that there can be no reduction of grants or continuance upon the reduced scale of last year without serious injury to the work. Nor is this all. Changes in the conditions of life in the mission-field make great changes in the cost of living and the expense of carrying on work. Just now the missions of the Society in North and Central China are affected very seriously by a sudden and serious rise in the value of the copper cash, which is the only currency in China. This rise, which seems likely to continue and increase, already amounts to fully one-eighth—*i.e.*, to purchase now the same number of cash which in 1894 could be got for £1 requires fully £1 2s. 6d. As every payment has to be made in copper cash, it will easily be seen that this is already a serious matter, and can only be met by a proportionate increase of grants. But increase of grants can only be made possible by increase of funds. What line are the Directors to take in estimating the probable income of the Society? Are they to calculate upon the same amount as was received last year? Are they to listen to the evil-omened voices of the croakers who assure me that after the efforts made for the Centenary Fund there will be a reaction and a fall of revenue? Or are they to believe that the efforts made to improve and interest the churches in connection with the celebration of the Centenary will not be in vain, and that larger and more general contributions will come to meet the larger needs? The answer is anxiously awaited in the mission-field. It is awaited with equal anxiety by the Directors. What is it to be?

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

WE have again suffered a great loss. God has suddenly called the Chairman of the Board to the higher service. We bow to His will, but his place here and in many other councils will be very hard to fill.

DURING the holidays one of the newly-appointed missionaries sent the first gift (10*s.*) towards the Thanksgiving Fund suggested by a correspondent in my notes for July. I thought at the time that the proposal was premature, and came too soon after the successful effort just about completed for the Centenary Fund, and I am not surprised that the matter has not been taken up. There is, however, a fund that needs our continued and prayerful effort, about which I confess some anxiety. All through our Centenary movement the Directors laid stress upon the urgent need of an *enlarged annual income*. We continually pointed out that to maintain our present work in a state of efficiency we required £15,000 to £20,000 more yearly income. That need still remains, and the next six months will show how we intend to meet it.

I HAVE heard it said that "the Society is in clover now." The fact, however, is that we began our second century by reducing the grants for 1896 in India and South China as follows:—Grants for the support of native workers were reduced 5 per cent.; allowances for itineration, 10 per cent.; educational grants, 12½ per cent. In all other directions, too, we effected every possible reduction, frequently at the expense of the *work*. Hence we are not "in clover," but on next to starvation allowance! Instead of the Thanksgiving Fund we have to plead for an enlarged income, to make our present work efficient. In the winter's campaign, which has now begun, stress must be laid upon this immediate need; and I am hopeful that the late meetings, in which, through the figures prepared by our Treasurer, it has been shown how the additional income may be raised, will be found to have produced encouraging results.

THE deputation work this month and next will be unusually hard. Last October our deputations made over 700 appearances for address, lecture, or sermon, and this year I am asked to arrange for at least as many with a much smaller band of helpers. How are we to meet the growing tendency to crowd missionary meetings into some four months out of the twelve? If we cannot check it, and so far my efforts are powerless, a further reduction of deputation service is inevitable.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

IN this number of the CHRONICLE prominence is again given to the Woman's Work of the Society, October being one of the months in which the *Quarterly News* was formerly published.

Digitized by Google

Will all who take special interest in this branch of our operations note this, and call the attention of others to it? I shall be happy to receive orders for parcels of the magazine at the usual rates.

FOR the information of Sunday-school superintendents and other friends engaged in teaching the young, I am happy to announce that the Society has recently published six additional Sunday-school leaflets, entitled :—

No. 7.—Hova Boys and Girls. *By Miss Bliss.*
No. 8.—Dark-Skinned Missionaries. *By Rev. W. N. Lawrence.*
No. 9.—Baby Murder in China. *By Rev. J. Macgowan.*
No. 10.—Little Savages. *By Mrs. Chalmers.*
No. 11.—The Raw Material of Central Africa. *By Mr. W. H. Nutt.*
No. 12.—What it Costs a Hindu to Confess Christ. *By Rev. W. G. Brockway.*

The leaflets are published at 1s. the hundred, but are supplied gratis to schools supporting the Society.

DURING the Centenary Year the Society's work was brought before the public in so many exceptional ways that some of the more ordinary methods of calling attention to it were left in abeyance. Among them was the *Young People's Missionary Letter*, published for general circulation among young workers for the Society. But the issue of these *Letters* is now recommencing, and will be continued at intervals from time to time. No. 19, *A Letter from the Land of Make-Believe*, from the charming pen of the Rev. Arthur Bonsey, of Hankow, and appearing in an appropriate yellow wrapper (Chinese style), designed by a Chinese Christian, has just been published. The *Letter* can be purchased at 2s. 6d. the hundred, but copies will be forwarded free to Sunday-schools.

THE New Year Offering Appeals and Cards are now being printed, but we are not early enough for the orders which are already beginning to come in. Specimens will be forwarded as usual. As stated in the "Proceedings of the Board," we are asking the children to undertake a yet larger work, and, in addition to the task of maintaining the ships, to become responsible also for the support of *Schools for the Children of Converts*, for which there is such pressing need.

MAY I call attention to the new set of lantern slides prepared under the direction of the Rev. C. G. Sparham, entitled *A Walk Through Hankow, Hanyang, and Wuchang?* The notes for the lecture were written by Mr. Sparham himself, and give accurate and interesting details about this centre of missionary operations.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, September 16th, 1896.—Mr. A. SPICER, M.P., in the chair. Number of Directors present, 71.

Mr. Spicer referred feelingly to the death of the Chairman of the Board, Mr. W. E. Whittingham. When residing at Woodford he had many opportunities of seeing how thoroughly sincere a Christian worker he was. He was the mainstay of the church at Walthamstow, of which he had been for so long a member, and everything he undertook in the way of Christian service was done not only with true simplicity of character, but with thorough and genuine earnestness of spirit. His election to the chairmanship of the Board was evidence of the impression he had made upon his fellow Directors during the short period of five years. The hearts of all would go out in sincere sympathy to the widow and children of their late friend.—The Home Secretary (Rev. A. N. Johnson, M.A.) spoke of the large number of institutions which Mr. Whittingham was serving at the time of his removal. It was, however, with peculiar interest that he had learned from the sister of their departed friend that he valued and loved the London Missionary Society beyond all other institutions with which he was connected. When he was elected Chairman, he told her that the appointment had given him the greatest satisfaction he had derived in any of his public work. His personal appeal to the Directors on behalf of funds to send out the two new workers pleaded for by Dr. Griffith John, of Hankow, was the result of an anxious and sleepless night, and it had met with such a response that they could now see their way at any rate to start the additional help asked for. This act on his part was an illustration of the kind of service they had hoped and believed they would have received from Mr. Whittingham during his year of office.

The following resolution of sympathy with the bereaved family was then passed, the Directors rising :—

"That the Board has heard with profound sorrow of the sudden death of the recently-elected Chairman, Mr. W. E. Whittingham. During the five years of his connection with the Society as a Director, Mr. Whittingham displayed those fine qualities of heart and mind which had so long made him an honoured and beloved leader in many other circles, and which the Board had hoped would be devoted with his characteristic energy to the service of the Society. In his departure the Directors mourn the loss of one who, by his business capacity, genial spirit, kindness of heart, unaffected modesty, and rare consecration, was conspicuously fitted to preside over their counsels and to lead forward their various undertakings. They recall with devout thankfulness his earnest desire that a fitting response should be made to Dr. Griffith John's appeal for larger help in the Hankow Mission, and unfeignedly rejoice that he was spared to see sufficient funds promised for the sending out of two additional missionaries to work in Central China.

"While the Directors deeply grieve for their great loss, they give thanks to Almighty God for the impulse of their late colleague's bright example of Christian devotion and unwearied service, and fervently pray that God would raise up others to carry forward the many labours which their friend was so suddenly called to lay down, and that his influence may long abide in the numerous lives that he blessed and on others that shall be inspired to high service by his memory.

"That the Directors tender their affectionate sympathy to Mrs. Whittingham and her children in their great and sudden bereavement, and assure them of their earnest prayer that the God of all consolation may lift upon them the light of His countenance and breathe His peace into their hearts."

A letter of sympathy from the Secretary of the Congregational Union of England and Wales, on behalf of the Committee, in the death of Mr. Whittingham was read with appreciation.

Mrs. Bevan (wife of the Rev. Ll. D. Bevan, D.D., of Melbourne), as one of the Vice-Presidents of the Victorian Ladies' Auxiliary, was welcomed and accorded the status of a Director during her stay in this country.

The Home Secretary, speaking of the late Rev. H. R. Reynolds, D.D., said they would all feel that they had lost in him one who had for many years been a great inspirer of the Missionary cause. He (Mr. Johnson) would never forget the Doctor's speech at the Centenary meeting at Cheshunt. He certainly had a glorious view of the way in which the Society ought to celebrate its Centenary, and, though they were not able to realise the glory with which he invested it, they were thankful for the inspiration of his words at that time. It was an illustration of the deep and abiding interest he had taken in the work of the Society. They had been peculiarly indebted to him for the strong missionary zeal and burning enthusiasm which had characterised Cheshunt College for so many years. He had apparently accomplished his work and run his course. There was a roundness and fulness about the work he had done, and they could not but rejoice that he had passed into the Heavenly places for which he seemed so admirably fitted and with which he was having such constant communion. Mr. Whittingham had been cut down in his prime, but they could unfeignedly rejoice that Dr. Reynolds had passed so peacefully, without a long interval of distress and trouble, into the immediate presence of his and their Master.

The Chairman said he had learned more than ever to appreciate Dr. Reynolds during his visit to India. The enthusiasm of the missionaries from Cheshunt for their College and Principal was most keen. Dr. Reynolds always seemed to him to be one of the true Christian aristocracy in physique, intellect, and Christian bearing.

The Assistant Foreign Secretary (Rev. G. Cousins), in the absence of Rev. R. Wardlaw Thompson at Dr. Reynolds' funeral, introduced to the Board the Rev. T. and Miss Amy Brockway, returned from Madagascar, and Mrs. Lester, of Bellary, who is on a short visit to this country. They would, he said, receive Mr. Brockway with special tenderness and sympathy, because he had come home under the shadow of a very deep personal bereavement. Three years ago Mr. and Mrs. Brockway volunteered to take up the work of a young Welsh missionary, who had died at the new station of Ambohimahasoa. Some regarded this offer as almost too heroic, but Mr. and Mrs. Brockway thought only of the claims of the work. After two years' work Mr. Brockway was compelled to retire to Ambositra, his old station, through severe illness, but the distressing state of the country some months ago made that station unsafe, and they had to flee to the coast. Mrs. Brockway died before the ship reached the Cape. They missed her bright, genial presence, and all who, like himself (Mr. Cousins), had enjoyed the privilege of staying in the missionary home at Ambositra, knew how she filled it with sunshine and warmth through her own loving presence. Besides engaging in work among the women and girls, Miss Brockway and her brother Fred had taken up the work of their parents at Ambositra. Miss Brockway's knowledge of Malagasy was exceptionally good. Mrs. Lester was a faithful worker for the Society at New Barnet, Mr. Cousins said, before she went out to marry Mr. Lester, and commenced earnest work there. She had had special charge of the Canarese Girls' Schools.—Mr. Brockway gave a few incidents of his work at Ambohimahasoa, and concluded with these words : "Warm as my feelings were in 1858, when I offered myself for missionary service, they are as warm now and perhaps more intelligent."

A letter was received with great satisfaction from Mr. W. Crosfield, of Liverpool, accepting the invitation of the Board to accompany the Foreign Secretary in his Deputation visit to New Guinea.

Offers of service from Mr. W. Evans, of Western College, and Miss A. E. Lloyd, of Nottingham (subject to her passing the usual examination), was accepted.

The resignation of Dr. J. C. Thomson, of Hong Kong, was accepted with regret.

It was decided to ask the young collectors for the New Year Offering to add to their work for the maintenance of the ships the further responsibility of supporting schools for the children of converts.

Digitized by Google

L.M.S. WORK IN PEKING.

PEKING, the great Tartar and Chinese city, the capital of the Empire, has been occupied by our Society since the year 1861, when it was first opened to the foreigner. A mission was in that year commenced in the East City, in the great thoroughfare known as Ha-ta-men, which runs through Peking from north to south. Seventeen years later—that is, in 1878—a second mission was commenced in the West City, in a district four miles distant from the other. Several other societies also have missions in Peking. The L.M.S. staff in the East City consists of the Rev. George Owen, Dr. Eliot Curwen, Miss Smith, and Miss Moreton; while in the West City the Revs. S. E. Meech, J. Stonehouse, J. M. Allardyce, M.A., Miss Clara E. Goode, and Dr. Lillie Saville are the workers.

DR. ELIOT CURWEN, M.A., M.B., B.C. (CANTAB.), M.R.C.S., L.R.C.P., MEDICAL MISSIONARY, PEKING.

The centre of officialism, and peculiarly sensitive to high-class Chinese sentiment, Peking has ever been a very difficult field for the Christian worker. With the exception, perhaps, of Canton, it has proved to be the hardest and most unresponsive part of the Society's field of labour in China. The anti-foreign feeling is intensely strong, and in the capital, perhaps more than anywhere else, proves a formidable barrier to progress. To quote the report of Mr. Owen:—"For fifty years China has stood face to face with civilisation, science, and the progressive ideas of the West, and has proudly rejected them all. Strong in her conservatism and conceit, she needed none of these modern gewgaws. She was too blind even to see what her neighbour, Japan, was doing, or, if she saw, only mocked. The war was a terrible awakening for the rulers of China, and they are now eagerly asking: 'What shall we do to strengthen China, and wipe out this disgrace?' It is not progress, however, that they desire, but revenge. They would gladly sweep everything Western into the sea to-morrow if they could, and close the doors. A high official said the other day that the Government would willingly sacrifice all the revenue it gets from foreign commerce if it could get rid of the foreigners. In saying this he expresses, at least, the mind of official China. Hostile to everything foreign, the upper classes have been especially hostile to Christianity, and opposed it in every way; and this anti-foreign feeling and general aloofness has told heavily against mission work. The spirit of the upper classes has extended to every class, even to the lowest stratum of society; it is a disgrace for anyone to become a Christian. With few exceptions, it is from among the poor that we gather our converts. Even they have much to endure for their faith; neighbours inflict on them a lot of petty persecutions, masters will not employ them, and their observation of the Sabbath entails on them considerable loss."

Still, there is progress both in the East and West cities. In the former, the street chapel is regularly open for four or five hours every day throughout the year, except Sundays (when services for the native Christian community are held), for the preaching of the Gospel, and is always well filled. Too much importance, however, cannot be attached to this, for it is one thing to listen, even attentively, and quite another to yield the heart to the influence of the message. The crowds come and go; the seed is sown day by day; and yet little

Digitized by Google

seems to come from it. In addition to daily preaching, lantern lectures on the "Life of Christ" and the "Pilgrim's Progress" are given three evenings a week; on these occasions the street chapel is generally crowded, and Mr. Owen states that a good sprinkling of business people and small officials are present. Inquirers, too, come forward. Last year more than a hundred men put themselves under Christian instruction, with a view to baptism. Many of these, however, subsequently fell away, and only a small remnant was gathered into the church. During the year eleven adults were added to the number of them that believe. The spiritual condition of the churches, on the whole, is hopeful and good. Some of the members are devout, godly men, who do honour to the Christian name.

The hospital also, in addition to its own special work of healing and administering to the needs of the sick and suffering, has yielded spiritual fruit. One man was recently baptized from the wards, and there are several enquirers. Dr. Curwen has been encouraged by the sympathy shown to him on the part of some of the foreign contributors to the Medical Mission funds, a few of whom are manifesting much interest in his work. A few months ago the Directors, wishing to show their appreciation of his estimable services, made a small present to Dr. Li, the head dispenser, and this gentleman brought to Dr. Curwen the following letter of thanks, which has been translated into English :—

"To the Lofty Glance of the Pastors,

The Board of Directors.

"The insignificant one, since my twenty-third year, was chosen of the Lord, and to the present time have been in the service of God these sixteen years. I have been nurtured by the church and the instruction of Jesus in all my incomings and outgoings; eating and drinking, dreaming and sleeping, I have ever been steeped in the Divine grace, and if I were to bald my head, and swell my legs, and break my bones, and powder my body, I could not hope to make an adequate return for His abounding grace for one part in a million. Formerly, when my old teacher, Dr. Pritchard, returned to his native country, I, for a time, had charge of the hospital, and as in duty bound followed out the old ruts, and thus happily avoided any great mistake on my part; and this I was enabled to do by the aid of the Holy Spirit, not through any virtue or merit of my insignificant self. Yet I have received as a present a most generous gift, through Dr. Curwen, amounting to 25 ozs. of silver according to Peking scale. I, the insignificant one, hearing it, was startled beyond measure, for I look upon what I have done as simply a matter of duty, and as what, regarded in the light of duty, I could not but do. And how dare I accept of such excessive reward? Yet having been sent to me from a distance of many myriads of miles I, on the other hand, dare not refuse it. I can only again worshipfully receive this big and abundant donation, and in return I will endeavour to be additionally earnest and energetic in exhausting strength of body and mind in serving the Lord, and thus hope to respond to [carry out] the earnest endeavours of the venerable Society for the preaching of the Truth and the salvation of men. I write this as an expression of my thanks, and take this opportunity of asking after the peace of the Board, and humbly hope for its condescending consideration.

"The tail end of the Church, LI SHAO TSU, worshipfully seals this."

In the West City, also, the work of daily preaching in the street chapels is carried on with encouraging results, the congregations being good and attentive; but here again, as in the East City, "the time for believing" (to quote the words of Mr. Meech) "seems not yet." He reports, too, that the attendances at the Sunday services are still increasing. Some who had grown lax have become regular. The congregations have been increased by the establishment of two winter classes.

Mr. Stonehouse pays special attention to country stations and to members scattered through the villages at a distance from the capital. They need constant visitation and instruction. Suitable premises having been obtained in the town of Tung-an, Mr. Stonehouse hopes to make that town his residence during a portion of each year, and by this means spread Christian light and influence among the poor, ignorant country folk.

To Mr. Allardyce we are indebted for the following account of the Boys' Boarding School. The school has been in existence for about four years. The number of boys range from thirty-five to forty, but they could take as many more as far as accommodation is concerned; but lack of funds is the great obstacle.

"Our native teacher," says Mr. Allardyce, "Mr. Sui (on the opposite side of the table from myself), who has been with us now for about three years, although a thorough Chinaman, and, as such, has some characteristics not easily understood by foreigners, is, none the less, a thorough Christian, with a great thirst for knowledge, especially Christian knowledge. He eagerly buys all the commentaries on the Bible he can lay his hands upon, but he is by no means dependent on books, for his striking and original interpretation of obscure texts in the Bible show him to be a thinker as well as a reader. His advance in Christian knowledge and character since he came to us has truly been marvellous. The boy directly behind him is our senior scholar, and has been in the school from its commencement. We hope to send him to our Theological Institute in Tientsin this autumn. His character and diligence have won the affection and love of all those who have come in contact with him, and we are looking forward with great hope to his future career. The boy directly behind me has gone to assist Mr. Murray, of the Blind School, Peking; while the boy on the extreme right has entered our East City Hospital to study medicine under Dr. Curwen. All the other boys are still pursuing their studies in the school, and at least five of them give promise of growing up useful, earnest Christian workers.

"All the boys in the school are sons of Christian parents and our first aim is to give them a thorough grounding in

Digitized by Google

Christian knowledge and such subjects as elementary geography, arithmetic, and hymn-singing. This generally takes from three to five years, according to the intelligence and previous knowledge of the pupil. We then select the brighter and more hopeful boys for a further course of study, to prepare them to enter our Theological Institute and hospitals, or for future teachers in our elementary day-schools. Of course, this latter part of our work is, as yet, but scarcely begun; but this autumn, through the generosity of the Rev. Jonathan Lees, who has kindly promised a subscription of 100 taels towards the expenses of five or six boys from the Chichou and Yensan districts, and with these boys, together with three or four from our own school, whom kind friends in England and Australia support, we shall be able to make a start in earnest. I may say here that the support of a boy in the school for a year costs about five pounds, and money cannot be put to better use in mission work than to help to prepare Chinese to evangelise China. This is the great need of our Mission in China, and the future success of our work, humanly speaking, depends on the supply of good native evangelists.

"During the spring of the present year a fever epidemic broke out in the school, and for two months caused us constant and deep anxiety, but we were much cheered at the way in which the boys cheerfully volunteered to nurse their sick comrades when our servants and other grown-up Chinese were too afraid to lend a helping hand.

"One boy, who, rather against our judgment, insisted on helping to nurse a sick companion, took the fever, and, being of a delicate constitution, succumbed to it, and died after a fortnight's severe illness. He had been baptized and received into the church only two months before; and though we sorrow over his death, we could not but rejoice to think of him in his first zeal and early love for Christ on earth being called to higher service above. As his body was being placed in the coffin his heathen uncle wept bitterly, and said: 'This is the last of Chi Hsiang'; but his Christian mother said quietly: 'No, this is not the last;

FIRST AND SECOND CLASS PEKING BOYS' BOARDING SCHOOL, WITH TEACHER AND REV. J. M. ALLARDYCE, M.A.

Digitized by Google

I shall see him again in heaven.' Such experiences as these fill one's heart with thanksgiving that to some of the Chinese at least is coming the peace and joy that the Christian faith brings.

"Dr. Saville's many friends will be interested as well as grieved to know that the terrible fever which has prostrated her for so many weeks was caught during her assiduous care of the sick boys. Their gratitude to her was plainly shown during all the time of her illness by their constant inquiries for news of her, and their frequent prayers for her recovery."

With these interesting details we must bring this brief sketch of the Peking Mission to a close.

THREE QUESTIONS FOR THE SOCIETY'S CONSTITUENTS.

To the Editor of the CHRONICLE.

DEAR MR. EDITOR,—As I do not often trouble you with notes from the Treasurer's Office, I should be obliged now if you would give me an opportunity in the pages of the CHRONICLE for saying a few words to the constituency of the London Missionary Society on three distinct questions:—

(1) I do hope that all will read that portion of the Annual Report just issued which refers to Madagascar. We owe a debt of gratitude for the able and statesman-like summary which has there been given us of the history of that country and the work which, as a Society, we have been permitted to do.

(2) May I ask all to note carefully the figures that are given in each section of the report with regard to our native teachers, agents, and pastors engaged in the different fields, as well as the expenditure that the Society is incurring on account of this branch of its work? I ask this for the following reason:—During the last few months I have been much impressed, in reading the correspondence from the various parts of the mission-field, by the strong appeals that so many of our missionaries are making that the Society should do more in the way of training and employing competent natives, and I am anxious to submit for consideration that, at the commencement of the second century of mission work, the time has come when we should reconsider the whole policy of the Society on this subject. It is a very large question, and one which no Board can take up effectively till something of a public opinion has been formed on the subject by our friends and supporters; for a real movement in what I hope will be considered the right direction cannot be undertaken without either a very much larger extra expenditure for that branch of the work, or a transfer of funds now devoted to European missionaries, and a consequent reduction of their number.

The policy of "The Forward Movement" was to increase the staff of European missionaries, and there is no doubt that so far as creating an interest at home, an increase in the number of European missionaries means a largely increased *clientèle* of earnest supporters; but the effect thus far has been to diminish the amount we are able to spare for the native side; and yet I think the fields in which we have been working now for so many years, especially India and China, are ripe for a much larger development of work on that side.

(3) I want our friends to look at the question of their present methods of giving. I take it that many who are interested in Christian work, and therefore feel constrained to give a certain proportion of their income to its maintenance, divide that amount into three parts:—(a) Christian work at home; (b) Christian work abroad; and (c) general objects. Are we in the main likely to apportion our giving rightly for Christian work abroad, if we simply give once a year, with a congregational collection now and then thrown in? Most of us receive our income periodically, certainly not once a year; if, as we received it, whether it be weekly, monthly, or quarterly we at once put aside a share for each department, would it not be much easier, and would it not be likely to produce more in the end? I venture to ask this specially of those whose share in the foreign missionary enterprise is not limited to a small amount. From what I have noticed in the figures that were recently collected for the last five years, ending March, 1895, I found that there was a much greater irregularity with regard to the larger gifts (I refer to amounts, say, of over five guineas) than to the smaller, and it has given me the impression that the gifts of a large number of our constituents are far too much the result of special appeals, a state of things which, as long as it continues, will always give a dangerous uncertainty to our income.

I venture, therefore, as your Treasurer, to ask you to look at this question of method. We are commencing the second centenary of foreign missionary work, and I am very anxious that we should, as far as possible, utilise the experience we have already obtained.

Foreign missionary enterprise is no optional matter with us as Christian men; it is laid upon us as a command as well as a trust. May we all do our part in stimulating one another to do our own share in this as well as in other departments of Christian service!

I am, dear Mr. Editor,

Yours truly,

ALBERT SPICER.

50, Upper Thames Street, E.C., September 15th, 1896.

No church or society shows such a record as that of the Moravians. They have 150 mission stations, 400 missionaries, 234 day-schools, and 110 Sunday-schools. What makes these statistics so remarkable is, that they show the Church abroad to be three times the size of the Church at home.—*Free Church Monthly.*

Digitized by Google

"HOW I BECAME A CHRISTIAN." BY A HEATHEN CONVERT.

By Rev. Arnold Foster, B.A., Hankow.

UNDER the above title a book was published last year in Japan which contains many things of the deepest interest to those who are labouring and praying for the conversion of the world to Christ. The writer, a Japanese (who, however, does not disclose his name), gives an account of his religious history which bears internal evidence of its own genuineness and truthfulness. Much of it consists in extracts from his diary, accompanied, apparently, by later comment. Many of this convert's thoughts, both on matters of faith and also of practice, are naturally very crude, and the English in which he writes is often decidedly peculiar; but the main outline of his story is intensely interesting, and not a few of his reflections are very suggestive. In the following pages I shall, as far as possible, let this Japanese convert speak for himself, only taking the liberty of correcting his English where it needs correction, and abbreviating and condensing some of his paragraphs, which will lose nothing by condensation.

Our convert was born in 1861, and his family belonged to the warrior class. His grandfather, he tells us, was every inch a soldier, and died lamenting that in his days the land had been in peace, and that he had had no opportunity of engaging in warfare. His father was a man of culture, and a good Confucian scholar. He himself was brought up on the teaching of the Chinese sages, but, while yet a youth of only sixteen, he went as a student to a new Government college, where some American missionaries taught in some of the classes. Here he came first under Christian influence, and was led, by a way that will seem strange to many of his readers, first to a knowledge of the truth, and then to decision for Christ.

Looking back several years after on the course of his conversion, he says: "My conversion was a slow, gradual process. I was not converted in a day. Long after I had ceased to prostrate myself before idols, yea, long after I was baptized, I lacked those beliefs in the fundamental teachings of Christianity which I now consider to be essential in calling myself a Christian." In reading the description he gives of his first profession of Christianity, it is a little disappointing to observe the apparent shallowness of the process by which he glided all too easily from idolatry into its opposite. Thanks to the influence of a Christian lecturer in science in the college in which the young man was a student, a decidedly Christian tone was prevailing amongst the majority of the students. The influences of the place were too strong for the new comer, though still a heathen in heart, to stand against. Under a sort of moral compulsion exercised by his fellow-students, he took the step of signing a "Covenant of Believers in Jesus," in which all the signatories professed their desire to obey Christ, and to spread the knowledge of the Gospel among men.

Having taken this step, which he tells us was "a forced one, against my will, and, I must confess, somewhat against my conscience too," we suddenly find him zealous, after a fashion, for the new faith which he had embraced in such a very unsatisfactory manner. "The practical advantage of the new faith," he writes, "was evident to me at once. The Christian Monotheism had laid its axe at the root of all my superstitions. I was not sorry that I was forced to sign the Covenant of Believers in Jesus." Six months after his unwilling confession of faith in Christ, he was baptized along with some other fellow-students by a Methodist missionary from America, and by this time his faith appears to have become fairly sincere. "Now that we were baptized we felt we were new men—at least, we tried to feel so and to appear so." The entries in his diary at this time, however, seem to indicate, on the one hand, a very superficial character, and yet, on the other hand, a character on which Christianity had got a real hold. He and his fellow-Christian students spent much time in talking of religion and laying plans for the development of the Church with which they were associated; but Japanese ways are peculiar, and this convert notes in his diary many things that do not commend themselves to Western Christian readers. A lack of reverence, a free-and-easy tone of religiousness, is manifest in all that we are told of the doings of this little band of Japanese Christian students. They pass from worship to joviality and from joviality to worship without any apparent sense of incongruity. They are anxious to build up a church, but more anxious that they shall be their own masters, and manage everything in Japanese fashion without any missionary interference, than that they shall all be rooted in an intelligent apprehension of the fundamental truths of Christianity. Some of the entries in the diary belonging to this period are touching, some are amusing, some are disappointing. But self-assertion is as natural to the Japanese as it is to the Anglo-Saxon, and everyone who knows anything of missionary work in Japan knows that Christianity in that land will have to reckon with a national character which will not be beholden to foreign teachers and to foreign control for a day longer than can be helped.

In 1884, about six years after his baptism, our convert was seized with a great desire to visit a Christian land. The life and teaching of the American missionaries whom he had known in Japan impressed him with the thought that in a Christian land he might hope to see something like an approximation to the Kingdom of God upon earth. He imagined that in Christendom men would probably be all more or less imbued with the Christian spirit, and that here man would be seen free from the vices and defilements of sin that are so manifest amongst a non-Christian people. Accordingly in the autumn of 1884 he set out on a pilgrimage to the United States. There he hoped not only to see an

Digitized by Google

ideal Christian community, but also, by a course of continued study, to fit himself for future work and service in his own native land. His own words will best express both his expectations and his disappointment at finding these expectations unrealised :—"That I looked upon Christendom and English-speaking people with peculiar reverence was not an altogether inexcusable weakness on my part. I had learnt all that was noble, useful, and uplifting through the medium of the English language. I read my Bible in English; Barnes' Commentaries were written in English, John Howard was an Englishman, and Washington and Webster were of English descent. My idea of Christian America was lofty, religious, Puritanic. I dreamed of its templed hills and rocks that rang with hymns and praises. Hebraisms I thought to be the prevailing speech of the American commonalty, Hallelujahs and Amens the common language of its streets. I had often been told upon good testimony that money was all in all in America, and that it is worshipped there as the Almighty Dollar; I had heard, too, that race prejudice is strong in America. But for me to credit such statements as these was impossible, so strong was my confidence in what I had read and heard about the superiority of Christian over Pagan civilisation. The image of America as pictured to my mind was that of a Holy Land.

TEMPLE PRECINCTS, JAPAN.

"At daybreak on the 24th November, 1884, my enraptured eyes first caught a faint view of the shores of Christendom. Once more I descended to my steerage cabin and there I was upon my knees. The moment was too serious for me to join in the popular excitement of the hour." Such were the expectations and such was the spirit with which this Japanese Christian approached the country in which he was to spend the next three years of his life. He had hardly landed when his eyes began to be opened to see, amidst

Digitized by Google

infinite sorrow and perplexity, how different is Christendom from the Kingdom of Christ. "As my previous acquaintance with the Caucasian race had been mostly with missionaries, all the people whom I met in the street appeared to me like so many ministers fraught with high Christian purpose, and I could not but imagine myself as walking among the congregation of the first-born." The Hebraisms which he expected to meet with in the common talk of the American people were soon recognisable indeed, but in a form he had little anticipated. He found people without number and even horses bearing Hebrew names: the latter fact rather astonished him, but that did not matter. "Words which we never pronounce without a sense of extreme awe and reverence are upon the lips of workmen, carriage drivers, and shoeblacks. Every little offence is met by a religious oath of some kind." The names of God and of Jesus Christ were introduced into conversation in a way utterly strange to the ears of this Japanese Christian. "Soon I was able to discover the deep profanity that lay at the bottom of all these Hebraisms, and I took them as open violations of the third commandment, the full significance and special use of which I had never been able to comprehend before."

One shock after another was given to the faith of this new arrival as he came gradually to realise more and more clearly that the land in which he had hoped to see the Kingdom of Heaven set up as an accomplished fact was still to a very large extent lying in the dominion of the evil one. "In no respect did Christendom appear to me more like heathendom than in the strong race prejudice still existing among its people. Down in the State of Delaware, whither I was once taken by a friend of mine as his guest, I was astonished to find a separate portion of a town given up wholly to negroes. Upon telling my friend that it appeared to me a very Pagan-like thing to make this sharp racial distinction between men and men, his emphatic answer was that he would rather be a Pagan and live separate from 'niggers' than be a Christian and live in the same quarters with them! But strong and unchristian as the feeling of the Americans is against Indians and Africans, the aversion to repugnance which they display towards the Chinese is something of which we in heathendom have never seen the like. The land which sends over missionaries to China to convert her sons and daughters to Christianity from the nonsense of Confucius and the superstitions of Buddha—the very same land abhors even the shadow of a Chinaman cast upon its soil. There never was seen such an anomaly upon the face of this earth." "Time fails me to speak of other unchristian features of Christendom—its legalised lotteries. its widespread gambling propensities as manifested at cock-fights, horse-races, and football matches; pugilism, more inhuman than Spanish bull-fights; lynching, more befitting Hottentots than the people of a free republic; a rum trade, whose magnitude can find no parallel in the trade of the whole world. Is this the civilisation we were taught by missionaries to accept as an evidence of the superiority of the Christian religion over other religions?"

(To be continued.)

FAMINE AND FOE: A PARABLE.

"THERE never can be such a famine in India as in past years," I heard an Indian official say. "Railways make all the difference; there was grain in plenty in other parts of the country in those days of widespread starvation, but we had no means of transporting it to the scene of want."

In like manner, during the late China-Japan War, so numerous were the troops China could muster that experienced Englishmen and others ridiculed the idea, at the beginning of the campaign, of her defeat; but the "Middle Kingdom," in her blind obstinacy, has resisted the laying of railways as a hateful "foreign" innovation, so in her time of need she had no means of massing her soldiery on the scene of conflict; and long ere their wearisome, month-long marchings on foot, their creeping canal journeyings were ended, the brisk movements and splendid transport service of their apparently insignificant foe had won the day.

It seems to me we have here some very suggestive illustrations with regard to the relation of churches at home and missions abroad, and the part we all can do in furthering the cause of Christ in heathen lands. Multitudes far away are spiritually starving, while with us is the bread of life in abundance; the enemy of the Cross is carrying all before him in many a fair region of the world for which Christ died, and the soldiers of the Cross are many who are ready, waiting to go forth to the help of the Lord in the far-off fields of battle; but how about the transport service?

Many an instance have we known of chosen and well-equipped workers debarred, or, at least, delayed, from going forth to the foreign mission-field by the lack of funds for their journey and support. Well has it been said with regard to this matter that every true Christian in the home lands is bound either "to go, let go, or help go." For the friends of foreign missions, in other words the friends of Jesus Christ, called to home ministry, the transport of their brethren called to heathen lands is an urgent duty, a precious right; and even as each wheel of the railway van, aye, each spoke of each wheel, is as indispensable as the engine of the train which is carrying bread to the starving or soldiers to the strife, so the humblest offering of time, talent, money, has its part in the furtherance of the Saviour's cause—in the speeding of the Word of Life to dying souls, of the warriors of our King to His warfare with the prince of darkness; and may have issues only to be fully known, fully rewarded, in the day of His appearing.

Shanghai. ALICE JANE MUIRHEAD.

MRS. ISABELLA BISHOP, the great traveller, is spending some months in China. She has been visiting some of the C.M.S. stations in West China, and in a letter she wrote recently to the *Times* she states that she is satisfied that the people in the Sz-Chuen Province really believe in outrages by foreign missionaries, and that this is the secret of the riots in that part of China.

Digitized by Google

WOMAN'S WORK

AMONG THE WOMEN OF KHAMA'S COUNTRY.

By Miss Ellen L. Hargreave.

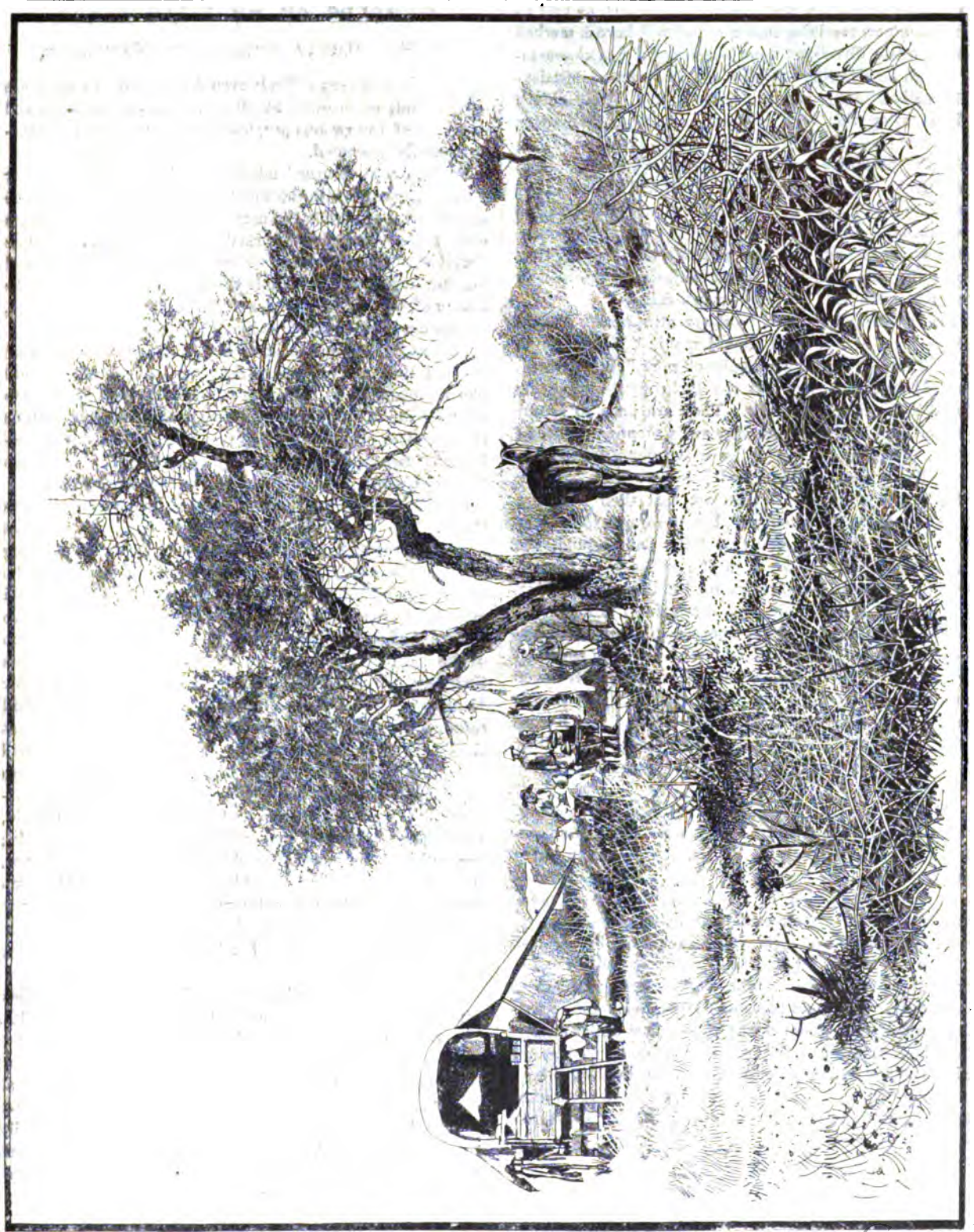
ABOUT four years ago the London Missionary Society decided to try the experiment of sending out lady missionaries to work among the women of some of the South African tribes, and, as a result, I left England for Phalapye, Khama's Town, at the end of 1893, accompanied by Miss Young, who had been appointed to take charge of the schools in the same place. During my sixteen months' residence at Phalapye I was, of course, owing to imperfect knowledge of the Secwana language, not able to form a very intimate acquaintance with the women of the country generally. A few of the Christian women, however, I frequently saw, and through contact with them, supplemented by a more or less casual acquaintance with those outside the church, I was able to arrive at some conclusions with regard to the general status of the women in the tribe, the nature of their needs, and the possibilities of helpful work among them.

The position of the Bamangwato women, as is the case with South African tribes in general, is entirely subordinate to that of the men, and for the most part, both intellectually and socially, they are very far inferior. They do nearly all the manual work of the tribe. It is the women who till the fields, sow and reap the grain, and prepare the produce of the ground for use. A considerable part of the hut-building falls to their share, besides the whole of the thatching and laying down the mud floors. Fetching and carrying water—a very serious item of labour in a dry country—is also their work. All this, of course, is in addition to the various everyday duties necessitated by the care of their several households and families.

The women, therefore, are little more than the drudges of the community, and I was prepared to find them occupying a low place in the scale of civilisation. What I have been surprised to find is that, in spite of their position, they retain a by no means despicable amount of mental alertness and vivacity. Another hopeful characteristic is their appreciation of kindness. Some of the women I knew spoke with much feeling of Mrs. Hepburn's goodness to them in past years, and one, I remember, showed me a pin which she treasured among her possessions as having once belonged to Mrs. Hepburn. They are responsive also to the extent of showing kindness themselves. It was no uncommon thing for small presents, such as a bowl of thick milk, a fowl, or a bracelet, to be brought to our huts.

Now, how can we best help these poor women? Not, assuredly, by a social revolution—by any direct attempt to change the conditions of their lives. Such a change, indeed, is taking place surely, though slowly. Already the plough has to some extent displaced the woman as an agriculturist. For although the men of the tribe look upon it as beneath their dignity to dig the ground, this consideration does not stand in the way of their driving a plough and a span of

Digitized by Google



MISSION PARTY ENCAMPED ON THE VELDT.

Digitized by Google

oxen. Then, again, the training which the girls as well as the boys are now receiving in the school will have a marked effect in many directions upon the life of the next generation. Even now sewing machines are to be found occasionally in native homes, and I have seen one of the chief's daughters using this very modern product of civilisation with perfect ease. It must be mentioned, however, that it is only the wealthier among the people who can afford to buy a plough, that at present only about 300 girls and boys out of a population of nearly 30,000 attend school, that a sewing machine represents a standard of culture the attainment of which is very rare indeed, and that for a long time to come the condition of the great majority of the women will remain much as it has been for generations.

If I were asked what would be the greatest service I could render a male Mangwato, I should reply: "Teach him to work, and teach him also the dignity of work." It is evident, from what has been said, that the Bamangwato women do not need to be taught to work. They are born to labour and to toil, and in this respect they are a step in advance of the men. But they do need to learn the dignity there is in labour. They need to learn, and I believe that, however slowly, they are capable of learning, that their necessary toil may be made an intelligent, loving service, instead of a dull, lifeless drudgery, and that "the daily round, the common task," may be to them the pathway to heaven, instead of a dreary, monotonous road to the grave. They need to be told of One who came down from His home in the skies, and endured a weary, laborious life on this everyday earth of ours, that He might raise its poor sons and daughters of toil up to His own abode, and who calls "even these least" of them His brethren. And I believe that in some measure they are capable of receiving the lessons which the Saviour's life has taught, and that even in their dull understandings and hearts some response to His love may be awakened.

With these children of humanity, as with the children of our own families, we must begin where we can, and be content to "make haste slowly." We cannot expect to gather them together in large "meetings." We must visit them in their homes, and tell them of the Father and His love for them. We must win their confidence by kindness and helpfulness, by patience and forbearance—above all, by unselfish sympathy which will interest itself in their daily round of work, and enter into their feeble and elementary ideas of life and duty. We must be content to labour and to wait in the spirit of Him whose heart "the lowliest duties on herself did lay," and Whose life was spent in doing good to the helpless and the outcast; looking for no "marked successes" or startling results, but happy if we are able to bring some of these poor, wandering sheep into the Good Shepherd's fold.

MEMBERS OF MY BIBLE CLASS.

By Mrs. Mackay, Antsihanaka, Madagascar.

NO doubt it is very difficult even for the most sympathetic friends of missions at all to realise the condition and character of the various peoples in whom they are nevertheless warmly interested.

Perhaps most returned missionaries have at some time or other been struck with the wonderfully false ideas that some have formed regarding the particular people amongst whom they as missionaries have worked. Of course it is impossible that it should be otherwise, although by careful reading and thought it is certainly possible that a good deal more may be known of the various peoples of the earth whom, however, some are contented broadly to class as "The Heathen."

To facilitate a more intimate knowledge of those amongst whom I have worked in Antsihanaka, Madagascar, I should like to introduce to you two or three women who have attended my Bible-class or who have come in contact with us in some other way; more, however, with the view of showing *what they are* than to say very much about the influence that Christianity may have brought to bear upon them.

One of our earliest acquaintances in Imerimandroso was Rasoa. She was a woman from Antananarivo living at Imerimandroso for the sake of trading, her husband being perhaps the chief trader in the place. Often when he was away on the coast for weeks on business Rasoa would manage her husband's shop, and from all we could see the business suffered little in her hands, for she seemed to be one of the many Malagasy women who are at least as capable as their husbands. She had a number of small children, and for Malagasy children they were rather better brought up and cared for than many. Although a very regular attendant at church, in fact a church member, and probably one who had little faith in most of the old heathen customs, Rasoa always appeared to be a devout worshipper of "The Goddess-of-getting-on." She was also a leader in our fashionable world, which world has a very real existence amongst our people; her husband's business being chiefly that of a linen-draper, Rasoa had more facility for indulging her taste. My reason for introducing this particular woman to your notice is, not that her character is particularly remarkable, but rather that she seems to me a type of a large class of women in our churches at home.

Ratody is a woman altogether different from Rasoa; her life since we have known her has been one of many troubles. Years ago her husband was brought to our hospital in a hopeless condition, and went home again only to die from consumption; and we have seen the more of Ratody that she has continually brought her delicate little girl, her mother (since dead), and many other members of her family for our help in sickness. Ratody is not from Imerina, but a native of Antsihanaka. She was educated in the Mission-school by a native teacher, and turned out one of the most

Digitized by Google

hopeful scholars. Both Ratody and her brothers and her daughters have the gift of a wonderful memory, and I have heard her repeat in order the Sunday-school texts for each Sunday during many months with hardly a pause for breath. We have found this woman remarkable, because, a child of heathen parents and surrounded by heathen influence, she has always risen above her circumstances, and her anxiety always is for a good home-life for her young brothers and little daughters. She was a Sunday-school teacher before we left Antsihanaka, more than a year ago, and until then we found her a consistent Christian. May she always continue so!

Now, briefly, a word about a woman, whose name I forget, but with whom we came into intimate contact because of going two or three times for a change of air to her village, away on the borders of the forest and off the beaten track. This woman was still a veritable heathen, far away from Christian influence, and only hearing anything of even the name of it through her children, who occasionally attended a school in a distant village. A comparatively young woman, she was the wife of an old man, and the mother of a large family. When, very occasionally, going to the nearest large town she would wear a clean dress and shawl, but at home one single, dirty garment formed her full dress; and yet this woman would ask with interest about the latest fashions! Her life was much the same as that of her neighbours, doing very little excepting, perhaps, when the seasons come for work in the rice-fields, and just sitting about, nursing her naked baby most of the time. This woman was perhaps noted for nothing in particular, but that, notwithstanding all these circumstances, she was able, by her genial, kindly welcome and friendly intercourse, to make us feel that she really was our friend.

Perhaps this little description will help those who read it to understand a little the sort of people that we have to do with in the North of Madagascar, and, probably, in each will be recognised the touch of nature which makes the whole world akin.

A PITIFUL NEED.

SINCE I came to Trevandrum seven months ago I have been doing my utmost to interest friends in England in the revival of a girls' boarding school; for, if my husband will allow me to say so, of all the many and varied needs of this great district a training home for girls stands first and foremost.

It would be difficult to describe the pitiful condition of the lower-caste people of Travancore. They experience the very extreme of poverty, and I feel sick at heart every time I pass the wretched huts which are all they know of home. Most of the houses are only a few feet square, and built of mud; no windows, only a low door through which you must stoop considerably to enter. Darkness, dirt, and insect life reign supreme, and in these holes—they are hardly worthy of a better name—a great part of the young life of India is being lived! The houses inhabited by Christians, however, are usually much superior, and prove how wonderfully the religion of Christ not only changes and uplifts the lives of the people, but improves their surroundings also. Here you will find more clothing on the bodies, more light, more cleanliness altogether, and this makes one long to take scores of poor heathen children and train them in a Christian atmosphere, so that they may be a means of blessing not only to their own generation, but to all generations to come, for the girls of to-day will be the mothers of the future. Through the kindness of many English friends a boarding school for girls has at last been re-opened, and on Friday last our compound was the scene of much excitement and confusion. Eighty children, accompanied by parents, catechists, and friends, came in from all parts of the district. They stood in a long row, backed up by their somewhat agitated relatives, whilst my husband and I and two or three native pastors spent several hours discussing and re-discussing the merits of each case. At length thirty-two out of the eighty were selected, and, oh! if only friends at home could have seen the bitter disappointment of the parents of the rejected ones, how much more readily they would give their support to this terribly-needed work! One after another these poor people came to me begging with tears that just this child might be admitted; but I was obliged to turn a deaf ear to all their sorrowful pleading, for already we had selected as large a number as we could afford to keep.

Of course, with English ideas running in our heads, a boarding school sounds something rather grand for such children as these, but our institutions differ very widely from what is known by that name in England. The children do not live in a European bungalow, but in a building specially erected for native use, and in all respects they follow the respectable native mode of life, wearing the native dress, assisting in the preparation of the food, and sleeping on grass mats, which are spread on the floor by night and rolled up during the day.

And now, before closing this little account, I should like to thank those of your readers who are so kindly helping us in this work. The raising of £3 a year may not seem much to do for Christ's sake, but as the stone thrown into the pool sends hundreds of wavelets rippling to the shore, so, as only those who are in the midst of misery and degradation can fully know, the great waves of the grace of God can be, and are, set in motion by the influence of even *one* of these little ones.

LUCY H. BACH.

Trevandrum.

Digitized by Google

GRATEFUL PUPILS.

I AM sending the translation of a letter I received from some of our high-caste Zenana pupils in the west of the Neyoor district as I was leaving Neyoor.

It will be interesting as showing the change of thought and the good influence exerted over the Hindus by the visits of the Zenana teachers.

Dear old Rebecca worked for over twenty years in that part of the district. She died last year, at a ripe old age, in the midst of her labours, and eager even on her deathbed to rise and tell the good tidings of salvation to her country-women. Through her loving ministrations and patient teaching, the name of Christ, which was formerly held in abhorrence, is now reverenced; His followers, who were treated as the offscouring of the world, are now respected and looked up to, and eagerly sought for as their *teachers*.

Truly we may say: "What hath the Lord wrought!" when, instead of despising those who become Christians, many of the higher-caste natives show an eagerness to follow their example, and are only deterred by the inexorable law of the Travancore Government and the caste system, which would scout as out-castes and deprive of all ancestral property, or even maintenance, such as dared to make an open avowal of faith in Christ. May the day soon come when such laws will be altered, and freedom of thought and action be granted to all the Rajah's subjects!

Letter from the above-mentioned Zenana pupils:—

"MOST BELOVED MADAM,—We, the undermentioned, are exceedingly thankful to you for the good you have done to us in bringing us to the knowledge of Christian truths. Our forefathers were bitter enemies to Christianity, and they never allowed any Christian teacher to enter our village with religious books. If any ventured to do so, he was sure to be mocked at or disgraced, and the books torn and thrown away. The name 'Christian' was abhorred. We had no knowledge about God, heaven, sin, or hell, but we lived in fear of demons and dead heroes. Our worship consisted of eating and bathing in sacred places. While we were thus groping in darkness, you kindly sent a Bible-woman who strove for our enlightenment. Grown-up women and girls among us, who are not able to attend school, are taught to read in our homes. The teaching of the Bible-woman, as well as your personal instruction, enlightened us so much, that we are convinced of the folly of demon worship, and of the excellence of the Christian religion.

"We have now in our houses the Bible and other Christian books, which we are fond of reading. Your visitation in our villages was indeed a great blessing to us, since it excited good feelings in our minds on account of the great difficulties that attended your journeys to our villages through a rugged and roadless country. We were very anxious for your safe coming and returning whenever we heard of your tour to this side. Even men, who are quite opposed to Christianity, noticing your pains, admitted that there must be something excellent in Christ, which, though unknown to themselves, actuate His followers to take so much trouble for His cause.

We gratefully esteem your wisdom in choosing Rebecca as the first Bible-woman for our part. Though an old woman she had much influence amongst us. She and her husband rendered medical aid to the sick in our villages. Taking advantage of this, she entered our homes with that hated book, the Bible, without opposition, and succeeded in teaching us to read it and instruct us about Christ. Now her daughter is allowed free access to our houses.

"Also we wish to say that some of us would like to embrace Christianity, as so many of the weavers of Puttetti have lately done, as well as a large heathen family at Takamalie, whose devil-shrine you broke down on a previous visit. These people have readily embraced Christianity, as caste prejudice is not so binding with them. But we are sadly hindered by the caste system prevailing so strongly in our community. We should like very much to come over and bid you farewell in person, but you know well that this also is rendered impossible to us; we, therefore, send our humble salaams to you.

"Ardently wishing and earnestly praying to the Almighty that you will be graciously enabled to return to us happy and healthy, with all your children, we beg to remain,

"(Signed) PONAMAL, MOOTHACHIE, JANIKIE, &c., &c."

I was also very much cheered and helped, when leaving, by the tokens of affection of the dear Christian people of Neyoor, amongst whom I have laboured over thirty years. A large meeting, convened by Mr. Hacker, was held in the chapel. Two addresses, one from the men, and one from the women, enclosed in cases of gold paper, and gifts of ivory carving and the beautiful embroidery (worked by the women under Mrs. Hacker) were presented to me. Seven lyrics were composed for the occasion, and sung, with violin accompaniment. One verse runs thus:—

"We are drooping and cast down,
We mingle sighs with music.
Be attached to us, thy sheep,
And come back very soon, our mother."

The chorus ran, "And soon come back again; and soon come back again." This is indeed my desire; there is no greater joy than in the Lord's service.

The farewell message from the dear missionary—Psalm xxi. 8, was fulfilled. The Lord preserved me in my going out and my coming in, and I am ready to act on the words given me as a message on that memorable day: "Go home to thy friends, and tell them how great things the Lord hath done for thee." A. M. BAYLIS-THOMSON.

June 30th, 1896.

NEW WORK AT A COUNTRY STATION IN NORTH CHINA.

DEAR MR. THOMPSON,—It has been on my mind for some weeks past to write you a short letter, especially about my new work at this station. It is a little over three months since Mr. and Mrs. Murray, their family, and myself reached Yensan. The second day after arrival my work began in earnest, by giving medicine to a few sick people. I had no place in which to put my medicines but in my own

Digitized by Google

single room, and here I saw over a thousand patients the first two months. These sick people brought numbers of friends with them, so that great numbers heard the Gospel, and many sick people were relieved of aches and pains. Before leaving Tientsin, the Christian Blue Jackets, who had been saved at my home there, wanting to help in my new work, gave me about one hundred dollars, as a thank-offering, to be used in building a large room for women's work in my courtyard here. For nearly a month this room has been occupied. It is a fine, large room, and very nicely furnished, with plenty of pretty pictures on the walls, making the poor women call it "Heaven." A tiny room now serves as dispensary and consulting-room, and many a time the blessing of those ready to perish has fallen on me there. The numbers of patients are not very great—from twenty to fifty or sixty daily, Sabbath excepted. But these all hear the Gospel message, and are invited to come to the daily evangelistic meeting in my courtyard in the afternoon. Several women are now reckoned as inquirers, and are diligently struggling through their first primer, a little book of short texts, printed in large characters. The majority of the patients are women, but I see a few men after the women are all attended to. Two or three of these men patients are now hopeful inquirers. So far, I have no native helper, though two Christian women on the premises at times speak to the patients.

I have been once to several of the villages, and hope to go to all of the hamlets where there are Christians as soon as the hot weather is over. The number of baptized women in this district is very small indeed compared with the men, but I hope each year will see their number greatly increase. Should Miss Roberts be free to come here in the autumn and take up the most of the itinerating work, it will be a great blessing to the work here. We were very sorry to hear of her grief in the sudden death of her mother. This news only reached us last week. The work in this centre is quite enough to tax the strength of any single lady. We mean to have a girls' day-school established early in autumn, and I greatly hope we may have a good women's station class in winter. There are no funds designated for woman's work here, but I am asking the Lord to provide all we need, both for the medical work and the educational.

The Murrays are beginning to feel the need of a change, all being quite indisposed the last few days. We are so thankful that the little Sanatorium Cottage is now nearly ready. I am bound here till the end of August to attend to a Christian woman I have promised to look after. If too tired to work, a change up the railway line will do me good then. You may wonder where all the medicine has come from to start a large dispensary work here. I spent fifteen pounds of my own private means on medicines; the rest has been the gift of friends, Dr. Smith having given a handsome donation to the work here. Already over 2,500 patients have been helped. So we have much to thank the Lord for, and I do thank Him and take courage.—Yours, in His service,

CHARLOTTE M. KERR.

London Mission, Yensan, North China, July 15th, 1896.

FROM THE SECRETARY OF THE WATCHERS' BAND.

NOW that the holiday season is nearly over, and most of our friends have returned from their wanderings, arrangements for the forthcoming months will be under consideration, and plans for future work laid down. The present time appears therefore to be opportune for again urging the importance of periodical meetings for prayer, and for the study of missions in connection with our branches. It is encouraging to know that the value of such meetings is being more generally recognised, and that they have been included in the arrangements of many of the Branches with most satisfactory results, in most cases without increasing the *number* of meetings, which so many deprecate.

THESE arrangements are very varied. Where a weekly prayer-meeting is held, the special field prayed for during the week is remembered: in other cases, the first prayer-meeting in each month is made distinctly missionary, and is regarded as the Watchers' Band Meeting. In numerous churches a monthly meeting has been provided for in place of the usual week-evening service. Some take the Saturday evening; others provide for a meeting to follow the last Sunday evening service in the month. Others, again, have a special meeting quarterly, which, in some places, is made a united meeting of all the Branches in the district, the members of all the churches and congregations being invited.

SUCH meetings afford golden opportunities for arousing and quickening missionary interest; they may differ in method, but information should be given in one or more addresses, in addition to the prayers, and it is desirable that opportunity should be afforded for asking questions. Occasional drawing-room meetings may also be arranged for when possible; these have been found most valuable for spreading information and enlisting new members.

I HAVE the pleasure to report that an edition of our Manual in Telegu—the third of the foreign series—has now been issued, and will doubtless be warmly welcomed by our missionaries whose work is carried on in this language, and by the members of the native churches. In fulfilment of the agreement into which all our Watchers enter, will they plead that much blessing may attend this issue, that missionary interest may thereby be deepened and extended, and many more be brought into this great fellowship of prayer. JAMES E. LIDDIARD.

NEW BRANCHES.

LONDON.

Branch.	*Secretary.*
Cambridge Heath	Miss A. J. Amory.

COUNTRY.

Huddersfield (Marsden)	Mrs. Beaumont.
Sleaford	Mr. F. Darby.

WALES.

Merthyr Tydvil	Miss Bentley. Miss Griffiths.

THE COLONIES.

NEW SOUTH WALES.

Balmain	Miss Stark.
Hunter's Hill	Miss Campbell.
Marrickville	Mrs. W. Wyatt Gill.

VICTORIA.

Castlemain	Miss Gansberg.
Surrey Hills	Mrs. Morrison.

Digitized by Google

POOR CHINESE CHRISTIANS SEND HELP TO THE ARMENIANS.

AN appeal was lately made to the European residents in Chung King in behalf of the Armenian sufferers, and it occurred to the Rev. J. Wallace-Wilson that it would be a nice thing if the native Christians and adherents could be induced to take an interest in the same matter. Accordingly at a Sunday night's service he told the audience a little of the terrible experiences through which the Armenians have been passing during the last two or more years, and at the same time explained to them that many of the sufferers had already died of poverty, and that thousands were then in danger of dying from sheer starvation and want. His appeal was not in vain. Those present at the meeting appeared to be deeply touched by the story, and in the course of the following two days the following list of contributions was handed in with the money. Mr. Wilson writes:—"The total sum is, of course, not much; but it means a good deal for the givers, all of whom are poor—some, indeed, very poor. The spirit of the thing is to me very touching and sweet, and I am sure the example of these Chinese might be copied with advantage by many at home who have it in their power to give more to this and similar worthy objects The money is being sent along with the sum subscribed by the Europeans."

文福順 壹伯文
劉惠軒 五十文
冉長生 二十文
徐畏三 叁十文
陳玉章 二百文
劉子如 三伯文
寶松坪 五十文
李秋圃 五十文
王國臣 壹伯文
張海清 三十文
李先源 壹伯文
王興發 壹伯文
李伯伯 一伯二十文
程春亭 一伯文
李長貴 一伯文
瞿萬發 五十文

杜累齋 四十文
罗九疏 弐百文

重慶倫敦會衆教朋捐
資樂助爾米尼亞貧苦
教友
共錢七仟四百四十文

Digitized by Google

MALAGASY MARTYRS OF TO-DAY.

By Rev. Walter Huckett, of Vonizongo.

THE religion of a black or whitey-brown man is generally put down as only skin-deep, and as much more likely to make a hypocrite of him than a saint. Such, at any rate, is more frequently than not the opinion of non-religious Europeans. For a man to take his life in his hands on behalf of good government, and willingly to choose a violent and cruel death rather than deny his religion, is too good or too idiotic to be true in this age of self-interest. Ah, well, these much-maligned Malagasy are having to suffer the penalty for being religious.

Ratsimikotona, an untrained evangelist (a man who has not passed through any college course), had been employed as a native agent in superintending six churches in the Vonizongo district for about twenty years. He was a good man—not goodie—and had spent himself, year in and year out, in striving to advance the Kingdom of Righteousness among his own people. He could always practise his religion better than he could preach it—not a bad characteristic by any means.

The Vonizongo district, which had been progressing peacefully and orderly for six or eight months after the close of the war, was suddenly thrown into complete disorder by the intrusion of armed rebels. Seldom was quarter offered to evangelists, pastors, or teachers; churches were burnt, towns sacked that refused to acknowledge the invaders. Considering that all the people (especially the law-abiding) had been completely disarmed by the French soon after the occupation, there was no alternative but flight. The caves once more became the hiding-places of the Malagasy Christians. Every head of live stock was carried off; every grain of the newly-gathered-in rice was burnt in the storehouse, or pit; anarchy reigned supreme, and that, for two months, unrestrained. It will be years before pastors and teachers can return. However, after consultation with the authorities, the evangelists were requested to go back to their several districts, and to tell the people that, did they but return to their homes quietly, no injury would befall them; should they refuse, then they, too, would be considered rebels. Ratsimikotona, although knowing the fanaticism of the rebels, but relying on the promise of protection, ventured back, and, at the weekly market, told the people what the authorities had said. To make his own words true he returned to his own house. Two days following, a band of heathen madmen surrounded his house before sunrise, burnt in the roof and doors, and bound him and his two sons with cords. They were conducted to a camp some two hours away; there they were offered their lives if they would "mingoso," or forswear their religion and Christ. "We will *never* deny our Christ, so do what you will," replied Ratsimikotona. His two sons suggested that money should be paid as a ransom. "No," said Ratsimikotona, "we will neither buy our lives nor sell our religion. Let us speak no more, but pray. It is God's will." The sons were silent, and dropped their heads in acknowledgment. It is uncertain whether they were tortured first or mutilated afterwards; but gashes all over their bodies told a brutal tale. Certain it is that, to make death doubly sure, three cold gun-muzzles were planted at their breasts, and three hot bullets tore their way through their bodies. And so died three witnesses for Christ. And they are not the only three; every week, every month, men and women are added to their number throughout this sadly-disturbed province. They have been bitterly taunted for their lack of patriotism—there were reasons for that—but want of loyalty to Christ can never be charged against the Malagasy, when we see simple men and timid women gladly preferring death to denial of their Saviour.

SAILING OF THE "DUFF."

THE Rev. J. J. Curling, M.A., Vicar of Hamble, Southampton, a grandson of Captain James Wilson, the distinguished commander of the missionary ship *Duff*, is preparing a small picture of that vessel as a memorial of her sailing from Spithead on the 24th September, 1796. Mr. Curling has generously placed at the disposal of the Society a limited number of copies of the memorial picture to be distributed amongst any descendants of the missionaries who sailed in the *Duff* on her first voyage one hundred years ago. Appended is a list of those missionaries, any descendants of whom will be entitled to a copy of the picture, in the order of their application, up to the limited number entrusted to the Society for this purpose. Applications should be sent in to the Editorial Secretary of the London Missionary Society, 14, Blomfield Street, London, E.C.

List of Missionaries who Sailed in the "Duff" on Her First Voyage.

Rev. James Fleet Cover.	Mr. John Harris.
Rev. John Eyre.	Mr. Hudden.
Rev. John Jesserson.	Mr. Samuel Harper.
Rev. Thomas Lewis.	Mr. Rowland Hassell.
Mr. Henry Bicknell.	Mr. Seth Kelso.
Mr. Daniel Bowell.	Mr. Edward Main.
Mr. Benj. Broomhall.	Mr. Isaac Nobbs.
Mr. John Buchanan.	Mr. Henry Nott.
Mr. James Cooper.	Mr. Francis Oakes.
Mr. John Cock.	Mr. James Puckey.
Mr. William Crook.	Mr. William Puckey.
Mr. Samuel Clode.	Mr. William Smith.
Mr. John A. Gillham.	Mr. William Shelly.
Mr. Peter Hodges.	Mr. George Veeson.
Mr. William Henry.	Mr. James Wilkinson

In Japan there are fifty-seven Christian Endeavour Societies with 1,500 members, in seven Christian denominations.—*The Missionary.*

Digitized by Google

CHINA.

THE MONGOLIAN MISSION.

UPON the occasion of a recent visit to the new station at Lao-Pei-tzu-Fu, north of Ch'ao Yang, the Rev. J. Parker baptized fifteen persons, most of whom had been probationers for the past two years. Six others were absent from home, otherwise they would have been baptized at the same time. This makes a total of twenty-one baptisms at the three stations during the first half of the year. The work at T'a-tzu-Kou is being maintained by the colporteur stationed at that place. Mr. Parker baptized one convert there in March. With more public mission premises, and a native preacher constantly at work, he hopes to see this branch grow. The Christians have shown themselves men of sterling worth. One of them promised that if the Society would purchase new premises he would contribute one-third of the cost. At Ch'ao Yang Mr. Parker has baptized one whole family, but beyond these there have been no other admissions to the church. Still, there are encouraging signs of a sturdier Christian character in many of the members.

PROGRESS IN THE YEN SAN DISTRICT.

IN addition to the interesting letter from Miss Kerr, published in another column, we learn from the Rev. D. S. Murray that the little churches in the Yen San district keep steadily growing in numbers, and, it is hoped, in knowledge also. Much chaff has been got rid of during the last year or two, and the missionaries hope that the future may show a steady and solid growth. Mr. Murray is training six colporteur-evangelists, who will be supported by the Bible Society. His winter classes have also led to a development of work, three new out-stations having been opened up as the result of the voluntary effort of students who attended last year's classes. In the Boarding School there are sixteen lads, six of whom are ready to enter the Theological School at Tientsin. In the middle of the year Mr. Murray succeeded in renting a place in the large city of T'sang-Chow, on the Grand Canal, the port where the missionaries embark and disembark for Tientsin and Yen San. It is a very large and important place, and many attempts have been made to open it, but, owing to the opposition of the gentry, no one has succeeded in holding it hitherto. The magistrate in Yen San, though a Hunan man from Chang-Shu, of all places, is exceedingly friendly to the Mission.

INDIA.

FIRST BAPTISM IN TREVANDRUM LEPER HOSPITAL.

MRS. OSBORNE writes joyfully on account of the first baptism in the Government Leper Hospital, viz.:—"An old man in the last and worst stage of leprosy. All his long, weary life he has been immured within these dreary walls; yet until about two years ago he had never heard the glad tidings of a Saviour who, when He looked on the vile leper, was 'moved with compassion.' But now he is realising the cleansing power in his soul, if not in his body, and is hopefully looking forward to entering that home where even his body shall be free from all spot and blemish, and fear no more the appalling taint of leprosy. Though this is our first baptism thus far there, still we are not without proof that many have been led to see that the Gospel of God's Son opens up, even for the most ignorant and degraded, great possibilities in the life which now is and that which is to come. This we take as His seal of blessing on the work. About ten months ago Government officials kindly placed a room at our disposal there for holding service in every Sunday. Very soon this room became too small, and now we hold our service on one of the large verandahs; and, oh! what a grand but piteous sight it is to see all that crowd of mutilated human beings eagerly listening to the wondrous story of His love, even for them, despised and forsaken though they are by friend and kindred alike. Often do I long for a camera to reproduce the pathetic picture, and send to interested friends and helpers at home."

MADAGASCAR.

PRESENTATION TO THE QUEEN.

I HAVE this morning had the pleasure of presenting to the Queen of Madagascar a beautifully written address, entrusted to me by the ladies of Edinburgh. This address is an expression of thanks to the Queen for the interest she showed in the missionaries who remained here during the war, and for the protection she secured for them. The Queen received me very kindly, and expressed herself pleased with this acknowledgment of her care for the missionaries. I went to the Palace with M. Lauga, one of the delegates from the Paris Missionary Society, and we had a very free and pleasant conversation with Her Majesty. She spoke about the unsettled state of the country and of this sad burning of churches all around us, and said we must now put tiled roofs on the churches instead of the thatched roofs that have been burnt. She spoke with much warmth and gratitude of the visit of the French delegates, MM. Krüger and Lauga, and strongly pressed M. Lauga to remain permanently in the country. She has evidently been greatly encouraged and strengthened by their presence in these difficult times, and by their hopeful and reassuring words. The Queen deserves the sympathy and prayers of all our friends. I am assured by those who saw her daily during

Digitized by Google

the war that her conduct was most praiseworthy throughout, and I have more confidence than ever in speaking of her as a true Christian lady. I believe she has loyally accepted the political changes brought about by the war, and that she has now no other thought than to co-operate with the French authorities in seeking to bring about a state of peace and order. All respect is shown to her as Queen, and the Resident-General, M. Laroche, treats her with great consideration and kindness. She has more personal freedom than she enjoyed formerly; and, though I have many times been in her company, I never before had the opportunity of conversing with her in the free and unrestrained manner we were able to do this morning. W. E. Cousins.

SOUTH AFRICA.

WORK AMONG THE HEATHEN.

The Rev. Howard Williams, writing from Molepole at the end of June, said:—"I have lately given up entirely one of my preaching services in the church, leaving it to one of the deacons or native teachers. Mrs. Williams, Miss Partridge, and I go out into the heathen towns, taking with us a small harmonium, and gathering the people together for about three-quarters of an hour's service. We are indeed gratified with the results. The women leave their work of preparing food directly they hear the music, and gather round us in large numbers. The men, too, are not behindhand, but leave whatever they are doing and come and listen most attentively to what is said. It is work among the heathen truly. Many a grey head is to be seen which has never been inside a church, and scores of others who never give a thought to the doctrine which they know is being proclaimed in the town. My wife, too, has lately been able to see her way clear to start a women's class. She has a good number of the best of the women members of the church. This class is not so much for teaching themselves as a preparation for teaching others. Each one undertakes to teach her servants, which are legion, and her servants' children. The result is already apparent. For the past few Sundays the large church on the hill has been nearly full, and my heart has been rejoiced to see large numbers of Makhalahari in all the glory of native dress—the glory of which consists in its scantiness."

A most interesting Dismissal meeting has lately been held by the Church Missionary Society. It will be chiefly remembered for its exhibition of their new policy of adopting "our own" missionaries. Nine of the outward-bound party were proceeding to Uganda for the first time, two others were returning there after furlough, and five more to their work on the East Coast of Africa. Four out of the five new clerical missionaries are Cambridge men. All the Uganda party and two of the other missionary party have had their support undertaken for them, either by private individuals, Gleaners' unions, or other groups of friends, so that their expenses will not be charged upon the ordinary funds of the Society.—*C.M. Intelligencer.*

PERSONAL NOTES.

China.—Dr. Griffith John sends a cheery note from Kuling—the newest and greatest sanatorium in China—where he has gone to recruit. Mr. and Mrs. Archibald gave him a hearty reception, and, under the assiduous care of the latter, Dr. John had grown much better by the time he wrote on July 28th. Mr. Bonsey had also come hither to commence the building of the bungalows being provided by the generous gift of Mr. Harris, of Colne. Dr. John says:—"This is a wonderful place for coolness and magnificence of scenery. We go about with nothing but sun-hats to protect the head. The sun does not seem to affect one here as on the plain, and people seem to take the same liberty with him as we do among the mountains of Wales on a summer day. Pastor Kranz is here from Shanghai. He tells me that he has been to Chefoo, and to every summer resort in Japan, but that he has been to no place which can compare with Kuling for coolness and salubrity. This is unquestionably a magnificent sanatorium, and I look upon it as God's gift to the missionaries residing in this valley. Kuling ought to make a great difference to the health of the missionaries at these river-ports, and a great saving of money to the societies represented by them. I will not attempt to describe the wild grandeur of this region. Here we are about 4,000 feet above the river, and in the midst of one of the most magnificent piles of rocks and mountains I have ever seen. Wild flowers abound, and many of them are exquisitely beautiful. The burn that runs past our lots is ever singing, and I am constantly reminded of many a brook-song that used to enchant my ears in my beloved Wales. The sunsets are sometimes indescribably gorgeous; and the clouds are endless in the variety of their forms and manifestations. Did I feel inclined to become an anchorite, I should like to spend the rest of my days among these wonderful works of God."

Madagascar.—The Rev. W. E. Cousins, M.A., and Mrs. Stribling (who had been met at the coast by Rev. E. H. Stribling) reached the capital safely on July 22nd. From Moramanga to Isoavina they were escorted from post to post by French soldiers, chiefly Algerians and Senegalese. Mr. Cousins states that the French have done wonders in the way of road-making, and are taking active and sensible measures to keep the road open. He finds much to sadden and disappoint, but hopes that fruit of past work will appear, and that they will see that God has among the people many who will not turn away from Him. "This island more than ever needs the earnest prayers of our friends at home."—The Rev. J. H. and Mrs. Haile and Dr. and Mrs. G. H. Peaké were landed at Mananjara, and, from letters just to hand, had not found any difficulty in reaching

Digitized by Google

Fianarantsoa.—Mr. T. Lord arrived in the capital from Melbourne on June 30th.

AFRICA.—Mr. G. J. Wilkerson was hoping to leave Phalapye with Mr. Carnegie (who had come down from Matabeleland for the benefit of his health, after the long strain of anxiety in Matabeleland) for Buluwayo before the end of August.—Dr. Mather and the Revs. Harry Johnson and Percy Jones reached Chinde on June 30th, and hoped to get to Lake Tanganyika by the end of July. Since Dr. Mather left Central Africa great changes have been made in facilitating quick transport to the Lake.

SOUTH SEAS.—Dr. W. Wyatt Gill, of Sydney (formerly of the Hervey Islands Mission) has sent home for the Mission House Library a copy of an interesting legend from Raiatea, taken down from the lips of a priest of Oro by the Rev. John Williams about seventy-five years ago. The MS. passed into the hands of Mr. Williams' son, the Rev. S. Tamatoa Williams, of Catford, by whom it was given to Dr. Gill. Dr. Gill sent it to the Rev. E. V. Cooper, now of Samoa, who induced Miss Teuira Henry, of Honolulu—the first of Tahitian scholars and granddaughter of the Rev. W. Henry, of Tahiti—to make a translation of it for the Polynesian Society, by whom it has been published with a translation. The legend gives incidentally a most instructive picture of heathen life in the Tahitian and Leeward Islands, and is a curious relic of the past. The original MS. is to be added to the "Sir George Grey Collection," at Auckland, New Zealand.

ON the 25th of August a very faithful friend of the L.M.S. was removed by the death of the Rev. Thomas Jones, minister of Tabor and Penmorfa, near Portmadoc, in the seventieth year of his age. He had been the secretary for many years of the South-West Carnarvon Auxiliary of the L.M.S., and he acted likewise as deputation to the churches, and no doubt he travelled thousands of miles in his life to stimulate the churches in this part of Carnarvonshire on behalf of the missionary cause. He was buried within a few yards of Tabor Chapel, where he had ministered for forty years, and a large number of friends from far and near followed his remains to their last resting place.

IN arranging for the celebration of the Centenary in Australia, the meetings in the different Colonies were fixed to commemorate particular events connected with the early history of the Society. That of New South Wales was held on August 10th, and commemorated the sailing of the good ship *Duff*, which hoisted the Mission flag and sailed from Blackwall on August 10th, 1796. The programme of the Sydney celebration is before us, and, judging from the cuttings sent to us, the daily newspapers of that city have rendered our Society splendid service in reporting its meetings so fully and enthusiastically. Four Centenary Sundays were held in August, and special missionary sermons preached altogether in thirty Congregational churches in Sydney and its suburbs. The deputation consisted of Rev. Edwin Lewis, of Bellary; the Rev. W. G. Lawes, of New Guinea; Dr. Davenport, from China; and the Rev. Joseph King, our Organising Agent for Australia. The great meeting, held on August 10th, was presided over by Lord Hampden, the Governor of New South Wales. A missionary breakfast followed next day, and on August 12th, a meeting of the Ladies' Auxiliary was held, at which Miss Wylie was dedicated to her work at Hankow, and farewell was said to Miss Harband, who succeeds Miss Rea at Shanghai. A young people's demonstration, a conference on missionary work, and the Centenary sermon occupied the other nights of the week which was fitly brought to a close by the celebration of the Lord's Supper.

IT is sad to hear that the terrible Armenian massacres have touched the Evangelical community of Koos (Luxor). For the past ten years it has been under the care of an Armenian pastor, who, at the end of last year, left Egypt on furlough for his native country. But during his holiday, amid the disturbances there, death or Islam were offered him by the Turkish soldiers. Choosing the former, he has bequeathed to his flock a glorious memory and a rich incitement to well-doing.—*C.M. Intelligencer.*

AT the recommendation of the Conference, the Wesleyan Missionary Society has arranged for the first Monday in October to be set apart as a Day of Intercession for Foreign Missions. The Society also recommends that, wherever possible, missionary sermons should be preached on the previous Sunday, and that subsequently special efforts be made to secure additional collectors and a more thorough canvass of every congregation. —*Wesleyan Missionary Notices.*

THE Primitive Methodist Missionary Society has just added a new feature to its organisation—that of Medical Missions—and is about to send out its first medical missionary to Central Africa. For some twenty-six years this Society has been doing valuable evangelical, educational, and industrial work in that dark continent, and it has found that the adoption of total abstinence as a condition of church fellowship has added in no small degree to the solidity and stability of its work there.

THE ninety-second report of the British and Foreign Bible

Digitized by Google

Society—that sister Society of our own—is a most hopeful and encouraging one. The work of the past year has been crowned with solid and continued success. By dint of careful management, and by the aid of generous donations and legacies, the heavy deficit of four years ago has been cancelled and leaves a surplus. The issues for the year all but reach the splendid total of four millions in Bibles, Testaments, and portions, which is considerably higher than in the past, and six new versions have been added to the Society's list. Some of the many reports from the different countries where the Society's agents are at work prove varied and interesting reading. To speak of one only, we are reminded that during the past year that what has been not inaptly called the "Silver Wedding of Rome and Italy" took place. The first quarter of a century since the entrance of the Italian troops through the historical breach of Porta Pia has just been completed, putting an end for ever to the temporal dominion of the Pope. That same day, September 30th, was a memorable day to the Society, for two of their colporteurs, with their little carts full of Bibles, accompanied the first detachment of Italian soldiers into the city, in which, till then, to possess a copy of the Scriptures was held to be the most heinous crime.

Thousands and thousands in India now regard Christ as the noblest and most perfect man that ever lived, but they continue heathen. They adapt the Gospel to their natural way of thinking, and in life and character they remain unchanged. They will not make any sacrifice for this ideal Christ, they will give up no heathen custom, however bad, still less will they sacrifice money or life. It is remarkable how these people, who often appear so hopeful, cannot break loose from heathendom. They often lead a strangely double life. There is a complete cleavage between the education which they have received at school and the home life, where old tradition reigns. There are many who suffer under this double life, others who hardly feel it, and never attempt to fit their two points of view into each other. The same man will in the forenoon, in the midst of some enlightened companions, declare that superstition is the curse of India, and that an end must be made of it; and in the afternoon he will creep seventy times round a temple, dripping with perspiration, and muttering the names of the gods, in order to get rid of a cold in the chest. Or a man who is in the middle of a university examination, and does not know what to say on a certain subject, writes several pages full of the name of Rama, and hopes that that will preserve him from being plucked! A man in a similar position once wrote to me saying that he appealed to my good heart as a missionary, and if I would give him the highest number of marks, he would daily worship me as his family god. The lives of our educated people are full of such contradictions.

Both the classes I have spoken about are fond of talking about the Fatherhood of God and the brotherhood of men, and assure us that they believe in it as firmly as we Christians do. But the same people go almost out of their minds when a conversion to Christianity takes place. Lately, when a certain Brahman was converted, they excited the mob, and lay in wait for weeks to murder both him and the missionary. The intolerance of the Liberals in India is often not a hair better than the dark fanaticism of the orthodox Hindu. All parties are united in this: We will not have this Jesus of Nazareth to reign over us, and he who chooses Jesus for his Saviour and Lord does not deserve to exist. A Hindu may be an atheist, a drunkard, or a rascal; his friends may be sorry for it, but it does not separate him from them; but if he becomes a Christian, a gulf opens between them which can never be bridged over. As long as we accomplish nothing, they speak of us as "that noble army of missionaries, whose courage, self-renunciation, and irresistible power is unique in the world's history"; but, if one of them becomes converted, then we are "miserable proselytisers, narrow-minded Philistines." And to what low abuse the polite Hindu can then descend! When a Brahman woman was baptized last year in Talacheri, her highly educated brother came from Madras and rated the missionary's wife as one of the seducers of his sister. When he was answered that no one had seduced his sister, but that she had sought and found peace for her soul in Christ, he cried in rage: "Her soul, indeed! I never observed that she had a soul! She is only a beast!"—*Evangelisches Missions-Magazin.*

About the end of last year an old Hindu died in Bombay in whose household Christian family worship had been held regularly for forty years. His wife and children read the Bible, and the father prayed to Jesus. Many years before, he had uttered so brave a testimony for Jesus, as professor in a Government school, that some Parsees and Mohammedans were led to believe in Christ, and he was dismissed from the school. He never was baptized, and thus there was always something wanting to his confession; though not so great a want, by far, as there is in many a baptized Christian who lives for himself and the world. But these secret Christians are a hopeful sign of the times. Our travelling preachers in Malabar find many a house where the New Testament is read, where Jesus is worshipped, and where the messengers of the Gospel are made welcome, and begged to come more frequently.—*Evangelisches Missions-Magazin.*

A remarkable man, named David, has arisen in Southern India, where so many unusual phenomena spring up. He goes about preaching the Gospel, and thousands flock around him. India has never seen such crowds surrounding a preacher of the Gospel and especially a coloured preacher; we hear of 8,000 or even 10,000 people being present. And he has found out that what is essential is that a new spirit should, first of all, come over our native churches, in order that thousands of witnesses should arise for their Saviour, instead of one. He has recently gone through most of the great towns of India, and everywhere his message has been with power. "Is there nothing unsound in the movement?" I hear many anxiously ask. We do not trouble ourselves greatly thereat. We know by experience at home that, when God sends a blessing, people spin out discussion about how much per cent. of it is sound and how much unsound, till all has gone happily to sleep again, and the guardians of soundness often first of all.—*Evangelisches Missions-Magazin.*

You have heard of the famous Pandita Ramabai? Remember her in your prayers and in your love. In her Home for Indian

Digitized by Google

Widows she allows perfect freedom to the professors of the Hindu religion, but she herself is a Christian and rules her house as such. In the last few months twelve widows in this asylum have been baptized. This caused great excitement in the bigoted town of Poona. Ramabai, who had hitherto been lauded to the skies for her tolerance, was now declared a wolf in sheep's clothing. Ramabai gave a public explanation of the affair, in the presence of the students of Poona, who are always special participators in any persecution of Christians. The streets were crowded with people, and large masses of young men filled the hall where she was to speak. Their looks were so excited and threatening, that no one would have been surprised if a great tumult had arisen; but without a sign of anxiety, this Christian lady stepped forth and gave her address. She spoke of the moral and spiritual slavery of the Hindus, how incapable they are of helping themselves, while they are asking for political freedom; how unhappy their family life is, and especially how miserable is the lot of their women. Then, holding up the Mahratta Bible, she said: "I will read to you now what is the reason of all your misery, degradation, and helplessness: it is your separation from the living God!" What control she had over the excited minds of those students was shown at this crisis. The sun had set, and it was growing dark; she quietly asked one of these excited Hindu youths to bring a lamp, that she might read. Without a moment's hesitation he obeyed like a child. Then she began to speak of the conversion of the widows, and concluded with these words: "Your view of my actions cannot influence me in the least, nor can your threatenings frighten me. You like to be slaves; I am free! Christ the Truth has made me free." And this was no vain boast, for at that moment she stood as a weak woman alone with her God, who had set her free from all bonds and all fear, face to face with her enemies. The excitement was tremendous, and the Brahmans only restrained themselves with difficulty; but they heard her out to the end in dead silence, and allowed her to walk uninjured through their ranks to her home.—*Evangelisches Missions-Magazin.*

DURING the inundation of the Zambesi we have fine audiences, for we have the population of the regions round about added to that of Nalolo. These people are attentive and well-behaved, but that does not mean that they are Christians. Alas! however well-disposed they may appear, however little unbelief they may show, there is very little change in their lives. They are entirely wanting in the consciousness of sin. All, especially the chiefs, are filled with the sense of their own righteousness. Our Queen Mokusé, for example, though a regular attendant at the services and generally very amiable towards us, is the very personification of pride and self-satisfaction. She has many crimes on her conscience; she has even committed murder with her own hand. This does not hinder her from being perfectly contented with herself and regarding herself as the most innocent of mortals; and the worst of it is that lying has become for her, as for most of the Zambesians, a second nature; one never knows when to believe her.—*Journal des Missions Evangeliques.*

SIMILAR difficulties are common to missionaries everywhere. Thus one writes from the East Coast of Madagascar: "When we talk to people about the teachings of God's Word, and tell them that it is not an invention of Europeans, but God, who has said this and that in His Word, they will often agree. 'Yes, truly, it is God's Word,' some will say; 'we know well enough that God has put His Word in your books.' 'Yes, but God's Word is not only for us Europeans, but for you also, and we are come to tell you so, and if you would listen to what God's Word says and would do accordingly, you would see that there would be no more robbers or murderers amongst you any more, for God's Word makes people good.' 'Does God's Word change thieves and murderers?' 'Yes it does indeed!' 'Does it make bad folk good?' 'Yes, if they will obey what it says.' 'And you have come here to teach people this Word of God?' 'Yes, we have come to teach you the will of God, which He has revealed to us in His Word.' 'Well, if you teach people what makes them good, you do a good thing, and we hope God will bless you; for there are many bad folk about here, and we would gladly be rid of them, for they are an anxiety to us.' 'But you yourselves, do you never do wrong, or is it only other folk who are bad?' 'You really must excuse us now; we must go, for we have been talking far too long!'"—*Norsk Missionstidende.*

ANNOUNCEMENTS.

DEPARTURES.

MRS. PEARSE, returning to MADAGASCAR, and MISS HARE, appointed FIANARANTSOA, embarked per steamer *Dunottar Castle*, August 21nd.

MISS SMITH, returning to PEKING, NORTH CHINA, and MR. A. D. PEICE, M.B., C.M., appointed to NORTH CHINA, embarked per steamer *Glenogle*, September 10th.

MRS. GILLISON and child, returning to HANKOW, CHINA, embarked at Southampton per N.G.L. steamer *Preussen*, September 14th.

ARRIVALS.

The REV. W. J. LAWRENCE, MRS. LAWRENCE and child, from BANGALORE, SOUTH INDIA, per steamer *Goorkha*, September 3rd.

The REV. FRED BROCKWAY, from AMBOSITRA, MADAGASCAR, per steamer *Arundel Castle*, September 9th.

BIRTHS.

HILLS.—On July 3rd, at Leulumoega, Samoan Islands, the wife of the Rev. J. W. Hills, of a son.

ALLARDYCE.—On July 7th, at Peking, North China, the wife of the Rev. J. M. Allardyce, M.A., of a daughter.

ORDINATIONS.

ON Friday, June 26th, the church at Milton, Queensland, was consecrated by a memorable and solemn service, when the REV. C. J. CRIBB was publicly set apart for the work of the Christian ministry. The Rev. H. Jones, M.A., read some passages of Scripture and offered prayer. The Rev. Edwin Lewis, of Bellary, Southern India, gave an address upon missionary work. The usual questions were asked by the Rev. Joseph Walker; and in his answers Mr. Cribb showed the steps which had led him up to the position he then occupied. The Rev. J. H. Toms offered the ordination prayer. This was followed, after the hymn, "Lord, give me light to do Thy work," by the charge to the young missionary, delivered by the Rev. John W. Roberts. Reference was made to the fact that this was the first time the church had been consecrated by such a service, and the first missionary ordination which had taken place in Queensland in connection with the London Missionary Society.

AN ordination service was held at the First Presbyterian Church, Derry, Ireland, on Wednesday, August 26th, in connection with the appointment of MR. JAMES STEWART WASSON as a missionary to AMOY, CHINA. The usual questions were asked by the Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society. The ordination prayer was offered by Rev. Alex. Bell, B.A., of Derry; the field of labour was described by the Rev. J. Macgowan, of Amoy, China, and the charge was delivered by Rev. W. G. Davis, of Coleraine. The Rev. James Cargin, the minister of the church, and the Rev. Professor Henry, of Magee College, also took part in the devotional service.

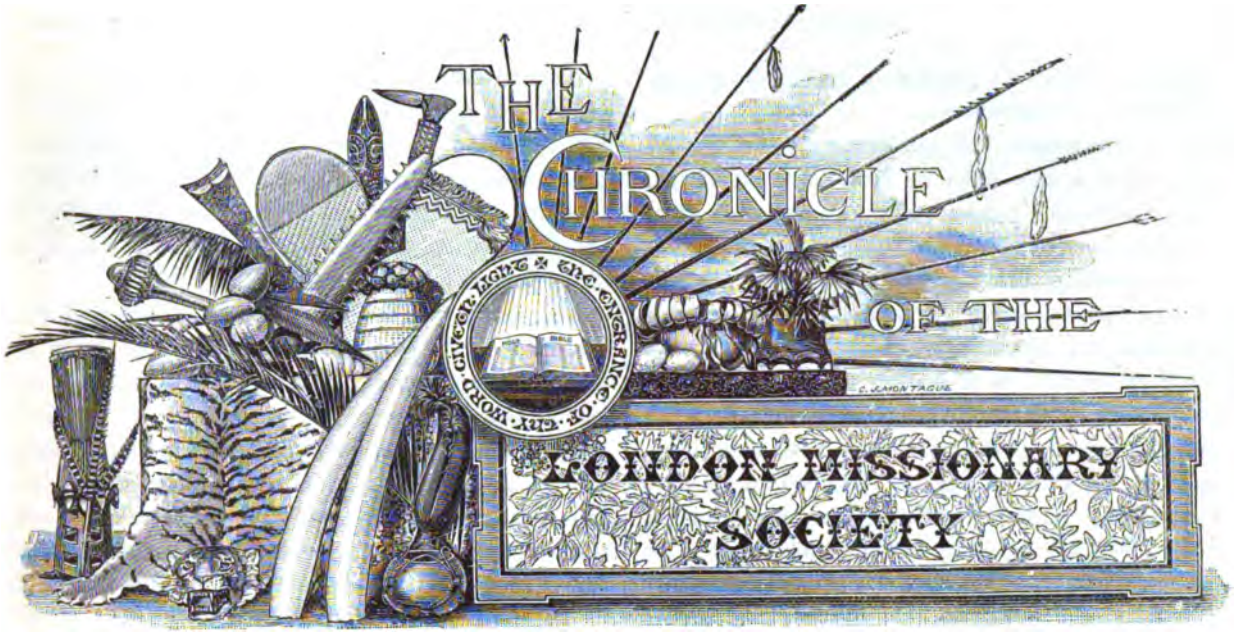
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c. should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 59.—New Series.] NOVEMBER, 1896. [Price One Penny.

THE MISSIONARY'S ENCOURAGEMENT.

BEING THE SUBSTANCE OF THE VALEDICTORY ADDRESS AT LEICESTER.

By Rev. C. A. Berry, D.D.

YOU are fortunate in the time of your going. You are going out at a time when the churches in England are attaining a simpler, ampler faith in the saving Gospel of Jesus Christ, and are feeling the first throbs and movements of a new and a grander evangelical revival. We are recovering, if we have not recovered, this new confidence and certainty in the Christ and in His Gospel. If ever we lost it, it was not because of the fault of the fathers, upon whose shoulders we are too apt to lay the burden of either overlaying or misrepresenting the Redeemer. They had Him; the fathers had Him, and they made good use of Him. If ever we lost Him it was because of the troubled, feverish time of conflict and doubt that passed upon our own age, and that infected us. But we are here to affirm the truth that these sacred verities in their simplicity, in their saving efficacy, have come back to us as the only credible and the only beautiful thing in God's world. We have been in conflict with doubt and unbelief, with serious and not with flippant questioning; but, thank God, it is my profound belief that materialism as a philosophy has been conquered by the re-interpretation of Jesus. It is my profound belief that with that new-born or restored love with which our fathers gathered round the Cross, the men of to-day are gathering round the Cross again, because there they find alone salvation for themselves and a saving message for men. And, dear brethren and sisters from the foreign field, be you assured of this—and let this be part of your encouragement—no small part of the force of the teaching of the Spirit which helped us to solve the doubts of the day came from your part in the great field of work. While in England we were passing through phases of doubt and intellectual perplexity, you were saving men, speaking the message that brought light into dark places, and life to peoples who were dying; and the evidence that you sent to us that Christ was not dead, but is living still, and living to save, has helped to bring us into that happier condition in which we find ourselves to-day. No blessing in Christ's Kingdom is of selfish enjoyment. If we have anything to give you, dear brothers and sisters, to-night, it is because you have already helped to give something to us. And in this mutuality of giving and taking we

Digitized by Google

are realising Christ's own paradox of getting by giving, and of increase by expenditure.

But, my dear friends, will you let me say that you go out not only at a time when we have recovered Christ, but as a consequence you are going out at a time when our churches have recovered their missionary conviction, and are recovering their missionary interest. You will please note that the order is a natural one. Conviction must be recovered before interest can be restored. We have suffered in relation to foreign missions from many doubts. In common with every section of Christian truth and Christian work, Christian missions have been sifted. There have been those in England—thank God, they are a diminishing number to-day—who have taught learnedly about the sufficiency of the ethnic religions for the peoples who gave them birth. I observe that nearly all of you, if not all of you on this platform to-night, are going out to India and to China, to lands that have great faiths of their own, and religious teachers of culture and of power. The heresy did spread and did work mischief for a time amongst certain of our people, when we ourselves were fighting doubt at home, that the religions these peoples possess were sufficient, were the highest possible to them; that we had better let them alone to grow up after the style and mould of their own peculiar thought. I say that heresy worked great mischief for a time amongst us: but its power for mischief is spent, because in our own joyous new baptism into Christ we have remembered—that it is not teachers the world is dying for, that even if your religions in India and China were free from all grossness, were pure, simple, exalted in their ethical teachings, they would but all the more emphasise the necessity for One who, in addition to teacher, could stoop to save the fallen and the broken. I will go farther, and I will say that we are assured of this, that just in proportion to the ethical beauty and exultation of these ethnic faiths is their despair, because the higher the standard they raise the more helpless they make poor human nature feel itself to be, and just because our Gospel overtops all ethnic beauty in the perfectness of its ethical standards it has at its centre One who, when the heart begins to break with the sense of its helplessness, is able to say: "I am come not merely to teach, for you cannot rise to that teaching of yourselves. I am come to stoop to the lowest, to the meanest, to the weakest, to the most helpless, and to take you up and save you, and by My strength and grace to help you to rise to these heights." It is the Saviour that we need. We are not dying for new ideas or new ideals, neither in Orient nor in Occident; but we are dying, and many are dead, till He come who has the power to forgive sins and to give life, and that is the Christ you are taking out to preach.

And, mark you, the churches now believe, without a shadow of doubt, that this Christ is the only Christ who can save Chinaman and Hindu; the only Man and only Saviour that can save Africa, and that can save the Isles of the Sea; the only Christ who has power to forgive sins, to bring peace and strength into broken and shattered lives. It is because we believe these things so profoundly to-day that we greet you as brethren, as pioneer messengers of the Cross. It is because we believe you are going to take this Christ, so essential to all the peoples of the earth, that we join in hymns of congratulation and of triumph. My dear friends, you are sometimes spoken of as ambassadors of the Cross. It is a noble name, but it has in it an element that misleads. An ambassador is one who goes forth in the name of his king, but he leaves his king at home while he goes to speak for him. But you go in the company of the King; the King is with you all the time, and that must be your support and inspiration. Some of us know at home what it is to feel alone in a crowd; some of us know what it is to feel a sense of helplessness, weakness, insufficiency in the midst of the great problems and duties at home. You will feel the same abroad; but your refuge must be found where we find ours, and your restoration must be drawn from the same source from which we recover our strength and our inspiration. Man may leave you; Christ never. Failure may attend some of your efforts, perhaps tentative efforts; failure shall not finally attend the efforts of Christ. You may seem to think and feel at times as though the battle is lost; but while Christ lives and God's promise in Him is Yea and Amen, the victory will always be on His side. It is for us to pray; it is for us to preach; it is for us to seek that unction and power of the Spirit which always comes associated with the faithful proclamation of the Word; and as sure as God is God, and as sure as man needs God, the God who wants the man will find him, and the man who wants God will find Him, and both God will find man in Christ and man find God in Christ.

Digitized by Google

FROM THE FOREIGN SECRETARY.

THE valedictory services which have recently been held in Leicester and London have been most encouraging. The Leicester meeting especially was one that will long be remembered, not only on account of the great concourse of people who crowded the hall, and many of whom patiently stood through the long two hours of the service, but especially for the deep and earnest sympathy which was evidently felt in the whole of the proceedings. So long as the members of the churches manifest such sympathy with the missionaries, they are not likely to allow the missionary cause to flag for lack of prayer or material support. There may be danger of a temporary slackening of effort after the special excitement of the Centenary Year, but the Society has been carried forward into its second century on a strong, deep tide of religious feeling which will not slacken, and which is destined to affect many who are not yet touched by its influence.

No fewer than eighteen new missionaries have been sent out to the field, or will shortly proceed to various parts of it, four of these being representatives of the Australian interest in the Society's work. This also is very cheering, as giving evidence of the continued effect of that wave of spiritual quickening and enthusiasm which brought out so many recruits at the time when the Forward Movement was commenced. The only fact in connection with these new appointments which is disappointing is that, with one exception, they are going out only to fill vacancies, actual or prospective, caused in the ranks of the workers by death, retirement, and changes. It cannot be too constantly and earnestly impressed upon the friends of the Society that, so far from increasing our staff of workers in the great and needy fields which we are trying to occupy, we are at present barely maintaining the number of our staff, and that appeals of need from various quarters, where special blessing on the work requires increased help, have still to be postponed or refused for lack of funds. Even now all the vacancies which exist on the staff are not yet supplied.

THE halt in the Forward Movement, which made it necessary for the Directors to suspend for a time the acceptance of any more candidates for service, has apparently produced amongst students a not unnatural impression that it is of no use offering their services to the Society; yet, judging by the experience of the present year, the Society will require during the next three years at least from twelve to fifteen men more than it has at present at its disposal. If the churches should provide within that time the additional funds required for the much-needed extension of work in the Telugu and Amoy Missions, and for enlarging the staff at various other centres, the estimate just given of the number of additional candidates for service which will be required will have to be considerably enlarged.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE first year of the new century promises to be conspicuous for loss and gain. We have already lost many valued workers at home and abroad. I have now sorrowfully to add to this list the honoured name of T. Rowley Hill, Esq., of Worcester.

THE gain of the year is a marked advance in missionary interest and enthusiasm. The *two* splendid valedictory meetings at Leicester sufficiently show how things are going, and make me believe that ere long we shall be thankful, and perhaps even jubilant. The influence of those meetings will be felt for many days through the whole country, and in many of our circles abroad.

THE financial statement for the past six months (April 1st to September 30th) is not quite reassuring. As compared with the figures for the corresponding period of last year our receipts for general purposes have fallen off about £1,000. The expenditure has risen, in addition to which there is the adverse balance of £3,365 from last year. I wish I could report more encouragingly. We must, however, remember that, with the exception of Bristol, the statement does not include the results of the annual meetings in many great centres. It is too early to forecast the final balance-sheet, but so far the returns rather increase my anxiety regarding it. Will all our friends everywhere make the best use of the remaining five months?

IN this connection I should like to renew with fresh earnestness an old appeal, and to entreat again all local and church treasurers, direct subscribers, and intending donors to forward money to me as early as possible. I hear occasionally of balances being retained till "next year," and I receive remittances from time to time with apologies for their long detention and late arrival, and I sorrowfully reflect on our drafts on the bank, for which interest is paid out of our funds.

I AM increasingly impressed by the generous hospitality afforded to our deputations in all parts of the country, and am glad to express the universal appreciation that I hear regarding it from our missionaries. The following extract from one of them contains a valuable suggestion:—"It appears in many places as though the hostesses were generally the same from year to year. I have everywhere found them most kind and thoughtful, and it is delightful to hear from them about other missionaries. But might it not widen the circle of interest

Digitized by Google

among the people of our churches if the deputations were sent to different houses?"

THE last novelty in contributions is £1 4s. from a Ladies' Missionary Tennis Club. The friends who sent this were the fortunate possessors of a tennis lawn, to which they admitted others on certain days of the week for a small subscription. They have kindly furnished me with a copy of their rules, in the hope that others may follow their example.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

IN our next issue we shall be in a position to announce our magazine programme for 1897. Improvements will be introduced into the CHRONICLE, mainly in the direction of securing from the missionaries in the field a larger number of papers specially written for its pages. Care will be taken to maintain the reputation and efficiency of *News from Afar*—the magazine for young people.

INTEREST in the Society's work is rising in the Principality of Wales, and the Directors are seeking by all legitimate and prudent means to foster and develop it. A Welsh translation of the New Year Offering prize volume has been prepared, and will be issued at the same time and in the same style as its English brother. To relieve the Society of additional expenditure in issuing it, the representatives of the Welsh children have agreed to raise the minimum sum entitling to a copy from *over five shillings* to *over six shillings*.

ANOTHER sign of the times will be the appearance in January of a Welsh monthly missionary magazine, brought out by a Welsh publisher at his own risk, but in connection with the Society, and in the Society's interests.

A MISSIONARY DIALOGUE, in three parts, entitled *Woman's Work in India*, recently published by the Society, is much praised by those who have tried it. Written by the Rev. J. W. Wilkins—an expert in Indian matters—and making use of costumes, &c., as the Dialogue does, it appeals alike with great effect to both eye and ear. The price of the Dialogue is 1d., or 1½d. post free.

UNDER the title *My Women*, Mrs. J. Parker, of Chao-Yang, Mongolia, has written a series of short sketches of the lives and characters of the inner circle of her native women friends. This the Society has published as a leaflet, which we are prepared to sell at 1s. per hundred. Copies for gratuitous circulation among classes of young women or others subscribing to the funds I shall be happy to supply on receipt of an application for them.

GEORGE COUSINS.

"IF any work is really of God's giving, and He puts it into our hearts to devise or into our hands to do, no fear but He will provide stuff sufficient, whether metal or mental."—*F. R. Havergal.*

PROCEEDINGS OF THE BOARD.

Board Meeting, October 6th, 1896.—Rev. T. GREAR in the chair. Number of Directors present, 57.

The Directors accepted with regret the resignation by Miss Foxall, of Madagascar, of her position as a missionary of the Society, and the resignation of the Rev. F. W. Walker, of New Guinea, whose zeal and energy in the past they recognised, combined with the strong testimony which has been borne by his fellow-workers to his personal character and ability as a worker; also the resignation of the Rev. W. E. Clarke, of Samoa, in the following terms:—"That the Directors have received with much regret the resignation by the Rev. W. E. Clarke of his position as a missionary of the Society. They gladly bear testimony to the earnest and valuable labours of Mr. Clarke in Tutuila, and especially in the exceedingly difficult post he occupied in Apia, and they wish for him and Mrs. Clarke every blessing in the new duties and connections they propose to enter upon."

The engagement of marriage between the Rev. A. Bevan Wookey and Miss Mary Brown, daughter of the Rev. J. Brown, of South Africa, was approved.

The Rev. A. J. McFarlane, M.A., son of the Rev. Dr. McFarlane, was appointed to succeed the late Mr. Terrell at Hiau Kan, Central China, and the Rev. Henry Robertson was appointed to work n the King Shan district in the same region.

Board Meeting, October 13th, 1896.—Rev. T. GREAR in the chair. Number of Directors present, 89.

The Foreign Secretary introduced to the Board the following missionaries:—Rev. R. Baron, from Madagascar; Mr. A. J. and Mrs. Gould, from Kuruman; Rev. W. J. and Mrs. Lawrence, from Bangalore; Rev. A. L. and Mrs. Allan, returning to Nagercoil, Travancore; Rev. C. G. and Mrs. Sparham, returning to Hankow; Rev. A. P. Begg, M.A., returning to Calcutta; Miss Leila Robinson, returning to Berhampur; Rev. J. H. and Mrs. Brown, appointed to Calcutta; Miss A. L. Cousins, M.D., appointed to Hankow; Rev. A. J. Hutchinson, appointed to Amoy; Miss Large, proceeding to Calcutta to marry Rev. A. W. Young; Miss Neal, proceeding to Shanghai to marry Rev. W. Shadforth; Rev. H. Robertson, appointed to King-Shan; Rev. Otto Stursberg, appointed to Berhampur; Rev. Jas. S. Wasson, appointed to Chiang Chiu; Mr. R. Wolfendale, L.R.C.P. & S., appointed to Chung King. Referring to each missionary in turn, Mr. Wardlaw Thompson spoke first of the great services which Mr. Baron had rendered to the Mission, and, in his leisure, to the island in the eyes of the scientific world in connection with geological and botanical subjects. After personal references to the missionaries returning to their work, Mr. Thompson introduced the recruits for service, Mr. J. H. Brown, whose father is the Rev. J. Brown, of the South African Mission, and whose mother is the daughter and granddaughter of former missionaries of the Society in the same country; Mrs. Brown, jun., also being the daughter of another South African missionary, the Rev. A. J. Wookey. The Foreign Secretary spoke of Mr. Sparham's advocacy of missions as having been a most impressive and influential one in every part of this country. Mrs. Sparham is the daughter of one whose name the Board had

Digitized by Google

known and loved for many years—viz., Dr. Griffith John. Mr. Robertson, he said, had been appointed in response to Dr. John's earnest appeal for new workers for the King-Shan district, Central China, a field "white unto harvest," and in which, Dr. John had said in his latest letter, he expected on his next visit to baptize between 200 and 300 converts.—The Rev. T. Grear, who presided, having spoken words of welcome and farewell to the missionary party, Mr. Baron rose to respond. He stated that he was decidedly hopeful regarding the future prospects of mission work in that island, though his hopefulness was mixed with some degree of apprehension. In strong language he characterised the present policy of the Jesuit priests in Madagascar as a determination, by fair means or foul, to get the Protestant missionaries out of the island. But for them he believed the Protestant missionaries would have very little difficulty with the French authorities. His hopefulness, however, was founded upon the prospect of the French Protestant missionaries joining in the work of evangelisation alongside the English missionaries. This joint action would place the work of the London Society, he believed, on a secure basis. There was also an element in the native character which made him hopeful, and which was best described by the Malagasy word *ditra*, or inflexibility, "obstinacy, if you like." They could be drawn, but not pushed, and if the French or the Jesuits attempted to persecute them they would manifest the same heroism which they showed during times of former persecution. As a proof of the heroism of Malagasy Christians, Mr. Baron stated that the rebels had been persecuting them to a dreadful extent. Native pastors and preachers had been asked to give up Christianity and swear by the idols, but they had said, "No, we will not sell Jesus Christ, even with our lives." "My firm faith in God, that He is overruling mankind," said Mr. Baron, "leads me to be not only hopeful, but to be much more than hopeful in regard to the progress of the Kingdom of Jesus Christ not only in Madagascar, but in all other parts of the world."—All the missionaries spoke a few words, Dr. Lillie Cousins acknowledging her indebtedness to the Edinburgh Medical Missionary Society, one of whose students she was, and to other kind friends who had helped her to secure training and were also going to support her in the mission-field.—A valedictory prayer was offered by the Rev, E. R. Barrett, B.A., of Liverpool.

Mr. S. Massey, of Manchester, was elected Chairman of the Board, in the room of the late Mr. W. E. Whittingham.

Miss Bovey was appointed to Shanghai; and the following offers of service were accepted:—Mr. F. W. Dennis, Mr. W. W. Clayson, and Mr. E. Burnip, all of Cheshunt College.

Mr. W. B. Whittingham, of Walthamstow, joined the Board instead of his brother, the late Mr. W. E. Whittingham.

MEMOIR OF THE LATE MRS. WALFORD HART.—Mrs. Gillison, of Hankow, and Miss Harris, of Calne, Wiltshire, have prepared and privately published an intensely interesting memorial of their sister, the late Mrs. Walford Hart, of Hankow. Bearing the simple title, "Mary Hart," this Memoir, tastefully printed and got up, traces the life-story, the unselfish, Christ-like character, the consecrated service, the pathetic sorrows, and the early death of as true a missionary as ever landed on the shores of China. Those privileged to read it will find the book a "means of grace" to the soul, and will feel grateful to the bereaved sisters for collecting and issuing these memorials, which not only describe a beautiful life, but also help one to understand the nature of mission work in China. While issued chiefly to personal friends of the family, a few copies may be obtained, at cost price, from Miss Harris, South Place, Calne, Wilts; the price per copy being 3s. 6d.—EDITOR.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THANKFUL acknowledgments are due to many Y.P.S.C.E.'s for the valuable help they have rendered to our movement. A good number of Branches have been started by their aid, and many of these Societies always remember in their prayer-meetings the different fields of labour according to our plan. The interest of all such Societies in connection with our churches should be sought by our Branches, and the Missionary Committee of each Society should take up the Watchers' Band, and keep it to the front.

* * * *

ONE Branch Secretary writes:—"Member —— has married, but *remains a member*." I have thought it well to print these words in italics in order to emphasise the question—and why not? Surely this is the right thing to do. I have met with some cases in which "MARRIED" is given as a reason for resignation, but I fail to see why the new relationship should lead to a decline in missionary interest and zeal. It should rather quicken and strengthen it.

* * * *

THERE is a mistaken idea in some quarters that the Watchers Band is intended for young people only. Some, on the other hand, regard it as a very good organisation for women. There is cause for rejoicing that so many of the younger members of our churches have joined our ranks, also that some of our most useful and devoted members are those of the gentler sex. But I am thankful to say that all ages and sections of the Church are well represented in our fellowship, and that there are not a few aged members—one of our "Watchers" who is herself eighty-eight, has recently enlisted as a member a friend who is ninety-three. The general quality of our membership cannot, I think, be better expressed than in the words of a Branch Secretary, who, writing me regarding her Branch, said: "I can assure you that we have the pick of the church."

* * * *

IT is not a matter of light importance to our Society that a Band should be formed whose many thousands of members are daily pleading with God for its work and workers. The missionary fire has been kindled by it in many hearts, and in ever-widening circles its influence is being felt. Many of the Branches are the centres of missionary energy and zeal in their respective churches, and the power and extent of the forces at work should be thankfully recognised.

o o o o

IF we believe in the potency of prayer, then we shall assuredly expect and look for the effect of so many petitions in the lives and labours of our missionaries, in their increased fitness for service, in larger blessing upon their efforts, and in greater glory to God. Every missionary should count it as an inestimable privilege to be linked on to so much warm sympathy and earnest entreaty, and every "Watcher" should rejoice that a very definite share in the honoured work of every mission-field is permitted to all who will thus continue "helping together by prayer."

JAMES E. LIDDIARD.

NEW BRANCH.

COUNTRY.

Branch.	*Secretary.*
Reigate (Margery)	Mr. H. E. Stewart.

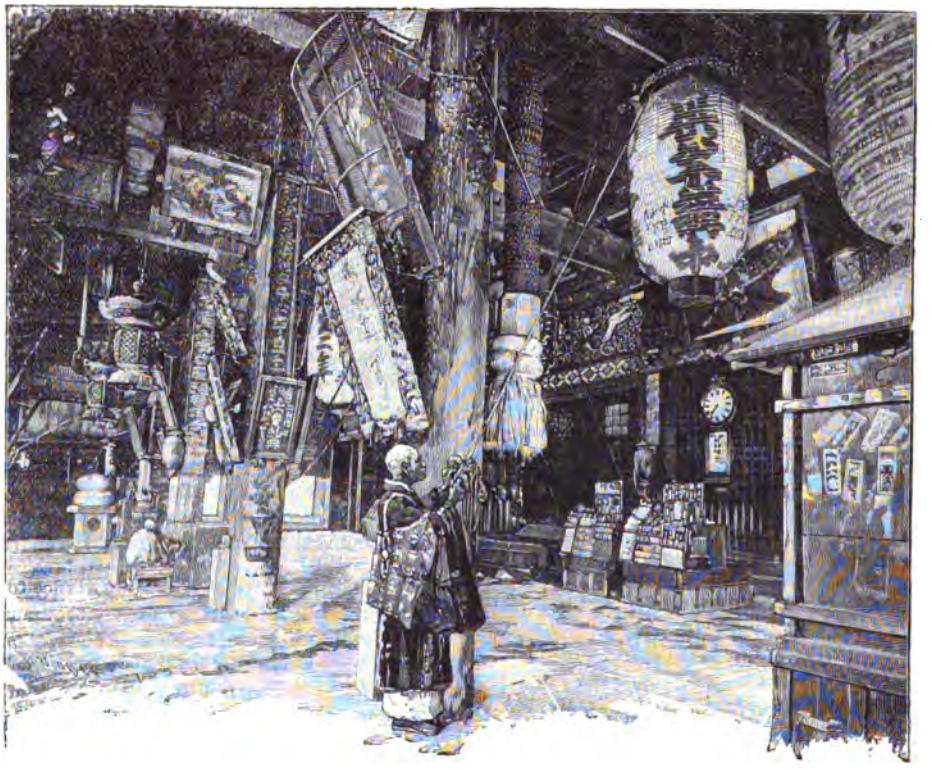
Digitized by Google

"HOW I BECAME A CHRISTIAN." BY A HEATHEN CONVERT.

BY REV. ARNOLD FOSTER, B.A., HANKOW.

(Concluded from last month.)

AS might have been expected, our heathen convert found his faith severely tested by the practical evils which he saw in America, and by the dark side of the daily life of the people. It was to be tested scarcely less severely in another way—viz., on the side of religious belief. The objections offered to Christianity by a heathen people and in a heathen land are often of a character that makes them not very formidable to one who has once grasped the idea of one living and true God, the Creator of heaven and earth, the Upholder and Ruler of all things. But the Japanese Christian was now to meet with American Agnosticism and Unitarianism, and to have doubts and difficulties suggested to his mind which had not troubled him before as he had listened to his missionary teachers in Japan. In the midst of much mental unrest and perplexity he entered as a student in a "well-known college" in New England. Here he was brought strongly under the personal influence of the President of the college, a man "of whose piety and learning I had previously tasted in my homeland through some of his writings." The life of this college and its associations were a new experience to the Japanese student, and tended to enlarge his mental vision by bringing him into contact with the higher Western education. But the greatest benefit he derived from it was due to the personality of the President. "None influenced and changed me more than the worthy President himself. It was enough that he stood up in the chapel, gave out a hymn, read from the Scripture, and prayed. I never 'cut' my chapel service, if only because I would not miss a view of that venerable man. He believed in God, in the Bible, and in the power of prayer to accomplish all things. I needed nothing more than his clear, ringing voice to prepare myself for the battle of the day. Satan's power over me began to slacken ever after I came in contact with that man." Referring again to the influence of this man of God upon him, he writes at the end of his college days in New England:—"I entered the college in heaviness of heart, and left it with triumphant gloryings in my Lord and Saviour. I believe I was really and truly converted—that is, turned back — there, some ten years after I was baptized in my homeland. The Lord revealed Himself to me there especially through that one man—the eagle-eyed, lion-faced, lamb-hearted President of my college." One remark made by our convert at this time in reference to the course of his studies at that New England college is worthy of note: "To us Orientals who depend more upon sight than upon logic for the establishment of truth, the philosophy I was taught at college is of comparatively little value in clearing up doubts. I believe nobody makes a greater mistake than those Unitarian and other intellectually-minded missionaries who think that we Orientals are intellectual peoples, and must, therefore, be intellectually converted to Christianity. We are poets and not scientists and the labyrinth of syllogism is not the path by which we arrive at the truth. It is said of the Jews that they came to the knowledge of God by a succession of revelations. So I believe all Asiatics do."



IN A TEMPLE.

Digitized by Google

In due time our convert returned to his native land, and towards the end of his book he sums up the general impression made upon him by his three years' sojourn in America. The longer he stayed there the more he perceived the bright side of Christian life and civilisation in America. Not that he came to think he had exaggerated the evil side of it; but two considerations impressed him during the later days of his life in Christendom to which he felt he had not given due weight at the beginning. The first was the difference between the Western and the Oriental natures, the second the difference between the good men of Christendom and the good men of heathendom. Speaking of the first of these two points he says: "Two elements, belief and believers, determine the practical morality of any nation. Fierce Saxons, piratical Scandinavians, pleasure-loving Frenchmen, trying to manage themselves in this world by the tenets of the Divine Man of Nazareth—that is what we witness in Christendom. Lay no blame, then, upon Christianity for their untowardness, but rather praise it for its subduing power over tigers such as they. What if these people had no Christianity?" And then he goes on to point out how utterly feeble and useless Confucianism or Buddhism would be to tame and subdue the strong vehement passions and natures of Western people. Weak and impotent in controlling even the milder, gentler, less intense natures of the Chinese and Japanese, these religions would be infinitely weaker in dealing with Saxons, Teutons, and other races of the West. "It is only by the Church Militant arrayed against the huge monstrosities of Mammonism, rum traffic, Louisiana lottery, and other enormities that Christendom is kept from being precipitated into immediate ruin and death."

Our convert's remarks upon the good of Christendom and the good of heathendom are very striking and forcible, and his illustrations of what he means are very apt and impressive. "But if Christendom's bad is so bad, how good is its good!" he exclaims. "Seek through the length and breadth of heathendom and see whether you can find one John Howard to ornament its history of humanity. We have heard of our magnates (Japanese) hoarding millions and spending them upon temples, or feeding the poor for their own future's sake; but a George Peabody or a Stephen Girard, who hoarded for the sake of giving, and took delight in giving, is not a phenomenon observable among the heathen. And not these select few only, but widely distributed throughout Christendom, though necessarily hidden from view, are to be found what might be specially named *good men*—souls who *love* goodness for its own sake, and are *bent* toward doing good as mankind in general is bent toward doing evil. How these souls, keeping themselves from the view of the public, are striving to make this world better by their efforts and prayers; how they often shed tears for the wretchedness of the state of the people of whom they read only in the newspapers; how they lay upon their hearts the welfare of all mankind; and how willing they are to take part in the work of ameliorating human misery and ignorance—these things I saw with my own eyes, and I can testify to the genuine spirit that underlies them all. These silent men are they who in their country's peril are the first to lay down their lives in its service; who, when told of a new mission enterprise in a heathen land, will give their own railway fares to the missionary who is undertaking it, and return home tramping on their own feet, and praise God for their having done so; who, in their big, tearful hearts understand all the mysteries of Divine mercy, and hence are merciful to all around them. No fierceness and blind zeal with these men, but gentleness and cool calculation in doing good. Indeed, I can say with all truthfulness that

IMAGE OF GREAT BUDDHA.

I have seen *good men* only in Christendom. Brave men, honest men, righteous men are not wanting in heathendom; but I doubt whether *good men* are possible without the religion of Jesus Christ.

"And not only are there such good men in Christendom, but their *power* over bad men is immense, considering the comparative scarcity of good men even in Christendom. This is another feature of Christendom, that goodness is more possible and more powerful there than it is in heathendom. One Lloyd Garrison, 'friendless and unseen,' and the freedom of a race began with him. Minority does not mean defeat with these people, though their constitution seems to imply that it would. They are too sure of their righteous cause, and too sure of the national conscience. They feel sure they will win over the nation to them. Rich men they

Digitized by Google

fear and honour and admire, but good men more. Righteousness with them is a power, and an ounce of righteousness goes against a pound of wealth, and often outweighs it.

"Soon after my settlement in the college, I was taken by the President to attend one of the great missionary meetings. Nothing is more indicative of the *Christianness* of Christendom than these meetings. Heathendom has no such things, for we care nothing about other people's souls. The mere fact that 10,000 intelligent men and women should fill three or four spacious halls to overflowing to hear how they can make other nations taste the goodness of the Gospel is by itself impressive enough. Granted that many who come come to see shows, the fact remains that by these people the mission work is regarded as worthy of being made a show, and it is, doubtless, the noblest and divinest of all religious shows. I advise any one of my non-Christian countrymen to go to one of these shows whenever he finds such an opportunity in Christendom, and I can assure him that he will not repent doing so. He may see in it the reason of Christendom's greatness, and at the same time the reason of his own country's smallness.

"I attribute the progressiveness of Christendom to its Christianity. Faith, Hope, and Charity, the three life angels that defy Death and his angels, have worked upon it for the past 1,900 years, and have made it as we have it now. Enormous though their sins are, Christian peoples *have* the power to overcome them. They have no sorrows which they think they cannot heal. Is not Christianity worth having if but for this power alone?

"Yes, Christianity we do need. We need it to make our bad appear worse and our good appear better. *It* only can convince us of sin, and convincing us of it can help us to rise above it and conquer it. Heathenism I always consider as a *tepid* state of human existence; it is neither very warm nor very cold. A lethargic life is a weak life. It feels pain less: hence it rejoices less. *De profundis* is not of heathenism. We need Christianity to intensify us; to swear fealty to our God and enmity toward devils. Not a butterfly life, but an eagle life. Heathenism will do for our childhood, but Christianity alone for manhood."

Such are some of the reflections of this intelligent Japanese convert on Christendom as he saw it. They are humbling to us, and yet inspiring. Humbling, because they make us feel how faulty, how superficial, is much of our own Christianity. Inspiring, because they show how mighty are the forces of the Christian life to arrest the attention and to command the confidence of one brought up amidst heathen surroundings. Perhaps one of the most impressive parts of the whole book is the reference to the nameless president of a New England college, whose Christlike spirit and bearing and influence won this Japanese to Christ as he had never been won before.

THE LATE MR. W. G. TERRELL,
OF MIAU-KAN, MID-CHINA.

DETAILS of Mr. Terrell's last illness and estimates of his character written by his sorrowful colleagues having come to hand, we wish once more to refer to the great loss to the Hankow Mission which his death has entailed. Before giving extracts from these letters from China, however, we have much satisfaction in publishing the following brief sketch of Mr. Terrell's earnest work for Christ prior to his departure for the mission-field. The sketch is from the pen of his brother, Mr. C. D. Terrell, a missionary in India:—

"Ever since his conversion, in the year 1882, my brother had been an active worker in the Lord's service in Bristol. His business duties involved long hours at his office at Welsh Back, and his home being at Westbury-on-Trym made it necessary to leave early in the morning, as he almost always walked all the way in; but his early breakfast never prevented the first hour of the day being given to Bible study and prayer.

"Often a dinner-hour service with some of the cotton factory girls would run away with his mid-day recess from business, and at one time he spent a large portion of many nights helping in rescue work in the low parts of Bristol. Y.M.C.A. work he was always deeply interested in. The Bethel Ship, too, often had him for a Sunday evening preacher. But the chief work of these ten years was at the Westbury Assembly Rooms, and later at the Southmead Gospel Mission Hall.

"The village of Westbury has always been a notoriously hard place for mission work, even the Salvation Army having twice had to give up work which they had started there. My brother and myself began work there in 1883, renting the Assembly Rooms, where we held Sunday and week-night services, children's and temperance meetings, and gathered around us a band of earnest young Christians, who, later on, formed the nucleus of the members of the Southmead Gospel Mission Band. The principal feature in the Westbury work was in the open-air preaching. We had many very stormy meetings on the Old Bridge and in Stoke Lane, where the roughs and young lads used to stand and scoff, or even pelt us with snow-balls in the winter.

"As nothing in the way of education was being done for the children of the place, my brother and his wife started an infant day-school, which has been kept on ever since, and is now under Government inspection. In 1889, the Lord called me out to India, and soon after this the Southmead Hall was built and opened, which will for ever be associated with my brother's memory. The money for the building was all raised in answer to prayer, and when he left for China, two years later, he was able to leave the hall quite

Digitized by Google

free from debt. His attention had been drawn specially to that neighbourhood by its rapid growth in population, owing to three or four laundries having been started there, and with no place of worship it seemed the very spot to begin unsectarian work. How often has his name been spoken there in prayer, and how eagerly have quarterly letters from China been listened to, and with what pleasure have the members looked forward to his home-coming in 1902! Now the meeting will be on 'other shores than these.'

"In October, 1891, my brother and his wife sailed for China, as missionaries of the L.M.S., to be the special representatives of Highbury Chapel, Bristol, whose congregation undertook their support. A three-weeks' visit to Sehore, Central India, where my wife and I were working amongst the Hindus and Mohammedans, was permitted *en route* for China, and I shall never forget those happy weeks. One in heart and aim, one for Christ and the salvation of perishing men, we both were looking forward to long years of service for Him in the two countries of our adoption. God has seen it best to provide otherwise. We would still trust on and thank Him for the promise that 'all things work together for *good* to them that love God.'"

THE LATE MR. W. G. TERRELL.

From the Rev. Arnold Foster, B.A., Secretary of the District Committee, the Foreign Secretary has received the following information as to the cause of death, and emphatic testimony respecting Mr. Terrell himself :—

"Our brother had been seriously unwell with dysentery and diarrhœa, but seemed to have recovered sufficiently to sit up and do such things as required but little exertion, when suddenly he had a collapse. Violent purging and vomiting came on, and in a few hours he passed away. I cannot tell you how grieved we all are. We loved Terrell as a man, and highly esteemed his work. I marvel sometimes as I think of all he used to get through. He was strong physically, and full of energy. He was strong also in purpose, and full of love for men, begotten of love for Christ. The whole character of the work in Hiau-Kan has changed since he went there. There had been no regular supervision of the work before; without a resident missionary it was impossible there should be. One of the first things Terrell did was to try and get a complete list of all people who had been baptized in the country from the beginning, and then he set out to look up every single man, woman, and child on the list, though scattered over a very large area. Some were backsliders, and he was the means of restoring a proportion of them to Christian fellowship; those who would not be restored he brought forward for discipline. He visited new towns, opened up new districts to regular visitation, and started country schools in the neighbourhood of places where there were a few Christian families. This give only a small idea of his work, which was thorough and persistent, and not merely widely diffused. He leaves the work to-day in a most promising and hopeful condition. Numbers of hearty Christians are mourning his loss, and who is to take his place? Of course, Dr. Walton will do what he can; but it is utterly impossible for him, in addition to his medical work, to take up a quarter of the work that Mr. Terrell leaves, or even a tithe of it. I am sure the Board will at

Digitized by Google

once send us someone for this important post. It was one of dear Terrell's dying requests that Highbury should send someone to take his place.

"As soon as Dr. John comes back we shall get a committee and send you some formal resolutions, but you may take for granted that we shall want someone at once, if possible, and if he is to be a worthy successor of Terrell he must be one of the best men you can send. I like to think of Terrell as the first man sent out in connection with the Forward Movement. He has been warmly and liberally supported by the prayers, sympathy, and gifts of the Highbury Church, and the Highbury people will want to do all they can to keep up their interest in this branch of the Mission.—With kind regards, yours very truly, "ARNOLD FOSTER."

Dr. Griffith John, who was absent at the Sanatorium on the Kuling Hills at the time of the sad event, writes:—

"Nothing could have taken me by greater surprise. When I left Hankow, Mr. Terrell was in the enjoyment of his usual health. Shortly after he was taken ill; but he soon rallied, and on Saturday week I received a letter from him in which he tells me that he had had a sharp turn, but was, at the time, 'steadily, if slowly, on the mend.' The letter bears no trace of physical weakness. The hand is the same hand, and the tone, as usual, is bright and hopeful. The letter was written on the previous Monday. In a letter from Mr. Bonsey, written on the same day, he tells me that when he arrived at Hiau-Kan, on the previous day, he 'found Mr. Terrell on a long chair, rather weak, but not at all like a man in danger.' Mr. Bonsey left Hiau-Kan on the following Wednesday, under the impression that Mr. Terrell was practically well. You may imagine, then, my surprise when, on the following Sunday, I received a telegram consisting of these three words: 'Terrell buried, yesterday.'

"I had always looked upon Mr. Terrell as one whose missionary career was destined to reach far into the coming century. He seemed so strong and so full of vitality. It was difficult to think of death and Terrell together, except by way of contrast. Even now I find it almost impossible to think of that robust, energetic, and healthful frame as lying pulseless in the grave.

"In the death of our beloved brother, the Mission in Central China has been called to sustain a heavy loss. The loss to Hiau-Kan appears to me to be irreparable. It is difficult to see how his place there is to be filled up. If any man was ever specially fitted for a sphere of labour, surely William Terrell was so fitted for his. He was made for Hiau-Kan. To his mind there was no place like Hiau-Kan, and no people like the Hiau-Kan people. He took to the place and the people at once, and his attachment to both grew day by day. He loved the Christians with deep affection, and they knew that they had in him a true friend, as well as an earnest, self-sacrificing pastor. Had he been permitted to live, he would have become a great power in all that region. He was the very man for the sphere of his choice, and it was my fond hope that he would be spared to occupy it for many, many years. I had a sort of conviction that a special providence would watch over our brother, and, for the work's sake, prolong his days in the land which the Lord his God had so manifestly given him.

"You know something of my own love and admiration for Mr. Terrell. I looked upon him as a son, and loved him as such, and I feel his death to be a great personal loss. He was a sincere friend, a robust Christian, an enthusiastic missionary, and a manly man. I never heard him speak an unkind word, I never knew him do an unfriendly deed. He was a man of prayer and an indefatigable worker. He fed on the Word of God, and was spiritually strong. He had no by-ends in life. His one ambition was to serve Christ and save men. To bring the dead Chinaman into vital contact with the living Christ was his one desire and aim. He could truly say: "This one thing I do." It was very beautiful to witness the singleness of his aim and the thoroughness of his consecration.

"Why should such a man be taken away from such a sphere in the midst of his days and usefulness? That is a question which I find it impossible to answer with any satisfaction to my own mind. Our Mission in Central China has been greatly tried of late. The death of a man like Turner or Terrell not only saddens the heart, but puzzles the intellect also. Why? why? why? is often on the lips; but the heavens are silent. The answer comes not. But we know that God is over all, and that He is light and love. He cannot make a mistake. He doeth all things well. The work is nearer to His heart than to ours, and He will not forsake it. We know God, and can rest in His perfect will. Thank God for the faith with which He inspires us in *Himself*. We cannot unravel the mysteries of His doings, but we know that 'God is light, and in Him is no darkness at all.'

"Our beloved Terrell did a noble day's work. His day was short, but it was full of good deeds, earnest work, and high resolves. He did what he could, and he is now with God. And we may rest assured that God means some great good to the work itself by the removal of such a man. 'It is expedient for you that I go away.'"

Dr. Walton, his comrade and fellow-worker at Hiau-Kan, must also be quoted. Living in the closest intimacy with him, this is his testimony to his deeply-mourned brother missionary:—

"We all feel Terrell's loss keenly. He was a man who could ill be spared—a real friend, a good colleague, and a true missionary. The L.M.S. has had few men more faithful to the missionary ideal. 'Labours abundant' is an accurate description of his work. He loved the open-air work, and was never happier than when evangelising on the streets, and in and out of his big parish. And God has blessed his services. The Christians will reverence his memory for many a long day. He has been a willing friend to one and all. I think it would be a great relief to us all if you would send back word by return of post that you will do your best to provide efficiently for Hiau-Kan. You have come to our aid financially, and none felt gladder at the prospect than Mr. Terrell. To-day we want men, not money. I will do my best in the meanwhile, but the sooner a man is sent out to take Terrell's place the better."

Digitized by Google

"AND A MAN'S FOES SHALL BE THOSE OF HIS OWN HOUSEHOLD."

I WAS anticipating Sunday with more than usual pleasure, as there were to be seven baptisms. But disappointment was in store, for only six of the candidates appeared. Chang Shun did not come. All wondered why, but none knew. He had been a candidate for two years, had a good knowledge of Christianity, had often openly confessed his faith in Christ, and publicly exhorted others to believe. What had happened? He had told us that his friends were strongly opposed to his becoming a Christian, and that he had not informed them of his approaching baptism. Had his friends over-persuaded him? Or had his courage failed him at last? We were not kept long in doubt. Monday afternoon he sent us a letter. It read as follows: "Just before my baptism, which was to take place on the 26th, I met an old friend, Jung Ho, who made inquiries regarding my intentions. I grew very excited, and spoke warmly of entering the church. He wondered at my enthusiasm, and urged five reasons against my becoming a Christian. 'First, the Emperor is not a Christian. You are a Manchu and live on his bounty, and it would be forgetting on which side your bread is buttered to become a Christian. Secondly, Christians are not allowed to burn paper money or offer sacrifice to their ancestors, and thus they not only destroy human relationships, but violate the customs of their forefathers. Thirdly, your venerable mother is strongly opposed to your becoming a Christian, and to oppose her would not only be unfilial, but a breach of public morals. Fourthly, not one of your ancestors, and not one of your friends, but would hate such a step on your part. Not one of your family has ever been a Christian; your becoming one will be a disgrace to your ancestry, and even your wife will revile you. Fifthly, your baptism will no doubt please foreigners, but your own countrymen will hate you, your ancestors will hate you, and all your relations and friends will hate you. For these five reasons I urge you not to be baptized.'

"As I listened I became utterly stupefied; but suddenly light broke in upon me, and I felt thoroughly ashamed of myself."

We read this letter with a good deal of doubt and wonder. The reasons given are so commonplace, and he himself when speaking in the street chapel had exposed their fallacy, what could be the real explanation? We had no clue to guide us, so could only pray and wait. A few days afterwards whispers reached us that the letter was a forgery, and that Chang Shun remained steadfast. In about ten days he himself appeared and told me his story. It was this:—Two days before he was to have been baptized he told a friend, whom he supposed to be well affected towards Christianity, of his baptism. That friend told his elder brother. On Saturday this brother invited him to his house to consult him about some business. It was late when the business was over so he was urged to stay the night' Next morning when he rose to dress he had no clothes. Everything except his under-garments had disappeared. He made inquiries about them. They had been pawned to meet a pressing debt and would soon be redeemed. Meanwhile would he not have some breakfast? He suspected a trick, but was not quite sure. Breakfast over, he begged for his clothes, saying he had a pressing engagement. Oh, yes, his clothes! They should be redeemed at once. But morning wore to afternoon, and afternoon to evening, still no clothes were forthcoming. Monday passed and he was still a prisoner. On Tuesday his brother suddenly said: "You need not think any more of entering the church; I have written them a letter in your name, which makes that for ever impossible. Here is a copy with their reply; read them." The reading was distressing work. "I wondered what you would all think of me. But I said nothing. Feeling giddy and ill, I lay down on a mat in the court for about two hours in silence. I could not speak, I could only mourn and pray." Still they kept him prisoner, and it was some days before he was allowed to leave the house.

When he had finished his story, he said: "Will you baptize me next Sunday?" I said: "Yes, with joy." We then prayed together, and the following Sunday he was baptized.

Peking. G. OWEN.

WOMEN'S ALL-DAY PRAYER MEETING.

FOLLOWING the practice of the last few years, some of the Lady Directors of the Society have arranged for an All-day Women's Prayer Meeting, to be held in the Board Room of the Mission House, on Thursday, November 12th, to commence at 10 a.m.:—

Mrs. Dando	Bristol.
Miss Brockway	Madagascar.
Mrs. Lamb	Dulwich.
Miss Stock	C.M.S.
Mrs. Macgowan	Amoy.
Mrs. Huckett	Madagascar.
Mrs. Baylis Thomson	Neyoor.
Miss E. Turner	Almora.
Mrs. Ffrench	West Hampstead.
Miss Waitt	Mirzapur.

And other ladies will preside and give short addresses.

At 4 p.m. the meeting will be merged in the ordinary weekly prayer-meeting, when the Rev. J. P. Gledstone will preside.

DEATH OF MRS. THOMAS HENDERSON.—Mrs. Margaret D. L. Henderson, whose death at Edinburgh on August 13th we announce elsewhere, was the third wife of the Rev. Thomas Henderson, of Demerara, who died in 1870, and sister of the late Dr. Lowe, of the Edinburgh Medical Missionary Society. She went to Demerara with Mr. Henderson in 1855.

Digitized by Google

OUTWARD BOUND.

THOSE of our readers who have not had the opportunity of attending the Valedictory meetings, held last month, at Leicester and Highbury, may be glad to see the portraits and have a little account of our new recruits for the mission-field.

1. The Rev. JAMES H. BROWN, B.A., B.D., is the son, grandson, and great grandson of missionaries. His father is the Rev. John Brown, of Taung, South Africa. Birth, early associations, bringing up, and four years' residence in South Africa were all factors in bringing about his preference for a missionary's life over any other. After being educated at the Blackheath School, Mr. Brown taught for some years in Cape Town. When visiting his father's mission station at Taung, and coming in contact with the heathen there, he was led to see that it was his duty and privilege to give up his life to this great work. After training for the ministry at New College, Mr. Brown became assistant minister to the Rev. W. Hardy Harwood, at Union Chapel, Islington. About a month ago he married Miss Wookey, the daughter of another well-known African missionary. A thoroughly-trained hospital nurse, and full of zeal and enthusiasm for God's work in the world, Mrs. Brown bids fair to be a most efficient helpmeet in the field of labour to which they are appointed in Calcutta.

2. Miss AGNES LILLIE COUSINS, L.R.C.P. and S. (Edin.), M.D. (Brux.), is a daughter of the Rev. George Cousins, the Editorial Secretary of our Society. Born in Madagascar, belonging to a truly missionary family, and coming much into personal contact with missionaries, it seems but natural that Miss Cousins' interest should early be concentrated on the heathen world. She was educated at the Blackheath High School, and was afterwards engaged for two years in teaching. Having definitely purposed that if God permitted it she would devote her life to His work abroad, she began to study medicine under the Edinburgh Medical Missionary Society. Whilst pursuing this course, in which she was most diligent and successful, Miss Cousins found time to work amongst the little street arabs of that great city. She also took a keen interest in a Gospel Temperance Society, which entailed occasional addresses and constant visitation amongst the most degraded people. Dr. Cousins will now have an interesting sphere of work as head of the Margaret Memorial Hospital in Hankow, which post Mrs. Dr. Gillison has so recently been obliged to relinquish.

3. The Rev. ARTHUR J. HUTCHINSON was born in Wolverhampton, and has been for many years a member of Dr. Berry's church there. From the first he was encouraged to develop an interest in missionary work, so that when only four years old he obtained a prize for collecting for the L.M.S. ships. While still a boy the fire of missionary enthusiasm was kindled by a visit from Dr. Griffith John, and he there and then resolved to be a missionary himself one day. While helping his father in his private school, he became a lay preacher in the village chapels connected with his church. Mr. Hutchinson entered Cheshunt College in 1890, and under the gracious influence of its late revered principal, aided by the strong missionary spirit pervading that college, he resolved to offer his services to our Directors, who have appointed him to work in Amoy.

4. The Rev. E. HERBERT LEWIS is the son of another of our missionaries, the Rev. Edwin Lewis, of Bellary, and was born at that mission station. When he eft India, at the age of eight, to be educated in England, he made a childish vow that on reaching manhood he would return there as a missionary. That resolution has always been before his mind, and after completing his school life he attended the Edinburgh University and the Theological Hall of the Congregational Churches in Scotland. He has been a Sunday-school teacher and a lay preacher for some years, as well as a worker in the Boys' Brigade, and a president of a Christian Endeavour Society. Mr. Lewis will, for the present, at any rate, be associated with the station in which his father and mother have so long laboured.

5. The Rev. HENRY ROBERTSON, of Norwich, is being sent out to China in response to Dr. Griffith John's earnest appeal for new workers in the King Shan and Yan Mung districts. He is a member of the "Chapel-in-Field," Norwich, under the pastorate of Rev. J. P. Perkins, and has engaged in home missionary work of various kinds—preaching, Sunday-school teaching, sick visiting, and tract distributing. His thoughts were first directed towards foreign missionary work at the time of Father Damien's death, and he longed to do something for the poor lepers. Entering Cheshunt College, his mind frequently alternated between the home and foreign claims, but at last he saw his path of duty clearly marked, and he offered his services to our Society.

6. The Rev. OTTO H. STURSBERG was born in Bath, and until his seventeenth year was connected with the Church of England, having been confirmed by the Bishop of Colchester. Coming to London to engage in business, he became after a time a member of the Congregational church at Forest Gate (pastor, Rev. W. Skinner). A year later he entered Hackney College with a view to the home ministry. During his second year there he resolved to devote his life to the great missionary cause. He obtained the "Sydney Hall" scholarship, the "Gill's" scholarship, and several prizes, and with the consent of the College Committee he went for a time to study at the Bonn University. Mr. Stursberg is proceeding to Berhampur to succeed that greatly-beloved and much-lamented missionary, the Rev. W. P. Phillips.

7. The Rev. J. S. WASSON was brought up on his father's farm in Co. Tyrone, Ireland. At the age of fifteen he left home to take up business in Londonderry. In the last year of his apprenticeship he was led to give his heart to Jesus Christ, and from that time the strongest aim of his life was to be of use in His service. He joined the Presbyterian Church, and was soon engaged in cottage meetings and Sunday-school work. He became a member of a Missionary Band, and the result was that he applied to Dr. Guinness for training in his Institution, and was accepted. After a period of work there he offered himself to our Society, and entered Hackney College. Mr. Wasson accompanies Mr. Hutchinson to Amoy.

8. Mr. R. WOLFENDALE, L.R.C.P. and S. (Edin.), describes himself as having been "rocked in a missionary cradle." From his babyhood he was taught by his mother to take a real delight in missions, and his favourite Sunday book was "Livingstone's Travels." His father was a minister, and the "red-letter days" of the boy's life were those in which missionaries came for the annual meetings. He was educated at the Lewisham School, and while there gave his heart to Christ. On leaving school he

Digitized by Google

DR. ARTHUR PEILL.

DR. WOLFENDALE.

REV. A. J. HUTCHINSON.

REV. J. H. BROWN, B.A., B.D.

DR. AGNES LILLIE COUSINS.

REV. OTTO H. STURSBERG.

REV. J. S. WASSON.

REV. E. HERBERT LEWIS.

REV. HENRY ROBERTSON.

THE AUTUMN REINFORCEMENTS.

Digitized by Google

became appenticed to an uncle, who was a chemist at Farnworth. Five years later Mr. Wolfendale became manager of a chemist's business in Liverpool, and was there when the first batch of missionaries of the "Forward Movement" were taken leave of. This memorable meeting seems to have inspired him afresh, and he wrote to the late Dr. Lowe, of the Edinburgh Medical Missionary Society, to ask if he might become a student under their auspices while acting as their dispenser. He was accepted, and for some years did hard work, working for examinations and performing dispensing duties as well. His diploma being obtained, the Directors saw their way to appoint him to Chung King, to which station he is now on his way.

9. Mr. ARTHUR D. PEILL, M.B., C.M. (Edin.), was not one of those who took part in the recent Valedictory meetings, as he had previously sailed for his work in Tientsin. He is the son of our missionary, the Rev. J. Peill, and was born at Antananarivo. At the age of five he came to England for education, and remained at the Blackheath School until he was seventeen and had matriculated. He then proceeded to Edinburgh to study medicine, and was able to pass all the examinations in the shortest possible time, and graduated as M.B., C.M., at the age of twenty-one. Mr. Peill has lately been in charge of the dispensaries of the Mildmay Medical Mission, and has now a still wider sphere of usefulness before him amongst China's millions.

A VISIT TO MONGOLIA.

By MISS MORETON, OF THE PEKING MISSION.

SOME of the American Board friends, with whom I am staying in Kalgan, were planning a trip into Mongolia. At first I hesitated about joining the party, fearing the damp, outdoor life; but hearing that every precaution was to be taken against cold and damp, I decided to throw in my lot with the others and take this opportunity of a glimpse of Mongol life.

My personal preparations were easily made, and consisted chiefly of warm woollen clothing, besides the thin clothes for the first part of the journey, a large waterproof sheet, bedding, and a few books. The people who decided to go were Dr. and Mrs. Waples with their baby, Miss Russell, Miss Hinman, Mr. Larsson, and myself. Mr. Larsson is a Swedish missionary to the Mongols, and, as he knows the country and people and their language, it was considered a great advantage to have him with us.

On Monday morning two long carts covered with coarse matting appeared, and were soon packed with cooking utensils, beds and bedding, &c., grain for the animals on the road, and food for ourselves both on the journey and during our stay. Two horses and a mule completed the cavalcade, and, after an early dinner, we disposed of ourselves either on the backs of the saddled animals or in the carts, and started off. Passing through the Upper City we entered a deep valley, or rather a pass, some fifteen miles long. It is just a wide sandy road thickly strewn with stones of all sizes. During the summer months little streams of water trickle by various and devious channels down this road, and after heavy rains it is temporarily impassable. All the traffic between Peking and Urga and Irkutsk passes through this valley. We looked up on either side to rugged cliffs, and pretty rounded heights and long ranges of hills, all upwards of 100 feet high. In the evening we arrived at an inn, where we were too late to get the one comfortable room it contains; so we four ladies and the baby and perambulator, and the eatables and cooking utensils, and our personal luggage and bedding, were packed into a room about 12 feet square, where we first cooked our meal and then ate it. We spread sheets of paper on the floor to make it look a little cleaner, opened out as much bedding as the k'ang would contain, and retired for the night. The two gentlemen had to go in with some opium-smokers. In spite of all we had a fairly comfortable night, and after an early breakfast the carts were repacked and again we set out on our travels. About two miles further on we came to an end of the gently sloping road, and began a steep, rocky ascent. The mule and Mongol horses carried their riders up without much difficulty, but, of course, everyone had to get out of the carts, and even then it was very hard work for the animals to pull them up. After three or four miles of this toilsome ascent, we struck the Great Wall, in an utterly ruined condition at that point, and mounted one of the dilapidated towers, whence we had a magnificent view of the whole surrounding country. North, south, east, west lay open before us (we were 5,400 feet above the sea level), and on three sides we looked down upon mountain ranges, some of them so bare and cut out in such fantastic fashion that, as one of the party remarked, it must be very much like Arabia Petrea. At the foot of one distant range we could see the Yang River, looking like a line of mist in the valley. It was all very wild and grand. Coming down from Pisgah, we continued our way along this high table-land, where the scenery had completely changed, and we found ourselves skirting the edge of beautiful little grass-covered hills, and passing between flower-besprinkled knolls.

It was mid-day when we sighted our tents pitched on a little knoll at the foot of a higher hill. A deep valley ran along the foot of our hill, and across the valley to the right were several Mongol settlements. It was a strange sight to me, and set me wondering whether Abraham's encampment resembled these. Our little settlement was formed of one large round felt tent, one blue-and-white cloth tent, and two canvas tents; by and by the carts were added and the animals tethered round about to graze. On one of the neighbouring hills was a large herd of camels; on another an equally large drove of horses. By and by Mongols came on horseback to gather in the herds. We three ladies occupied the strong canvas tent, and had two planks apiece raised on sods of earth to spread our bedding on. A double piece of felt was in the centre, and the remainder was carpeted with grass and flowers.

Digitized by Google

That first afternoon we were content to stay in our tents or wander round outside picking the wild flowers, which are most abundant. There is a handsome yellow lily, of which the Chinese gathered large bunches to dry and then eat; wild thyme and meadow rue everywhere, forget-me-nots, iris, wild geranium, handsome scarlet lilies, buttercups, wild strawberry flowers, pinks, gentian, and many others. I gathered seventeen or eighteen kinds within a few hundred yards of the tents, and in a wider ramble later on fifty-three different specimens were found. Imagine the joy of all this, with the pure, fresh air and the songs of the birds! In the evening we had a different experience, for a thunder-storm came on. We watched it until the rain came, and then we got into our tents, drew the loose piece of canvas over the opening and tied it in place, spread waterproof cloth over our beds in case of leakage, and soon grew tired of sitting in the dim light of a candle. So we got between the sheets and lay listening to the dying away of the thunder, the patter of the rain, and the occasional whinnying of the animals out in it, until we fell asleep.

We were awakened at dawn by the songs of the larks in the fresh morning air. The chief feature of that day was a ride—a regular gallop over the hills. The horses were on their native ground, and seemed to enjoy the breezy hill-tops and the grassy turf as much as we did. On our way we called on some friendly Mongols, but I am sorry to say we did not stay to drink the "delicious, dirty Mongol tea." One of the tents that we went into was full of furniture, and looked quite gorgeous with its red boxes, cupboards, and seats all round. One Mongol, who is fond of foreign things, had a little American stove in one room. Some women came up later to our tent, bringing the argol for fuel, and I was very favourably impressed with them. They had bright faces and clean hands. One of them spoke Chinese fairly well. They sat in the big tent a long time looking at the baby and talking a little.

The next day, Wednesday, we borrowed one of the cart-horses, which turned out quite a nice ambler, and five of us started to pay a call on a Mongol gentleman living at a distance of seven miles across the hills. Oh, that ride! Shall I ever forget it? It was a perfect morning, a cool breeze and a bright sun, and our way lay across the valley, then round the brow of a hill, gradually rising until we found ourselves on a plateau of some four or five miles in extent, with thick grass and almost as thickly strewn flowers under our feet, with not a barrier to check our progress and absolutely nothing to bound our view except the horizon. By and by we descended from the plateau, and then we saw straight ahead of us a large Mongol settlement with hundreds of horses on the neighbouring hills. This was the Ta Shao Yeh's place, and the horses were his. He is the Lama of his family, a wealthy man, and a pious Buddhist. As we rode up through great stacks of argol to the gate of the enclosure he came out to meet us, attended by a Mongol doctor and a crowd of servants. He has a fine open countenance and a very courteous and gentle manner, but, alas, he is not a Christian. For many years he has had intercourse with Christian missionaries and is quite friendly with them; but as yet his heart has not been touched, and he is still without the light and the comfort which the knowledge of Jesus Christ brings to those who accept Him. We were very sorry to hear that two of his children were ill with small-pox. Of course we could not go into the house or tents; so, after the exchange of a few kind words and polite salutations, we rode away, taking a more circuitous road back. On the way we dismounted at a very fine Buddhist temple where there used to be a priest who entertained a kindly feeling for Dr. Waples. Full temple service was being held, such as I have never seen before. The blowing of trumpets, beating of drums, ringing of hand-bells, and queer gesticulations of the priests while chanting their prayers, all in harmony with their leader, was a very touching sight. So much fervour and such persistent prayer, and all to a clay image gaily painted and gilded! Two old priests who seemed to lead the devotion sat nearest the idol, with their feet crossed in front in imitation of Buddha. Several very small boys were behind the rows of priests learning to take a part in this orchestral service. The priest whom the Doctor was seeking was not among them, so we came away and set our faces towards our camp. By the time we reached it we had completed a fifteen or sixteen miles' ride. In the evening we climbed a hill and gathered wild flowers.

The next day we were too tired to do anything before late afternoon. Then we all got into a long cart, and by a winding road reached the top of a hill, where we jogged briskly and merrily over the grassy upland until one of the harness ropes broke; we had to make the descent on foot, and reached the tents just as a storm broke over us.

On Saturday we made an early start, as we wanted to go straightway to Kalgan in the day. We were all pretty stiff and tired when we entered the American Board Commissioners' compound at 3.30 p.m. The carts came later, and were barely unpacked when a tremendous storm came on, and the rain continued all that night and all day on Sunday. We felt very thankful that we had not remained up there longer, as at one time we talked of doing. It is a hard journey, but abundantly worth the trouble and fatigue. I am very glad I went for one reason: my heart is a little enlarged, and I have a feeling of esteem for the Mongols and a much more lively desire for their conversion. I have, too, more sympathy for those who work among them. Living in a tent is very pleasant for a few days in midsummer; but to live there in all weathers, and move from place to place with no fixed abode, is quite a different matter.

Digitized by Google

WORK AT MOTITO.

By Rev. J. Tom Brown, of Kuruman.

MOTITO is a centre of native population about forty miles to the north-east of Kuruman. At one time it was the centre of work carried on by the French Protestant Missionary Society, by whom it was transferred to our Society many years ago. For a short time one of our European missionaries resided there, but since 1878 the work has been in the hands of native evangelists, who worked under the superintendence of the Kuruman missionary. Last year, however, on my return from furlough, the Directors appointed me to take over this work, and once more Motito has become the centre of a district of more than 15,000 square miles in extent, some of the out-stations being far away in the Kalahari desert.

The first work to which we have given ourselves is the building of a new church, as the present building of wattle and mud, built by Mr. Wookey about twenty years ago, is fast hurrying to decay. The sketch given on the opposite page rather flatters the walls and roof. I put the case before the members of our church, and it was decided to build a substantial church of stone, with a corrugated iron roof. Such a building required a large outlay, and as our people are not at all rich ways and means had to be devised to meet the expense.

Oxen, goats, and cash were given and promised towards it, and in this way we have got between £60 and £70. But this amount would be eaten up in paying for the building, and would leave nothing for quarrying stone and leading it on to the site, or for doors, windows, roof, &c.; so the natives decided to give their labour in quarrying stone, while my wife and I made ourselves responsible for the doors, windows, &c.

But before we could get to work the dreadful cattle plague, which has made such havoc up country, crossed the Molopo River, and in consequence all traffic with cattle has for some months past been at a standstill. Locusts and drought detroyed our people's harvest last year and the year before, so that when I went to Motito five weeks ago to begin quarrying the stone I was quite prepared to find that the people were not willing to set to work to get stone ready for the church. It was not so, however; for, though many of them were practically without food, each day, with one exception, eight or ten men came to the work. We set to work on the old walls and foundations left by the French missionaries, and before we left off we had as many stones as will build about half the church. When I think that these men were hungry, and yet out of their love for the cause gave themselves to digging stone for God's house, I feel that their work is worthy to rank alongside of the many noble acts of devotion and self-sacrifice one hears of in other parts of the field.

I must tell you of the way in which food came to us when we were at our work. It was afternoon, and just before we left for the day my attention was drawn to what appeared to me to be a bank of thin cloud many miles away. At first it seemed like a cloud, then I thought it was smoke and that the veldt or prairie must be on fire; but at last I realised that it was a huge swarm of locusts, and that the swarm was coming our way. Soon the news spread over the town, and men, women, and children began to make preparations for a locust hunt. In the meanwhile the cloud had drawn nearer, and as it approached it grew thinner and thinner, until the cloudy mass unfolded itself and each locust was distinctly seen. With a mighty rushing noise the swarm passed overhead, and as the millions of wings beat the air the sound resembled the soughing of the autumn wind amidst the leaves of the forest. As the sun glanced on the gauzy wings they looked like flakes of snow lit up by the rays of the summer sun. The swarm passed away to the north, and the young men and women followed after to discover their sleeping place; for towards evening the locusts always descend and stay on the ground till the next day's sun has warmed the air again. When night came bands of people, old and young, men and women, left the village, some with bags made of skin, all with something to bring back the spoil. Up to a very late hour of the night I heard wagons and carts going to the hunting ground, and next morning the people returned with glad faces and merry shouts of greeting. Here would be seen an old woman with a large bag of locusts on her head, there a young girl labouring along under a heavy weight, while in the distance a wagon with many a laughing, joyous company, all bringing home the spoil.

I went up to one wagon laden with bags, and on touching one of the bags I felt it quiver with the swarm of living insects within. Soon the fires were lit, the three-legged iron pots were placed on the fires, and in a little while the locusts were being roasted. Round the fires the family groups are sitting waiting eagerly for the cooking to be over. At last the locusts are ready, eager hands are dipped in, out come handfuls of the dead insects, the wings and legs are quickly stripped off and thrown away, and the rest is eaten. It is impossible to make you see the glad faces there were in Motito for the few days the locusts lasted. When I left last week hunger had again been felt by many, and the wan look of unsatisfied need was visible on many faces.

I have already mentioned that owing to the nearness of the cattle plague all traffic with cattle has been stopped. This has seriously affected us in many ways. Cattle are the wealth of our people. Much of the trade is done in cattle, hides, and skins. But to-day these things have little or no purchasing value. Again, many of the trading stores are nearly empty, and food-stuffs are not to be bought for love or money. Many people—not natives—have been without bread for days, and even here in Kuruman some are to-day eating their last loaf. This is owing, of course, to the stoppage of

Digitized by Google

traffic. But it also affects us, in that it is impossible to move from station to station, and perform marriage ceremonies, &c.

Two months ago I was due at Ganyesa, one of my outstations. Banns of marriage had already been proclaimed in anticipation of my visit. But the rinderpest regulations stepped in and forbade my going with ox-wagon. As I had no cart, I could not go with horses. What was to be done? The bride and groom were getting impatient. The groom bride came on the arm of the groomsman, followed by a string of couples dressed in all the various stages of civilisation, from the scarecrow to the dandy. No one to see the dress of bride and groom would have thought that they were only one or two removes from heathenism. Let me try and describe it. The bride was dressed in cream brocaded satin, with a lovely veil of imitation lace embroidered at the corners. All her apparel was the gift of the bridegroom. It is possible I may see all this dress on another bride or

MOTITO SKETCHES.—1. A LEADER IN THE CHURCH. 2. A GROUP. 3. THE CHURCH.

his impatience at last wished to be married with heathen rites, but the bride and her parents refused. At last I sent word to them to meet me half-way. I heard they were coming, but day after day passed and no word reached me. At last, on Sunday night last, I got a letter brought by them. The groom and his friends had borrowed horses for themselves and friends, placed the bride and her maidens on horseback, and in this way they came to Motito.

The next morning the ceremony was performed. The bridesmaid some day, for our people are not ashamed to borrow clothes if they have none of their own. The groom was an intelligent looking young fellow, well dressed in dark clothes, with the orthodox white shirt, disclosing a large quantity of cuff, decorated with imitation dead gold cuff-links. He had been away at the Diamond Fields for some time, and there had bought his wife's trousseau and his own.

In another distant part of my district are two or three

Digitized by Google

couples waiting to be married. I do not know when I shall be able to get to them. Had I a cart it would be easy, but for some time to come—some say two years—I shall not be able to go in my wagon. It is equally impossible for them to come to me.

LEICESTER VALEDICTORY MEETINGS.

TO a good many who attended the meetings of the Congational Union, at Leicester, the "great day of the feast" was that on which the London Missionary Society held its Valedictory Service, and bade farewell to twenty-three missionaries. A spirit of expectancy and unusual interest seemed in the air that Wednesday (September 30th), and long before the time fixed for the commencement of the meeting the Temperance Hall, which holds 2,000 people, was filled to its utmost capacity. The crush was so great that those who were unable to get in (about 1,000) were directed to London Road Chapel, where an overflow meeting was held.

The Rev. C. A. Berry, D.D. (Wolverhampton), occupied the chair, and the whole of the proceedings were of a most enthusiastic character. After an opening devotional service, conducted by Rev. A. N. Johnson, M.A. (Home Secretary), the anthem, "Sing unto the Lord," was sung by a large choir. The Rev. R. Wardlaw Thompson (Foreign Secretary) introduced the missionaries to the meeting, and, in doing so, said that it was a matter of very great thankfulness to them as a society that they were once more able to have a real valedictory meeting. Last year the Society was in a somewhat depressed condition. They began to be afraid that they were not going to hold their own, and they were not sending out many missionaries. But now they were profoundly thankful that the tide had begun to turn. The company he had to introduce that evening was too large, he was glad to say, to permit him to describe in detail the work with which they were individually connected. Not only were there twenty-three missionaries on the platform; but in May three set sail for Central Africa, six weeks ago they sent three to the South Seas, four weeks ago they sent three to China, and at the beginning of next year another party would be sent out to China. He thanked God that the number was speedily increasing. Mr. Thompson then proceeded to introduce the following missionaries, saying a few words about each:—

The Rev. A. L. Allan and Mrs. Allan (Nagercoil, India), Rev. A. P. Begg, M.A., and Mrs. Begg (Calcutta), Rev. W. G. Brockway, B.A., and Mrs. Brockway (Calcutta), Miss C. Brown (Madras), Miss Alice Gill (Benares), Rev. J. G. Hawker and Mrs. Hawker (Bellary), Rev. E. Hawker, B.A., and Mrs. Hawker (Coimbatoor), Mr. R. A. Hickling (Chik Ballapur), Rev. S. J. Long (Coimbatoor), Miss Leila Robinson (Berhampur), Rev. C. G. Sparham and Mrs. Sparham (Hankow). The following are new workers, a short account of whom will be found on another page:—

Rev. J. H. Brown, B.A., B.D., and Mrs. Brown (Calcutta), Dr. Lillie Cousins (Hankow), Rev. A. J. Hutchinson (Amoy), Rev. E. H. Lewis (Bellary), Rev. H. Robertson (King Shan), Rev. Otto Stursberg (Berhampur), Rev. J. S. Wasson (Amoy), Dr. Wolfendale (Chung King).

Short addresses were delivered by Rev. J. G. Hawker, who was returning to India for the fourth time; by Miss Gill, who has worked in Benares for seven years, and by Rev. C. G. Sparham, who can speak of ten years' successful labour in Hankow.

Seven of the new recruits for our mission-field—Rev. J. Brown, Dr. Wolfendale, Revs. A. J. Hutchinson, J. H. Wasson, H. Robertson, Dr. Lillie Cousins, and Rev. O. H. Stursberg—gave short farewell addresses. They one and all, in a few simple, telling words, described the way by which they had been led in taking this step, and appealed very earnestly to those present to pray much for them in their new, unknown life, that they might be used of God in extending His Kingdom on the earth.

After the Rev. D. Goodrich had offered the valedictory prayer, Dr. Berry rose to deliver the farewell address, which will be found in the first article of this magazine. It was a wonderful and beautiful benediction, echoes of which will remain with some for many a day.

The hymn, "God be with you till we meet again," was feelingly sung, and after the Rev. G. Cousins (Editorial Secretary) had pronounced the blessing, the proceedings terminated.

At the overflow meeting, Mr. Edward Unwin, who occupied the chair, spoke mainly in reference to the children of missionaries who went to their fields of labour with hearts filled with the thought of their children left behind. These children should be the care of the churches, and part of their care should be an annual contribution to the schools at Blackheath and Caterham. The Rev. George Cousins gave details as to the outgoing missionaries.

Dr. Lillie Cousins told of her call to Christ and to the foreign field. The disproportion between the number of workers abroad and in England was in itself an argument calling many to volunteer.

Mr. O. Stursberg also said a few farewell words.

Mr. Hickling vividly described the mighty hold that Pantheism has upon the Indian mind. To meet this we ought to send our best to India.

Mr. Brockway spoke of the misery and degradation of Indian men and women, and pleaded for prayer, for gifts, and for consecration.

Mr. Sparham said that China was opening up to the civilisation of Europe, but Christ alone could meet the real need of the Chinese. He thanked the churches for much kindness received during his stay in England.

The commendation prayer was led by Rev. Samuel Pearson, M.A., and a touching valedictory address was delivered by Rev. William Pearce, of West Hampstead.

Digitized by Google

THE LOCKHART CHINESE LIBRARY.

A MEETING was held at the Mission House, Blomfield Street, on October 13th, for the purpose of giving information respecting the unique library of Chinese books and works relating to China and the East, in ten European and fifteen Oriental languages, presented to the London Missionary Society by their first medical missionary to China, the late Dr. Wm. Lockhart, of Blackheath. Among those present was the widow of the donor of this valuable gift, a sister of the late Sir Harry Parkes.

The Foreign Secretary of the Society (the Rev. R. Wardlaw Thompson) explained that there were books in the Lockhart Library which were not to be found in the British Museum, and, as a whole, it was unrivalled in the world. It consisted of some 2,600 bound works, and an enormous collection of pamphlets. The Library had been arranged and catalogued by the Rev. Goodeve Mabbe, and had taken over six months to complete. The catalogue was contained in three large volumes, and in order to make the Library valuable to scholars and experts, it ought to be printed. The collection of the books was spread over a long life-time, as Dr. Lockhart had specially favourable opportunities of collecting and occasionally purchasing the various works, and, although he spent in the aggregate only £1,000 upon them, their intrinsic value at the present time was immensely greater than that amount.

The Rev. C. G. Sparham, of the Hankow Mission, proceeded to enlarge upon some of the most prominent features of the Library, from which could be gathered some indication of the width and scope of the whole collection. Beginning, as a bridge to the unknown, with Dr. Legge's renowned translation of the Chinese classics, which included the works of Confucius and Mencius, he contrasted the ethical teaching of the former with the humanity of the latter. The Chinese, however, were an essentially practical people, and, desiring that the common people should have the advantage of the ethical teaching of Confucius, the "Sacred Edict"—a volume of discourses on sixteen maxims of the Emperor Kang Hi, embracing the main features of the Confucian philosophy, and amplified by his scholars—was prepared, and had been regularly preached throughout the country by men set apart for the purpose. Then, again, under the direction of the same Emperor, all the ideograms of the language were collected, and apt quotations added, until a gigantic dictionary of the Chinese language was produced, which was one of the finest Oriental works in existence. Another feature of the Chinese was their great power of observation and reproduction, and in the Library was a large number of books descriptive of manners, customs, arts, and handicrafts. The cash or copper coinage was a wonderful object, and in one of the books were representations of all the different forms in which cash had been coined, including the most ancient, designed in the form of knives. Indeed, there were in circulation at the present time cash bearing the names of emperors who lived 1,000 and 2,000 years ago. Another book showed what slaves the Chinese were to etiquette and accuracy in Court dress and precedence. Western nations owed a great deal to the Chinese for the invention of porcelain, and Dr. Griffith John (the speaker's father-in-law) and Mr. Archibald were the first Europeans to succeed in visiting King-teh-chew, where porcelain was made, and to examine the process, as described—though written in Chinese, and thus effectually preserving the secret from the "foreign devil"—in King-teh-chew Tao-luh. In another way the Chinese were in advance of Western nations. Hundreds of years before any Western daily paper was published the Chinese had their *Peking Gazette*, and one of these interesting pamphlets, published in 1861, was in the Library. In the Lockhart Collection there was another most important book which was absolutely unique. He (Mr. Sparham) had never seen or heard of another copy, and did not think a duplicate could be found in China itself. He referred to an illustrated work on the aboriginal tribes of China. The Royal Asiatic Society, he believed, had no information of the existence of another copy of this book. There was also in the Library a grotesque Chinese geography of the world, which represented the inhabitants of the earth, respectively, as three-faced, one-armed, liliputian, half-man half-fish, &c., but the most wonderful of all was the picture of a people born with holes through their chests, through which a pole could be thrust for their stately transit to their destinations. It was almost incredible, but this book had been quoted to him by Chinese scholars, and bore the name of the classic Shan-Hai-King ("The hills and the seas"). The books referred to so far represented things in China which were pretty much the same to-day as they were hundreds of years ago. Another department of the Library, however, gave evidence that China is awakening. For instance, there was one of the finest collections of pamphlets extant relating to the Tai-Ping rebellion, which, in its inception, was a Christian rebellion, and nearly transferred the government of the Empire from the present ruling house to the Tai-Ping dynasty. Perhaps in the interests of Christianity it was well that the rebellion came to an end when corruption spread through its ranks, though it certainly helped to break down idolatry. In the Library was a copy of a work on anatomy by Dr. Hobson, one of the early medical missionaries of the London Missionary Society, the value of whose work could not be estimated. From the days of Dr. Morrison downwards the missionaries had given themselves to the translation of the Scriptures into Chinese, and many versions had been prepared. Mr. Sparham also referred to the extensive circulation of Chinese Christian tracts, among which was a dialogue written by Dr. Milne, for which there was still a great demand. This brief review showed how far the Chinese were advanced in certain directions, and how lacking they were in other directions, and gave an idea of what the great mental forces bound up in the Central Kingdom might become if only inspired, developed, and directed by true philosophic thought, and, above all, by the Gospel of Jesus Christ.

Digitized by Google

CHINA.

AFTER MANY DAYS.

ON July 19th the Rev. J. Parker, of Ch'ao Yang, Mongolian Mission, baptized a man who learnt the Gospel from the late Mr. Gilmour, and has practically been a Christian for the last five years. A good number of people attend the daily preaching at the head station, and at Lao-pei-tzu-fu the number of inquirers increases, though the work there is rendered more difficult through opposition.

ENGLISH SCHOOL AT CANTON.

WITH the sanction of the Directors, an English school has been established in connection with the Canton Mission. At the end of August the scholars numbered only eighteen, but more have promised to come, and it is hoped that by the Chinese New Year the number will have considerably increased. A reception-room has been prepared, where parents and friends of pupils are always welcome to come, and are allowed to read the Christian books provided, of which privilege not a few have availed themselves. Nearly all the youths attend the Sunday service at the school, and some have attended the Sha Ki Chapel in the afternoon, bringing friends with them. Mr. Morris says:—"Some of the remarks made by visitors are very amusing. One old gentleman seemed very sorry indeed for himself, as with a sigh and a gasp he said: 'Things have changed in China. Ten years ago you would not have caught me sitting with a foreigner.' We sympathised and tried to feel complimented. The pupils all seem very anxious to learn English, and I need not assure you of our anxiety to teach them about our Lord. In English they will be able to learn of Him, unhindered by the tyrannous power of all their association with the Chinese character and place, so that, while fearful of hoping too much, we encourage ourselves with much expectation from our new scheme." Mr. Wells also testifies that the spirit of inquiry about God and the Gospel is stirring in the hearts of many of the scholars.

INDIA.

DEATH OF A FAITHFUL NATIVE WORKER.

THE Rev. D. Hutton, of Mirzapur, reports the death of the Rev. C. Daud, native pastor, and thus describes his life and work:—"Mr. Daud joined the Mirzapur Mission in 1844 as an assistant reader. Of his early history little is known. He is said to have been an orphan, brought up in the Secundra (C.M.S.) Orphanage, Agra. From the old reports of the Mission one gets passing glimpses of the work he did after being put on as a reader. We read of him accompanying the missionaries in their visits to melas and the villages in the district. One such tour is described at some length by the late Dr. Mather, to the country south of the Son River, in 1848, in which Mr. Daud rendered efficient and valuable assistance. Mr. Daud was an able and earnest bazaar preacher, and was instrumental in leading many of the people in the city and surrounding villages to a saving acquaintance with the truth as it is in Jesus. After twenty years of faithful and varied labour, he was ordained in 1864. After that date the successive yearly reports tell the manifold ways in which he proved to be a valuable helper to the missionaries who, from time to time, had charge of the Mission. He was a man of large common sense, had considerable organising ability, and a decided turn for business, so that in many ways besides those of preaching and pastoral work he was able to render wise, and often much-needed, help to the missionaries. He has brought up a large family, all sons, and all of whom are now filling honourable and useful positions at various stations in the Christian community, one son being an ordained minister of the American Presbyterian Mission in Allahabad, and superintendent of the Bible and Tract Societies' Depôt there. For some years past Mr. Daud has taken but a small share in the work of the Mission. He has had poor health and not been able to walk much, but he has been most useful in speaking to and reading with any inquirers who came for religious instruction. Of late he has not been able to leave his bed, and for a few days before his death he lost the power of speech. Through all his weakness and suffering, however, he has been most patient and cheerful, and at last, though unable to speak, when asked if he knew and felt Jesus to be present as his hope and friend, he nodded assent, and a smile lit up his strong, intelligent face. He passed away while we were holding our morning Hindustani service, in the presence of a large gathering of sons and grandsons, and was buried the same evening, Sunday, June 20th; his age being between seventy-five and eighty."

MADAGASCAR.

DESTRUCTION OF THE L.M.S. SANATORIUM.

ABOUT twelve or fourteen miles distant from Antananarivo, to the east, we have had for several years past a pleasant cottage, provided by the kindness of the Directors, where we could, after a year's hard work, enjoy a much-needed rest and change for two or three weeks. This is situated at Ambatovory, near a large patch of wooded valley — a remnant of the forest which once covered so much more of this bare interior highland. But, alas! our pleasant retreat, where we have enjoyed many a happy holiday time, is now a blackened ruin; for the rebels who have destroyed so many churches and villages set it on fire,

Digitized by Google

and we fear very little of its furniture and fittings and books have escaped the flames. We all feel very, very sad at the loss of our much-valued country house. Shall we ever again have such a valuable means of recruiting our energies and strength?

FAITHFULNESS OF A CHRISTIAN LEPER.

TWO or three miles away from Ambatovory is a large piece of ground granted by the good Queen to the Rev. P. G. Peake, for the purpose of forming a village for those afflicted by that terrible disease, leprosy. Here a number of cottages had been erected, a neat little church built, and hundreds of trees planted for fruit and shade. A few weeks ago the rebels attacked this place, wrecked the church, cut down almost all the trees, and stole the year's store of rice which had been provided for the inmates. Since then a few of the poor people have ventured to return, and to these, three or four days ago, Mr. Peake sent a supply of money through a trustworthy man, himself a leper, but formerly, before he was attacked by the disease, an evangelist. His name is David, and he has acted as superintendent and teacher at the leper village. But, by some means or other, the rebels, or rather the ruffianism of the neighbourhood, got to know of this money being sent out. They seized poor David, stole his money, stripped him of his clothing, and then demanded that he should swear to become one of them—in other words, renounce Christianity and return to heathenism. But the good man refused utterly to do this; and then the wretches brutally murdered him, cutting off his head, and afterwards burning his body. We see, then, that the martyr-spirit is not yet extinct among Malagasy Christians; and David the leper is another instance, among many others during these dark times of rebellion and persecution, showing that some of these converts of ours are not merely fair-weather Christians, but are prepared to seal their faith with their lives. J. S.

GOOD NEWS.

THE Rev. W. E. Cousins writes:—"To-day (October 6th) has been a memorable and happy Sunday for the congregation at Ambohipotsy. The French soldiers, after having occupied the Memorial Church since October 1st of last year, left it on Monday, and on Tuesday morning we resumed full possession of our church. I was pleased to find how small was the damage done to the building by the occupation, and how carefully both the church itself and its churchyard had been swept and cleansed by the soldiers before they left. The services to-day have been of a most joyous character, and it was pleasant to look at the bright and happy faces of the people. To them it is evidently an immense relief to have the church entirely to themselves again, and not to find it half full of baggage and the churchyard full of soldiers talking and laughing all service time. We had an excellent congregation this morning, the body of the church being well filled. Our service was almost like that usual at the opening of a new church. Mr. Thorne, Mr. Wills, and I took part, and we were assisted by Rainimanga, the pastor, and our old friend Rainandriamampàndry, formerly a pastor there, and now lieutenant of the Prime Minister. We also had some help from Rateimiseta, one of the chief judges. Besides these we had present another judge and the Chief Commissioner of Police. As I looked at these friends, it seemed to me that in their appointment by the French authorities we have a clear proof that the principle of religious equality will be strictly observed, and that, as in the past so in days to come, men of Protestant faith and training will hold high positions of authority in the land."

A VERY pleasing instance of real missionary zeal and self-denial has lately come before our Society. A poor widow-woman in Edinburgh, who by daily toil has to provide for her fatherless children, has forwarded a box of articles to be sent out to Dr. Peake in Madagascar. It appears that an address given by Dr. Peake, when in the Cowgate Mission, was the means of arousing this poor woman's interest in the heathen world, and this is the third box she has been able to send out to different missionaries. She has been in the habit of sitting up long after her family were in bed, stitching away into the early morning hours, "Speaking to the Lord Jesus all the time," as she so simply confesses. The result is a wonderful assortment of dressed dolls, scrap-books, patched bed-covers, and articles of clothing. Truly it may be said of her, "She hath done what she could."

THE eighty-second report of the Sheffield Auxiliary of the London Missionary Society is a very encouraging one. There are thirty-five churches and mission stations in the auxiliary, which have been able to contribute £1,547 to our Society's income besides £1,529 to the Centenary Fund. We have from time to time mentioned in these pages some of the splendid work done in Sheffield, and its neighbourhood, by the Young Men's and Young Women's Missionary Bands. There are sixteen branches formed of the Watchers' Band with 371 members, and a Zenana Sewing Society does good service in preparing for an annual sale of work.

Digitized by Google

IT is often said that the Japanese nation is eager to accept everything new that Western civilisation can teach except religion. But although many English and American missionaries in that Land of the Rising Sun have met with great and varied disappointments in their work, yet, in looking at results as a whole, the progress that Christianity is there making is sure and unmistakable.

THERE are now 365 local Protestant churches in Japan to 72,039 Buddhist temples, or almost exactly one to 200. The number of Christian publications in Japanese—daily, weekly, monthly, and quarterly—is legion. There are a goodly array of Y.M.C.A.'s, Christian Endeavour societies, many temperance societies, a flourishing Scripture-Reading Union, missions for police, postmen, prisoners, and railway-men. Most of these, however, are still in their infancy, and little more than nuclei for further development.—*The Missionary Review.*

THOUGH little more than a year has elapsed since the Kucheng massacre took place, the fruits of that martyrdom are becoming more and more evident. The Foochow field is a very wide one, and has been occupied for many years by the C.M.S., the American Board, and the Methodist Episcopal Missions. Each of these has an extended district, and the testimony from all parts is that never was the door so widely open and the spirit of earnest hearing so abundantly manifest among the people. Truly it would seem that that brave little band of workers who laid down their lives at Hwa-sang have not died in vain.—*Medical Missions at Home and Abroad.*

THE missionaries of seven different Presbyterian societies of Scotland, Canada, and Australia, all workers in the New Hebrides Islands, have recently met in Synod on the Island of Aneityum. Fifty missionaries, their wives, and children assembled together, and the meeting is described as a spiritual and mental tonic. The Synod recorded its thankfulness to God for the cheering reports from nearly all the mission stations. It was stated that, during the year, 492 adults had been baptized, and that there were 296 candidates waiting for baptism. The number of Christian marriages was 148, but the population continues to decline. The native Christians had contributed, in money and arrowroot, nearly £600. Sixteen couples had volunteered for work on heathen islands, and 1,120 natives had renounced heathenism and joined the Christian party.—*The Free Church of Scotland Monthly.*

LIKE the annual reports of most of our kindred societies, that of the Friends' Foreign Mission Association has to tell of both sunshine and shadow. The shadows are perhaps more than usual in evidence in this twenty-ninth report, and we hear of the work of the past year having been marked as never before with severe trials and losses. A warm tribute is paid to the memory of those martyred missionaries in Madagascar, Mr. and Mrs. Johnson, and a sad tale follows of disappointment and discouragement in the work in that great island. The Society's Medical Mission in Antananarivo has been a wonderfully successful one, and, although they have had to give up some of the buildings to the French, its results are most gratifying. Not only are there hospitals and dispensaries in and around the capital, but there is a medical academy where, under three or four English doctors, some forty students are being trained for the medical profession.

THAT elder sister of ours, the Baptist Missionary Society, in its 104th report, sounds a note of thankfulness for being able to announce the largest income the Society has ever received, excluding the Centenary Fund. Commencing the year with a debt of £22,593, it is able to close its balance-sheet with that large deficit wiped out. As indicating the growth of the missionary spirit in the churches, it is specially encouraging to note that their contributions exhibit an increase of upwards of £1,300, as compared with the previous year. The main increase, however, arises from exceptionally large legacies. Sixteen new missionaries have been sent out during the year. Mr. Baynes, the General Secretary, recently presented to the King of Belgium a copy of Mr. Holman Bentley's "Appendix to the Congo Grammar and Vocabulary." His Majesty expressed his appreciation of the valuable services rendered by Mr. Bentley to the Congo Free State. Mr. Baynes also received from the King for the Rev. George Grenfell, another missionary, the patent of his appointment as a Chevalier Knight of the Order of the Golden Lion, and the insignia of the Order set in brilliants, in recognition of the valuable services rendered by Mr. Grenfell in connection with the delimitation of the southern frontier of the Congo Kingdom.

IN the Rev. W. H. Murray's last report of his Mission to the Chinese Blind at Peking he tells of a great sorrow and loss in the death, in the very prime of life, of blind Peter, whom he had trained from early boyhood, when he came to the school as a little beggar lad, and who grew up to be Mr. Murray's right hand, the head of the blind school, and organist of the London Mission. About four years since he was married to a very attractive, sighted Chinese girl, who, having been trained in a Christian school, was allowed the unique privilege of choosing her husband, and selected blind Peter as being in every way the most desirable of her suitors. Peter was in every respect an excellent and reliable Christian worker, and it will be hard indeed to fill his place.

A CAUTION.—It having come to our knowledge that friends of the Society at home are receiving communications and even appeals for money from native Christians in Travancore, unknown to the missionaries, we would urge those troubled with such correspondence to take steps for ascertaining from missionaries the standing and character of their correspondents, before establishing confidential relations with them.

Digitized by Google

PERSONAL NOTES.

CHINA.—Upon becoming convalescent from his severe attack of fever, Dr. Gillison went to Japan, accompanied by Mr. Peden, of the China Inland Mission, who, with two members of the Wesleyan Mission, had nursed Dr. Gillison and the late Dr. Paul Turner with great devotion. Dr. Gillison hoped to be back in Hankow by September 1st, having greatly benefited by his trip. It was found necessary to close the Hospital and the Women's Dispensary, but the Hospital students (under the supervision of Dr. John and Mr. Foster) have kept the Mission Dispensary open, and have given much satisfaction.—The Hospital at Peking continues to prosper under Dr. Eliot Curwen's superintendence, and the outlook of the Mission generally is hopeful. The daily preaching is well attended, there is a long list of inquirers, and there were twenty-two baptisms during the first seven months of the present year.

INDIA.—Miss Budden met with a very serious accident on her way down to Almora from Bhot, where she had been on a mission tour for five months. On September 1st, when about four marches from Almora, whilst riding along what seemed a good road, it suddenly gave way, and Miss Budden and her pony were precipitated a distance of some fifty feet, after which they appear to have rolled down a steep hill face to a small stream at the bottom. The Rev. G. M. Bulloch, who knows the place well, says it was nothing less than miraculous that Miss Budden escaped without broken bones. As it was, she was sadly bruised and lacerated, and received a bad scalp wound. The native groom, a man of wonderful presence of mind, went to Miss Budden's assistance at considerable risk. He found her lying unconscious and bleeding profusely, but he bound up the wound with his turban. Some men from a neighbouring village were obtained, and with considerable difficulty they managed to get Miss Budden up to the main road again by circuitous and dangerous goat tracks, and carried her on to the Kabkote Dak bungalow. The pony's legs were broken, and it had to be killed. As soon as the news reached Almora, Dr. Lucy Nicholas went out to bring Miss Budden to Almora, which place they reached three days after the accident. Though the danger had been so great and the wounds so severe the patient was wonderfully well, and she is progressing favourably.—The Rev. W. Howard Campbell writes from Cuddapah :—"We have made a new departure this year in the way of giving small prizes to all the children in our schools who have passed their examinations successfully. If any children need encouragement it is these poor Malas. We shall need a large supply for next year. We want some dolls and any quantity of cheap coloured handkerchiefs, bags of marbles, small looking-glasses, mugs, knives, &c., and pieces of cloth for jackets."

AFRICA.—The Rev. A. J. and Mrs. Wookey have reached Phalapye on their way back to Lake Ngami, but they will have to wait there until rain has fallen, so as to be sure of water on the road. The country is terribly upset by the troubles which have come upon it this year, and Mr. Wookey fears that his people at the Lake will suffer, as there is no possibility of getting to them just now.

NEW GUINEA.—The Rev. H. P. Schlencker is to share the work of the Rev. C. W. Abel in the Kwato district, and will probably take up his residence somewhere in Fife Bay, a beautiful harbour and anchorage about forty miles to the west of Kwato.

SOUTH SEAS.—The *John Williams* arrived at Sydney at the close of her fourth voyage on October 7th, and was timed to leave again on the 23rd of the same month.—Among our announcements on the last page we record the death, at the age of sixty-nine, in New Zealand, on June 15th, of Mrs. Isabella Brine Henry, widow of the Rev. Samuel Henry, of Tahiti, and daughter of the Rev. J. M. Orsmond, another of the Society's Polynesian missionaries. Mrs. Henry was mother of Mrs. Cooper, of Samoa, and the Rev. E. V. Cooper writes respecting her :—"Mrs. Henry had spent sixty-seven years of her life in Tahiti, and from reaching girlhood until leaving Tahiti eighteen months ago—when her son, Mr. S. P. Henry, started farming in New Zealand—she had been a consistent helper of Christian work in that interesting island, and in a hundred ways had been a good friend to the natives. The only one of a large family that remained in the island, she had been a link uniting the long past with the changed present, and did what she could to keep the natives in the way of piety and progress. Her knowledge of the native language was perfection, to which she added many qualities, which made her a kind and considerate friend and adviser to the natives of the district in which she spent most of her life—a missionary, indeed, in her sphere. Her husband died more than thirty years ago, and she had long been an example of what a good and determined woman could be and do in widowhood in making a name for her children and in bringing them up after a Christian manner." Mrs. Cooper recently had the privilege of visiting her mother in New Zealand.

WEEKLY PRAYER MEETING.

THE weekly prayer-meetings are held in the Board Room of the Mission House on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following will preside during November :—

November 5th.—Rev. R. Nobbs, Upton, Forest Gate.
" 12th.—All-day Women's Meeting ; 4 p.m., Rev. J. P. Gledstone.
" 19th.—Rev. J. Peace, Ponder's End
" 26th.—Rev. W. A. Legg, B.A.

Digitized by Google

THE CROSS IN THE LAND OF THE TRIDENT. By Harlan P. Beach. The Religious Tract Society. Price 1s.

THE Student Volunteer Missionary Union is seeking to widen and increase its already valuable work by means of an educational programme. This need has long been felt by Volunteer leaders, and those on the other side of the Atlantic have been the first to seek to supply it. In connection with this programme the R.T.S. has issued a new edition of a little book written by the Educational Secretary of the S.V.M.U. for America. It is a manual intended for those who wish to study India from a missionary point of view. Into 120 small pages a really enormous amount of information relating to races, languages, customs, religions, and missions is packed, and references to existing books on the various subjects touched upon are also given.

THE STORY OF CHRIST AND HIS PEOPLE. A Series of Graded Lessons for Sunday Schools, Bible Classes, &c. London: Congregational Union of England and Wales, Memorial Hall, Farringdon Street, E.C. First Grade, Second Grade, Third Grade. First Quarter. Single copies, price 6d.

THESE little manuals are an attempt to provide more definite Congregational teaching on the Church of Christ in a graduated form. The same lesson is given in words and form suitable for an infant class, for boys and girls in intermediate classes, and for young people in Bible classes; and the series is selected to show the leading teachings of the New Testament on the relation of Christ to His people, the Church, public worship, the sacraments, and allied subjects. We shall await the issue of succeeding numbers with interest, and trust that prominence will be given to the essentially missionary character and necessarily aggressive aim of the Church—a side of truth far too much overlooked or too weakly dealt with in the Sunday-school lessons with which we are familiar.

MISSIONARY PIONEERS IN INDIA. By John Rutherford, B.D. Edinburgh: Andrew Elliot, 17, Princes Street. 1896. Price 1s. 6d. net.

A LITTLE manual of 180 pp., containing concise but carefully written biographies of Ziegenbalg, Schwartz, Martyn, Carey, and Heber. The book would be useful for reading at a working party, or as the basis of a paper for a C.E. or Guild Missionary meeting.

A VETERAN missionary being asked on his return from the East what sign of change during his ten years' absence had most impressed him, he replied, "The decline of family worship in the Christian households where I am a guest."—*Evangelical Magazine.*

ANNOUNCEMENTS.

ARRIVALS.

The REV. R. BARON, from MADAGASCAR, overland, on September 11th.

MRS. JUKES and MRS. WILSON, from MADAGASCAR, per steamer *Tantallon Castle*, at Plymouth, on September 18th.

MR. A. J. GOULD, MRS. GOULD, and family, from KURUMAN, SOUTH AFRICA, per steamer *Trajan*, at Southampton, on September 19th.

MISS CHRISTLIEB, from BELLARY, SOUTH INDIA, on September 22nd.

BIRTH.

MORRIS.—On August 16th, at Canton, China, the wife of the Rev. W. J Morris, of a son.

MARRIAGE.

BROWN—WOOKEY.—On Friday, September 25th, at Union Chapel, Islington, by the Rev. H. Storer Toms, of Enfield, assisted by the Rev. W. Hardy Harwood, Rev. J. H. Brown, eldest son of Rev. J. Brown, of Taung, South Africa, to Edith Emma, eldest daughter of Rev. A. J. Wookey, of Lake Ngami, South Africa.

DEATHS.

HENRY.—On June 15th, at Maara Wainku West, New Zealand, Isabella Brine, relict of the late Samuel Henry, of Tahiti, and daughter of the Rev. J. M. Orsmond, of the London Missionary Society, aged 69.

HENDERSON.—On August 13th, at Bruntsfield Place, Edinburgh, Margaret Dalrymple, widow of the Rev. Thomas Henderson, of Demerara, West Indies aged 67 years.

ORDINATIONS.

AN ordination service was held on Thursday, September 3rd, in the Pitt Street Congregational Church, Sydney, New South Wales, in connection with the appointment of MR. T. HOWARD SMITH as a missionary to Peking, North China. The Rev. George Campbell asked the usual questions, the Rev. Joseph King described the field of labour, the ordination prayer was offered by the Rev. Dr. Fraser, Principal of Camden College, and the charge was delivered by the Rev. Dr. Lawes, of New Guinea. The Rev. Edwin Lewis, of Bellary South India, also took part in the service.

ON Thursday evening, September 24th, an ordination service was held at Union Chapel, Islington, in connection with the appointment of MR. J. H. BROWN, B.A., B.D., to Mission work at Calcutta, North India. Portions of Scripture were read by the Rev. W. Hardy Harwood, who also gave the ordination prayer. The Rev. A. P. Begg, B.A., of Calcutta, described the field of labour, the usual questions were asked by Rev. A. N. Johnson, M.A., Home Secretary of the London Missionary Society, and the charge was delivered by the Rev. Vaughan Pryce, LL.D., Principal of New College.

ON September 24th, at the Downs Church, Bowdon, Cheshire, MISS AGNES LILLIE COUSINS, M.D., was solemnly set apart as a medical missionary appointed to take charge of the Margaret Hospital, Hankow, in Central China. Dr. Mackennal presided, and Rev. R. Wardlaw Thompson described the field of labour. Rev. George Cousins explained the position taken by the Society as regards the dedication of all its missionaries, irrespective of the special work to which they are appointed, and then asked his daughter to speak. She followed with a statement as to her Christian faith and experience and her call to the mission-field. Dr. Mackennal offered a special dedication prayer, and Rev. S. Pearson, M.A. (formerly Miss Cousins' pastor at Highbury Quadrant), delivered an affectionate, practical, and earnest charge.

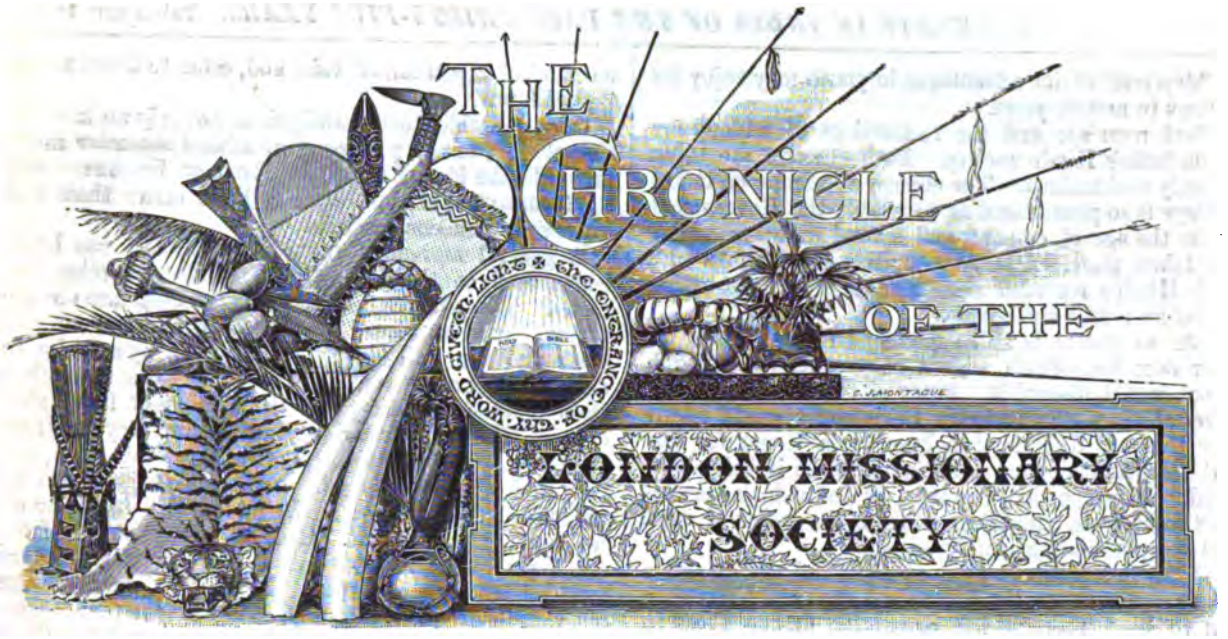
TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c. should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14, Blomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google



No. 60.—New Series.] DECEMBER, 1896. [Price One Penny.

DEVELOPMENTS IN INDIA OF THE PAST THIRTY-FIVE YEARS.

By Rev. Maurice Phillips, of Madras.*

I.

THE work of Christian Missions has developed marvellously during the last thirty-five years. In 1861, the year in which I arrived, there were 479 foreign Protestant missionaries and 97 ordained natives in the whole of India. In 1890 there were 857 of the former and 797 of the latter The native Christian community increased from 138,731 in 1861 to 559,631 in 1890; and the number of communicants from 24,976 to 182,722. In 1861 there were 75,995 pupils in Mission schools, but in 1890 there were 279,716. In 1861 there were but few lady missionaries in India; in 1890 there were 711 Europeans and Eurasians and 3,278 natives. As six years have elapsed since the above census was taken the increase is much greater at present. The native Church has developed not only in number, but also in intelligence, manliness, self-government, and self-support. When I arrived there were small churches scattered here and there under the pastoral care of missionaries assisted by catechists, the majority of whom were men of comparatively low attainments. Now there are large churches in charge of well-trained native pastors, self-governing, and either partly or wholly self-supporting. No doubt that many more might be self-supporting if the native Christians could be moved to feel their responsibilities more keenly. More self-sacrifice on the part of the churches and the pastors is an urgent necessity, so that the former may contribute more liberally and the latter be satisfied with what the churches are able to give.

The native Christians have grown considerably in importance and respectability as a class. There were but very few occupying high positions, from a worldly point of view, when I came to India. Now they commendably push themselves forward in the race of life, and compete successfully with other classes for positions of honour and emoluments. They are found to-day among all trades and professions, among those who occupy positions of trust in the Revenue, Judicial and Medical Departments of Government, and one has lately been elected a member of the Legislative Council. Many more would be occupying high positions had missionary societies expended half the sum in educating them which they annually expend in educating Brahmans and well-to-do middle-class Hindus.

II.

The changes (*a*) Social, (*b*) Moral, and (*c*) Religious which I have witnessed give ample evidence that the work of Missions has not been a failure.

(*a*) Missionaries are the pioneers of female education. When I arrived they were grappling with the initial difficulties and pushing on the work in the face of formidable opposition. Now female education has taken such a hold upon the people that Mission, Government and private schools are scarcely equal to the demand! It is also successfully introduced into the homes of the people by lady missionaries, so that those wives who

* One of a series of papers contributed by veteran missionaries the Calcutta *Indian Witness*.

Digitized by Google

were deprived of its advantages in youth may enjoy its blessings in mature years.

Infant marriage and the re-marriage of widows are now agitating Hindu society. Both customs are being gradually undermined. The change of opinion on infant marriage is so pronounced as to enable the Government to raise the age of consent, and several widow marriages have taken place. The contemptibly low feelings with which Hindus regarded their women are slowly giving way before nobler sentiments.

Caste as system is still supreme, but it is losing its power over individuals, who, if they could act with impunity, would discard it. Many of the parents and relatives of those who embrace Christianity would gladly allow them to dwell in their homes were it not for fear of the degradation and suffering involved in being outcasted. In proportion, however, as individuals emancipated from caste prejudices increase, the power of caste must decrease and ultimately vanish.

(*b*) There is a keener sense of right and wrong, and a greater desire to do the former and shun the latter than used to be. There is less corruption among those in authority, less oppression of the poor and outcaste by the higher classes, and less falsehood and impurity. It is a singular fact, well worth mentioning, that much more horror is expressed when a Christian is found tripping than when a Hindu is found tripping. Hindus expect Christians to be better than themselves, and oh! that all Christians would always work with that fact before them!

Efforts are being made to purify the homes and the temples. Many denounce the presence of dancing girls, the recognised prostitutes of India, in the temples; and a movement is going on to exclude them from their feasts and social entertainments. Some time ago a large number of Hindus in Madras sent a petition to the late Viceroy and the late Governor of Madras begging those august representatives of the Queen-Empress to help them to put down this evil by abstaining from entertainments where dancing girls are present. They received a curt reply in the negative! Alas! English ladies and gentlemen find pleasure in such degrading entertainments!

(*c*) Though the Hindus as a nation are still gross idolaters, there is ample evidence that the Christian idea of God is dawning upon them. They clothe Vishnu and Siva with that idea, for they like to think of each as a spirit, invisible, almighty, omniscient, full of love and full of pity, rather than as the monsters of iniquity which their sacred books represent them. And the Vedantist, whose creed demands him to regard God as void of all qualities, as an abstract entity, the sum-total of all existences, which can only be described by "Wo, Wo," as one who is sentient and capable of sympathy. This gradual evolution of the Christian idea of God is very interesting and of profound significance. The Christian doctrine of prayer is also gradually banishing the old doctrine of *Mantras*, and many Hindus find prayer in the Christian sense their consolation rather than the mechanical repetition of vain and, often to them, meaningless forms.

Christ is widely acknowledged as not only an incarnation of God, but as possessing an ethical character much more like the idea of God than Rama or Krishna. And the future state of the Gospel is liked better than that expressed by metempsychosis.

A general movement towards Christianity has lately commenced on the part of the pariahs and other low castes. The motives behind this movement are not the purest. It is not caused by a deep conviction of sin and a strong desire to be saved, as much as by a desire to better their worldly condition, to emancipate themselves from their social misery and the tyranny of the higher classes. They want friends and guides, and they find them in missionaries; they want a power to elevate them, and they find it in the Gospel. Are we to despise them on account of their motives? By no means. Let us do all we can to elevate them. God has always worked from the lower to the higher: this is the Divine method as revealed in nature and grace. Let us, then, do all we can to evangelise the lower classes. They are the foundations of the Hindu caste system, and if by evangelising them we destroy the foundation, the caste system of India must disappear.

All the changes mentioned hitherto are favourable, and augur well for the future of Christian work in India. There is one change, however, which is both unfavourable and disappointing. The educated are more antagonistic to the religion of Christ than they were years ago. I remember well how highly they spoke of Christ and Christianity when I arrived, and how they identified themselves in large numbers with the Brahmo Samâj movement. The Brahmo Samâj, from which so much was hoped, is now moribund—much weaker in numbers and influence than formerly. The cause of this retrogression on the part of the educated is partly the pride born of false patriotism. Educated Hindus clamour vociferously for more share in the government of their country, and I don't blame them for that; but this clamour has brought with it a conviction against Western thought and Western religion. Years ago educated Hindus were glad to have a talk with missionaries whenever they could, but now the reverse is the case, unless they can gain some worldly advantage thereby. Even the fact of a book having a missionary for its author is enough to condemn it! Hence those who are religious among the educated are religious according to their best books, which means the reading of much Christianity into them, unacknowledged, of course; but those who are irreligious are atheists or agnostics: both are opposed to Christian work.

III.

I have no space to write more on the last point than that the prospect of mission work in India to-day is as bright as the promises of God, and the promises of God are as bright as the sun at noon-day! Let our motto then be—Labour, labour! Victory, victory!

Digitized by Google

FROM THE FOREIGN SECRETARY.

THE news, contained in the Minutes of the Proceedings of the Board, that the Directors have decided to reopen the Kachhwa Mission, and to send back Dr. R. J. Ashton as its missionary, cannot fail to be welcomed with great satisfaction by many friends of the Society. The determination to give up that station was not only a very painful beginning to the history of the second century of the Society's work, it was also decidedly a declaration that no new form of effort should be attempted to rouse the indifference and to reach the intelligence of the people in the Mirzapur district. The decision to recommence the work has its chief significance in being an expression of the determination not to despair, even of the hardest and most unpromising field, until every form of Christian effort and every influence of Christian life has been allowed a full opportunity of pleading with the people. It must be confessed, however, that the decision to re-open the station was arrived at only after very serious discussions with not a few misgivings. The principal reason which led the Directors to withdraw Dr. Ashton from Kachhwa unfortunately exists to-day in almost as great force as it did twelve months ago. The finances of the Society have not yet shown much sign of improvement, and not a few of our friends still doubt if it is wise at the present juncture to incur additional expenditure. Some who have been greatly interested and touched by Dr. Ashton's earnest appeals, and who have been troubled by the thought that the Society was beginning to retrench at the very time when it was praising God for all the blessings of a wonderful past, have expressed in a very tangible fashion their desire that the work should be recommenced. Several special contributions have already been promised towards the additional expenditure which will be involved by the Board's decision. I cannot help hoping that not a few others will follow, and that the faith of the Directors will find its reward in enough being guaranteed for the support of the work in Kachhwa during the next four or five years to relieve the Society of all anxiety.

THE interest felt in our missionaries and their work sometimes shows itself in very practical and sensible ways. Messrs. Burroughs, Wellcome & Co., the well-known firm of chemists, have often gladdened the hearts of young missionaries on their appointment by presenting them with serviceable and valuable medicine chests. I am glad now to be able to acknowledge a gift of a similar kind which came through Messrs. Howard Lloyd, & Co., of Leicester, from an anonymous friend of missions —a lady who is a member of the Church of England. Beautifully fitted and well-furnished medicine chests were presented by this lady to those members of the outgoing party of missionaries this autumn who were likely to make a good use of such provision in their mission work. The missionaries who received the medicine chests have expressed in the most grateful and enthusiastic terms their appreciation of the generous gift.

TROUBLED South Africa appears to be in a more serious condition than ever. The rinderpest which has wrought such havoc in Matabeleland and Bechuanaland has now found its way into the Cape Colony, notwithstanding all the efforts of the Government to check it. It looks as if the whole of South Africa would before long be entirely stripped of the cattle which have in time past been one of the principal sources of sustenance and wealth for the European farmer, as well as for the native. Fortunately, in Bechuanaland the construction of the new railway is giving employment to large numbers of men, and is making the importation of grain for food much easier than it would otherwise have been. Nevertheless, the distress among the poorer people, especially of the tribes ruled over by Sebele and Bathoen, is likely to be very severe during the next three months until the coming harvest has been reaped. Amidst the general gloom it is pleasant to have a ray or two of light. Mr. Howard Williams reports that there is a remarkable spirit of inquiry and of prayer among a large number of the people. From Matabeleland also we learn that the natives are gradually returning to peaceful life, and that the friendly tribe at Bulilima and those who lived at Hope Fountain are already settling down again, fear of the rebels having hitherto made this impossible. Mr. Carnegie has begun regular services and a school at Hope Fountain, amidst the ruins of the Mission premises; Mr. Cullen Reed is reorganising the work at Bulilima; and Mr. Wilkerson is having his first experience of missionary life and labour among the few who venture to come back to Inyati. We thank God for these evidences of an improved state of affairs.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

OUR financial position has slightly improved during the past month, but our general purposes receipts still amount to some £600 less than the receipts for the corresponding period of last year; while our legacies are more than £2,000 less. We are also incurring a larger expenditure, and have to meet the adverse balance of £3,365 from last year. This does not sound hopeful; but I try to encourage myself by the efforts which I know are being made in many parts of the country to secure the twenty per cent. increase which the Directors have asked for in the annual income.

ON the first Sunday in the New Year our churches are requested to make the annual Sacramental collection for the funds of Widows and Orphans and Retired Missionaries. A special circular will be issued toward the end of the year. If our friends could send us £5,000 from these collections, the charges upon the fund would be met. Our average deficiency is £400 or £500.

Digitized by Google

THE Week for Special Prayer, Thanksgiving and Self-denial has been fixed for February 21-27. Are we to see, this year, a revival of the interest the week at first awakened? The financial proceeds have shown a strange falling off. The amounts are as follows:—1892, £9,662; 1893, £7,791; 1894, £6,081; 1895, £3,569; 1896, £2,846.

MAY I appeal once more for a redistribution of our deputation work? Churches will soon be making arrangements for 1897. After pondering the following figures will they try to lessen the pressure in October, November, and March, by transferring their missionary meetings, wherever possible, to December, January, April, or June? The number of appearances for addresses, lectures, or sermons, made by our missionaries and secretaries, for the twelve months ending October 31st, 1896, was 3,130—an average of 260 a month, or 60 a week—distributed as follows amongst the various months:—

October	599	April	156
March	537	June	148
November, 1895	479	July	94
February	365	December, 1895	89
September	349	January	61
May	199	August	54

If some of our churches which now have several visits would be content with one, we might hope to send a deputation to nearly every church in our constituency.

THE following notes from my correspondents may be of service:—

A friend who intends to give £5 as a Christmas gift asks if the L.M.S. could not hope for some Christmas gifts, and suggests that every householder should put an extra shilling (a larger sum would be better) in his own or someone else's box for Christmas.

The "Molepolole" Children's Band, at Abbots Kerswell, has recently shown the power of littles—one farthing a week has brought in £4 in twelve months.

My reference last month to a missionary tennis party has brought me news of a missionary bicycle, the owner of which has let it out on hire at sixpence an hour when not using it herself, and devoted the proceeds to the London Missionary Society.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

OUR stock of the *complete* Annual Report (*First* Form) is entirely exhausted, but requests for copies still come in. May I, therefore, appeal to local secretaries and treasurers who possibly possess a spare copy or two to oblige us by returning the same to the Mission House? It is the *complete First Form* edition only that we need. We have a sufficient stock of the other forms.

BY an unfortunate clerical error in the November issue, in a report of the Leicester Valedictory Meetings, Mr. Edward Unwin was made to plead for the schools for the children of missionaries at Blackheath and *Caterham!* For Caterham read *Sevenoaks.* Caterham probably needs funds, and is an institution worthy of the most generous support; but it was for Walthamstow Hall, Sevenoaks, the School for Daughters of Missionaries, that Mr. Unwin was pleading. On the wrapper an advertisement will be found setting forth the School's claims and needs.

AS an inset we give the Magazine programme for next year. Several new features will be introduced, and an effort be made to effect further improvements. Will our readers oblige by mentioning the CHRONICLE and *News from Afar* to their friends, with a view to persuading them to become subscribers?

ORDER forms, leaflets describing the magazines, circulars and envelopes for the use of magazine secretaries are now ready, and I shall be happy to forward the same on application. Congregations need to be canvassed afresh every year. Back numbers, to be issued as specimens, will be supplied, free of charge.

I TRUST that, in choosing Christmas and New Year's presents, the friends of the Society will include the "Story of the L.M.S." in their selection. The large edition, with wide margins, on thick paper and in superior binding, is specially intended for this purpose. For the young, too, the new volume of *News from Afar*, and other books, on sale in the Book Saloon at the Mission House, will be found suitable. Londoners should pay the Book Saloon a visit before Christmas comes round.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, October 27th, 1896.—Rev. T. GREAR in the chair. Number of Directors present, 67.

The Board bade farewell to Miss Brown, returning to Madras, and Miss Gill, returning to Benares. The Foreign Secretary introduced the ladies, and referred to their special departments of work, which, in both cases, give promise of considerable development and extension. The Chairman addressed a few words of sympathy to the ladies. Miss Brown, in responding, expressed the pleasure she felt at the prospect of returning to her work. Miss Gill said she anticipated a time of great blessing in Benares. Even her old and proud Brahman pundit had confessed to her his belief, much against his will, that in fifty years' time Benares would be a Christian city. Miss Gill also appealed for a colleague for permanent residence and work at Dudhi. Later on Mr. R. A. Hickling, who is returning to South India, took leave of the Directors.

The Foreign Secretary having made a brief statement as to the deep and unfailing interest which the late Rev. Carr J. Glyn, M.A., of Witchampton, took in the work of the Society, the Secretaries were directed to write a note to Captain Glyn, expressing the value the Directors had attached to his father's kindly sympathy and interest.

It was decided to transfer Dr. J. G. Mackay from the Sihanaka Mission to the Mission in Farafangana, Madagascar.

Digitized by Google

Board Meeting, November 10th, 1896.—Mr. S. MASSEY in the chair. Number of Directors present, 67.

Mr. Massey, in a few words, accepted the position of Chairman. The Foreign Secretary introduced Mr. J. J. Bowrey, who is about to return to Jamaica, as one to whose valuable, disinterested services the Society and the Congregational churches of Jamaica had owed a great deal for many years past. Mr. Bowrey, who is the son of a former missionary of the Society, explained that the Jamaicans were not able to contribute so generously to religious objects as they did thirty or fifty years ago, because of the growing claims upon them to provide for the more adequate education of their own children. They still entertained pleasant memories of the work of the London Missionary Society in the island. Mr. Thompson then proceeded to introduce Miss Edith Benham, whose health now admitted of her returning to Amoy, where she laboured for about two years before illness compelled her to return to England. She was, however, now returning as a self-supporting worker. Miss Mary Brown, daughter of the Rev. J. Brown, of South Africa, was proceeding to Samoa to marry the Rev. A. Bevan Wookey; and the Rev. E. Herbert Lewis, son of the Rev. E. Lewis, of Bellary, South India, had been appointed to labour in the same Mission as his father. The Rev. J. G. and Mrs. Hawker were returning to Belgaum, South India, where they had laboured for thirty-one years. The Foreign Secretary bespoke the sympathy and interest of the Directors in the work which Miss de Selincourt, the daughter of one of their most active lady Directors, was, with three other ladies, going to undertake, independently of any Society, in Bombay. It was a new movement by which University women were going to offer the advantages of University training, combined with Christian teaching, to native women who were seeking to emancipate themselves from the thraldom of past ignorance. In introducing the Rev. Bowen Rees, of Matabeleland, to the Directors, Mr. Thompson spoke of his experiences of exceptional peril and trial. There were only four or five Matabele Christians, and of these one had found a martyr's death. Each missionary addressed the Board in response, Mr. Rees stating that in the last Matabele rebellion their (Mr. and Mrs. Rees') days were numbered, according to the Matabele mode of reckoning, but God had spared their lives.

The death of the Rev. J. Viney, of Caterham, having been reported, a resolution of condolence was adopted, the Directors standing.

The Board decided to reopen the work at Kachhwa, North India, and to re-appoint Dr. R. J. Ashton to that post.

Offers of service were accepted from Mr. Ernest W. Lewis (son of Rev. E. Lewis, of Bellary), for medical work; Mr. J. W. Hatch, of Western College; Mr. John Richardson (son of Rev. J. Richardson, of Madagascar); and Miss A. F. Ffrench (subject to her passing the usual examination); and the Board decided to place Miss Ethel Turner (daughter of Rev. G. Lyon Turner, M.A.), who has been engaged in work at Almora for some years, upon the permanent staff.

The Board sanctioned the marriage of the Rev. J. A. Joyce to Dr. Lucy Nicholas, of Berhampur.

It was decided to send a message of sympathy to Mrs. Chatterton upon the death of Mr. J. D. Chatterton, the honorary lay missionary in charge of building operations in connection with the South India District Committee.

FROM THE SECRETARY OF THE WATCHERS' BAND.

LETTER FROM DR. GRIFFITH JOHN, OF HANKOW.

I HAVE much pleasure in giving below copy of a very welcome letter which I have just received from our highly esteemed friend, Dr. Griffith John, which I think every Watcher will regard as deeply interesting and full of encouragement and stimul

JAMES E. LIDDIARD.

"Hankow, September 28th, 1896.

"DEAR MR. LIDDIARD,—I ought to have written you long ere this to express my deep sympathy with you in the work of the Watchers' Band. I look upon the movement as having a unique and most important place in connection with our Society, both at home and abroad.

"We cannot do without *prayer—constant* prayer, *united* prayer. To attempt to carry on missionary work without prayer would be to court failure. With respect to this great enterprise, it may be said emphatically: 'Not by might, nor by power, but by My Spirit.' This is the great truth which gives soul and meaning to the Watchers' Band.

"Then there is the grand idea of uniting the churches in heathendom with the churches in Christendom in the same heartfelt petitions at one and the same time on behalf of the same parts of the mission-field. The thought that when we at Hankow are praying for India, or China, or Africa, or Madagascar, Polynesia, and New Guinea, there are more than 20,000 Watchers throughout the world joining us in the same petitions is most inspiring and strengthening. It seems to give volume and impetus to our supplications. We feel that we are not alone—that we are part of a great band of Watchers—and that, however few or feeble we may be, we belong to a host that is both numerous and strong. When the second week comes round, we cannot but think of the many thousands who are praying for China, and our hearts are cheered by the thought that so many are pleading for Hankow, and are remembering us by name.

"You would be pleased to observe how careful our native assistants are to announce on the Sunday the special field for which prayer is to be made during the week: 'Brethren, I wish to remind you that India is the field this week. Please do not forget to pray for India.' Or, 'Brethren, China is the field this week. Let us not forget our own country and our own people this week,' &c. Then at our prayer-meetings you would be delighted to notice with what earnestness the field of the week is prayed for. Of course, China is never forgotten; but the China week is marked by special fulness and fervour in the petitions. The Watchers' Band has done much towards bringing our converts into vital touch with the converts in every part of the mission-field. Their knowledge of the work has been enlarged, and their sympathies have been greatly broadened and deepened by the introduction of the Band.

"I congratulate you sincerely on the success of the Band at home and abroad. But there is much land yet to be possessed. Why should there not be a branch in every church; and why should not every church member be a Watcher?

"I am sorry to see what you say in the report about the Welsh churches. I find it difficult to believe that no branches have yet been formed in connection with them. Surely there is some reason for this. What can it be? It is not indifference to missions; for they have been showing an ever-deepening interest in the work. It is not that they do not believe in prayer; for the Welsh breathe the very atmosphere of prayer. You must endeavour to find out the cause of this backwardness, and try to put matters right. Let the Band be fairly started in Wales, and it will run like wildfire, and the Welsh Watchers will soon outnumber those in England.

"Wishing you every success in this blessed work, and with kindest regards, I remain, dear Mr. Liddiard, yours very sincerely,

"GRIFFITH JOHN."

Digitized by Google

THE CENTRAL AFRICAN MISSIONS.

READERS of the CHRONICLE will have followed with anxious interest the various paragraphs respecting these missions which, during the past two years, have appeared at intervals in our pages. The Lake Mission has suffered greatly through the enforced retirement, in consequence of serious illness, first of Mr. W. H. Nutt, and then of the Rev. W. Thomas, and subsequently from the death of the honoured and loved Mr. Carson. All three of these brethren were victims of African fever in one or another of its insidious forms. By their removal the staff was sadly reduced. The Rev. D. P. Jones and Mr. and Mrs. Purves alone remained to carry on the work at *three* different centres — Fwambo, Niamkolo, and Kambole. Temporary arrangements, curtailment of operations, and the employment of natives for posts really requiring the European missionary became necessary. Indeed, until reinforcements could arrive, all that was possible for the reduced band to do was just to hold on and keep things together.

In May last, Dr. Mather, who had been at home on furlough, accompanied by the Revs. Harry Johnson and Percy W. Jones, left for Central Africa, and are now, we may fully trust, at the Lake. Writing of them and of the general position of affairs, the Rev. D. P. Jones says :—

"We were very pleased to see in the CHRONICLE that two new men have been appointed for Tanganyika. If they left England—together with Dr. Mather—in May, as I expect they will have done, they will probably arrive at Fwambo middle of August, or at latest beginning of September. Mr. Purves and myself will be heartily glad to see them, not only that we may be relieved of some of the responsibility at present borne by us, but also (and that is certainly a far more weighty consideration) that full advantage may be taken of the present favourable conditions under which we carry on our work in these parts. More and more people gather round us, more and more interest is evinced by the young in all that pertains to education and moral training, and the number of those who can read and write is now considerable.

"My printing work is carried on under unfavourable circumstances, for I have often to go away and leave it, sometimes running down to Niamkolo to see that things are going in the right direction under native teachers there ; and at other times to Sumbu or elsewhere to attend on a sick person ; for unfortunately sickness has been exceedingly prevalent amongst Europeans this year. But a little is being done still, and although I have not yet finished a quarter of the book, I hope to reach *finis* before the end of the year.

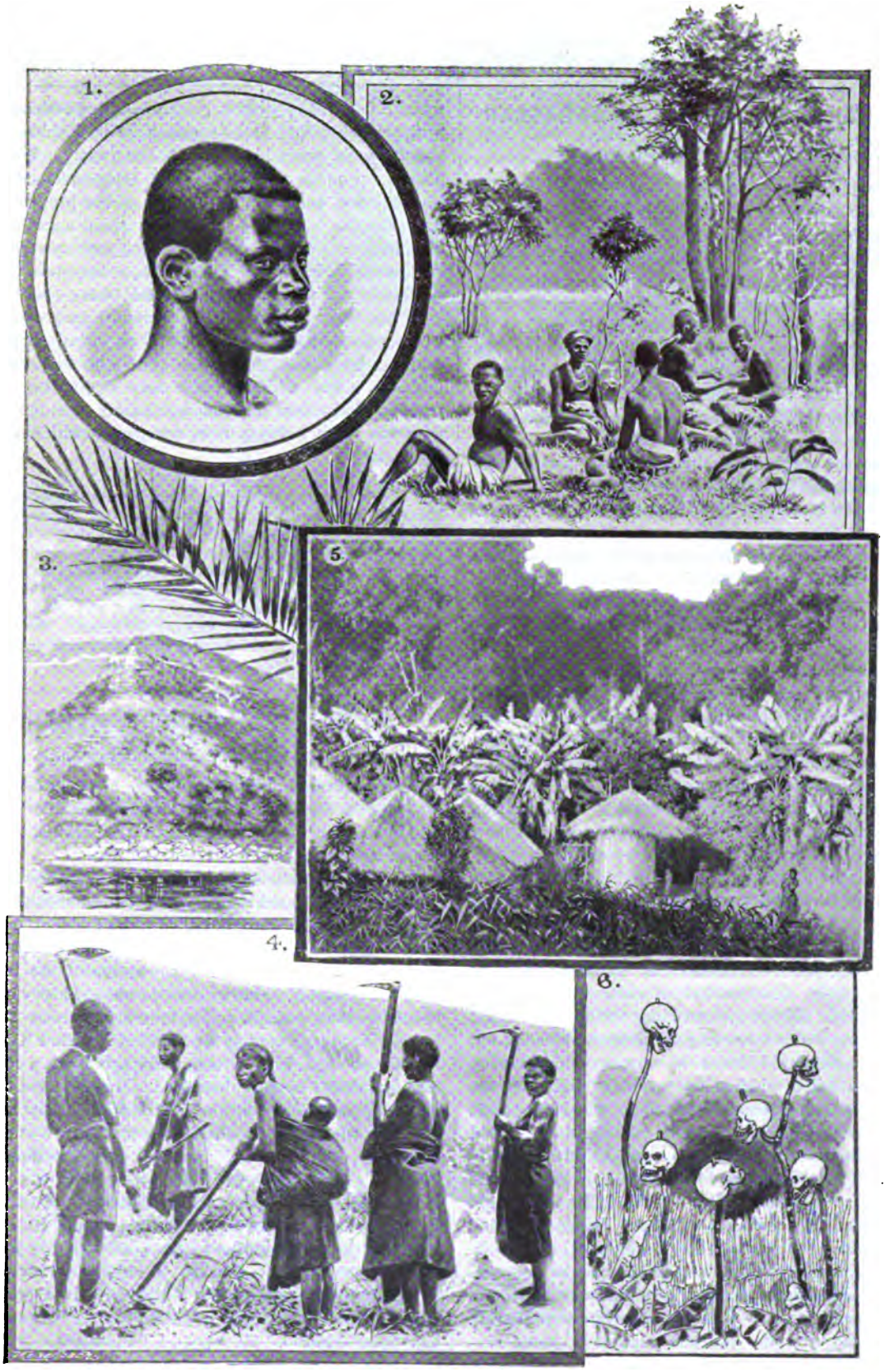
"School work goes on as usual, a lad from Fwambo being the schoolmaster."

Urambo is so remote from the south end of Lake Tanganyika that it has long been regarded as a perfectly distinct mission. Since the return to England on furlough of the Rev. T. F. Shaw and Mrs. Shaw, our artisan missionary, Mr. Draper, has been alone. But it is satisfactory and encouraging to learn from him that he is well, that the services are well maintained, and that the boys' school keeps up. He writes :—

"Since writing last, I am thankful to say, God has been good to me in giving me health and strength and great joy and peace to my heart ; and, although there is so much to disappoint and worry in this work and to cast one down, yet by His grace I have been upheld and strengthened by the fact of knowing that it is God's work, and all is ordered according to His will. My daily prayer is that Jesus may be exalted among these people, both by my speaking and teaching, as well as by my life. On Sunday afternoon, the 7th inst., I went to see a chief who lives some four miles away, as he had sent to say he was very ill and would be glad if I would go to him. Just outside his village gate was a stench so awful that I felt almost sure fever would follow it, so I did not stay long, but hurried home, and, just before arriving, I felt the fever was on me. I at once went to bed, but did not properly get over it before Tuesday morning. Since then I have been quite well, and able to do all my duties. I had a similar attack from a like cause when I visited another chief last March, and last May I only had one attack, so altogether I have been very fortunate.

"Last May, the German commander in Unyamwezi sent me a letter inviting me to Tabora to see him, as in a few days he was leaving for the coast ; secondly, that he might restore to me the value of some cloth of mine that was stolen near Tabora last October ; thirdly, the change might do me good. As it was nearly two years ago since I had a change, I left on the 16th of last month, and arrived in Tabora on the 19th, and stayed seven days. Whilst there, both he and all the officers were very kind to me. They provided me a house, and each day I had my meals with them. The journey of sixty-five miles there, and the change of surroundings, did me a lot of good, and I arrived home feeling all the better for the trip. The European officers and caravan arrived in Ujiji about the middle of May, and are preparing a site for the station. There is no serious trouble whatever up-country—all is very quiet. This year, thousands of men have gone to the coast as porters, and in many villages not a single man could be found. And this exodus has made a great difference in the attendance at our services, as no less than fifty-four men, who came very regularly, and thirteen boys belonging to the school, have gone, and more are preparing to leave shortly. This is a most serious matter, as, to do real good, and make a lasting impression on the hearts of these people, it does seem that it must be done line upon line, little by little, and that constantly. However, the average daily attendance lately at the boys' school has been 51 ; the daily service about 120, and on Sundays about 250."

Digitized by Google



LIFE IN CENTRAL AFRICA.

TYPE. 2. BEARERS RESTING. 3. A BIT OF TANGANYIKA. 4. WOMEN HOEING. 5. VILLAGE SCENE. 6. A GRUESOME SIGHT.

Digitized by Google

FREEING THE SLAVES IN MADAGASCAR.

(*From a Private Letter of a Missionary.*)

WE are living in such strange times I must send you some short account of the events of the last day or two. On Saturday, when we called on General Galliéni, he said he should wish to consult with us soon on the subject of slavery. The next morning the whole country was startled by the publication in the *Journal Officiel* of a decree of immediate and universal emancipation ("Tous les habitants de Madagascar sont personnes libres"). The news spread like wildfire. Some slaves were claiming their freedom before their owners had heard of the new law. It was a strange day for the people. Some were rejoicing, and some, of course, were full of disappointment and discontent. On the whole the people generally, around us here at any rate, took the change in a very quiet fashion.

We have since heard that M. Laroche acted in this matter quite alone. A telegram reached him on Friday or Saturday telling him he might free the slaves and must then resign his powers to General Galliéni. He had his printers guarded while the paper was being printed, and on Sunday morning it fell like a bombshell into the midst of the startled people.

This morning we have been told that slaves are ordered to go back to their owners. It is said they have misunderstood the law. How or why this sudden change has come about we cannot tell. It seems likely that the Government got frightened at the excitement likely to be caused by this decree of emancipation, and so are trying to recall it, or, at least, in some way to minimise its operation. What the end will be we cannot tell. It is not likely slaves will now return quietly to their old condition. Moreover, we hear the chief judge says the law is perfectly valid and cannot be upset; and as he is still supreme in all matters affecting property, the military may have to yield to him.

Monday, October 5th, 1896.—The law of Sunday, September 27th, was re-affirmed on Thursday, and in Imerina, I suppose, this question of slavery may be considered as settled. The people we come chiefly into contact with are taking the new law in good temper. Coming out of church on Sunday I heard a woman congratulating another, and I asked what it was about. "Oh," said the woman, "she is free. She is one of those who have 'come out of great tribulation,' as you were reading just now." I heard of one mistress who had a little slave-girl without father or mother. The mistress said to the child: "Now you are free, I am going to make a feast for you." So she bought a goose and gave the child a good dinner. In many families all the slaves have remained. In some, on the other hand, not a slave is left. I am astonished at the numbers who have left for distant parts of the country to go back to their own friends. In many cases they started on the Monday morning, the day after the law was published. Some few, we hear, behaved very badly, grossly insulting their mistresses. Still, the prevailing feeling among us is, I think, surprise that the great event has passed off so quietly. We used to plan in our minds various ways of bringing about gradual emancipation, and here, by a stroke of the pen, the thing is done, and the fetters are struck from about a million slaves. The name of M. Laroche will be for ever associated with this event. Mr. S. and I have had a long talk with this gentleman this afternoon, as he called to say good-bye. He is, I am sure, a man full of generous purposes, and no Frenchman has ever had such a hold on the affections of the people. Never have they had a ruler who so studied their interests. The military party may crush this so-called rebellion, but unless just and conciliatory measures go along with the stern military rule, the people will not become loyal-hearted.

EARNEST prayer is being offered for Madagascar in many parts of the country. The break-up of mission work in country districts, the disturbed state of native thought and feeling, the changed conditions under which our missionaries have to carry on their work, especially as regards education, and the intrigues and aggressiveness of the Jesuits, naturally awaken considerable anxiety, and lead friends to pray for quieter and more prosperous times. We trust that they will continue to do so, and that more and more prayer may be offered.—ED.

A CHINESE CHURCH MEETING.

BY THE REV. ARNOLD FOSTER.

THE following account of a church meeting, held at Hankow on the last Sunday in August, will give a glimpse into our church life and an idea of the personality of some of our members.

After the devotional services were over, the presiding missionary announced the names of two candidates for baptism, who came forward and then retired while the question of their admittance to the church was dealt with, and while testimony was borne to their knowledge of the truth and personal character. One of the two was an elderly man from the T'ien-mên district. His first acquaintance with the truth was through reading a portion of the New Testament, which he bought, some fifteen years ago, from a colporteur who had visited his neighbourhood. He had read this book diligently, and, later on, when our Mission chapel at Pa-tsz-nao was opened, he sought the instruction of our worthy evangelist, Mr. Yeh, and procured other portions of the Scriptures and various Christian books. His present knowledge of the Bible is that of a well-instructed Christian, and he expresses a great liking for the Epistles of St. Paul. In a private examination of candidates, held the day before the church meeting, he was asked if he was prepared for the persecution and opposition to which he would probably be exposed in his own village when it became known that he had been baptized. He replied: "Persecution won't hurt

Digitized by Google

me." "How so?" he was asked. "It may be the means of sifting me and confirming my faith in Jesus."

After both candidates had been accepted, as there was no other business before the church, the meeting was, as usual, thrown open that anyone might speak who had a word of exposition or of exhortation.

1. Mr. Wang, a convert of several years' standing, and a small shopkeeper in Hankow, got up and said: "Two Sundays ago one of the pastors preached to us from the words: 'Watch ye, stand fast in the faith, quit you like men, be strong.' I have been thinking a good deal of that verse since, and I should like to add a few remarks to the sermon we all heard. I have been thinking what an illustration the Apostle Paul's own life, as recorded in the Acts and in his Epistles, affords of what is meant by quitting oneself like a man. What a different man Paul was, from the day of his conversion, from all ordinary Christians, and even from the original disciples! Look at James and John with their self-seeking, coming to Jesus just to ask for themselves places at His right hand and at His left in His Kingdom! Look at Peter, that strange mixture of courage and of cowardice! Look at Thomas, with his doubts as to the Lord's resurrection! Look at any one of the twelve before he had received the Holy Spirit on the day of Pentecost, and you will see that, at the best, they were only men with a manliness that was *after the flesh*. But Paul was always, after his conversion, a *man* in the highest sense—a man with a manliness that was after the Spirit. Peter, James, John, Thomas, and the rest, no doubt, reached this higher manliness after Pentecost, but they had very little of it before. Let us be *men*—men, not of the type that the world approves—men after the flesh—but men after the Spirit."

2. Mr. Liu Ts'an-Kwei, the Chung King preacher who has been spending the summer in the neighbourhood of Hankow, spoke of a visit of several weeks he had just paid to King-shan. "I have been very much cheered," he said, "by what I have seen of the work in King-shan, and by my intercourse with the evangelist there, Mr. Wei Teh-shên, and with the converts. In particular, I was encouraged by a visit I paid to an old man who was dying. When I spoke to him, he said: 'My day of happiness is drawing near; I am soon to be with Jesus.' I thought to myself, What a transformation has faith wrought in this old man! Here is one who, a short time ago, had no hope of happiness beyond the present world, and now he is speaking of the day when he will leave the world as being his 'happy day.'"

3. Mr. T'sên, the senior Hankow preacher, said: "I want to speak for a few minutes on the words of the Lord: 'The harvest truly is great, but the labourers are few: pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest.' I, too, have recently been at King-shan, and my heart has been cheered by what I saw of the work going on there, and by the large number I met of eager applicants for admission to the church; but I was saddened by the lack of workers and of men to guide and lead these young converts. We have, as yet, no foreign missionary in the King-shan district, and we have no Chinese evangelist there, except Mr. Wei Teh-shên, and he cannot possibly do all that needs to be done in the way of teaching the Christians. There are, amongst the King-shan converts, good men and earnest Christians, but they are young the faith, and their Christian knowledge is but slender. There are men who can read a chapter and offer prayer, but they cannot be teachers nor leaders of the church. 'The harvest truly is great, but the labourers are few.' We have three centres, each with its chapel, and Mr. Wei has to look after them all with only such occasional help as preachers from Hankow or elsewhere can give him. But this is not all. I visited one place which is twenty-five li—eight English miles—from our nearest chapel, where there are nearly two hundred people seeking baptism, and we have no preacher to send them. Many of these people get up on Sunday morning before daylight, preparing to start for the service. They walk the twenty-five li there in the morning and the same twenty-five li back in the afternoon, but they ought to have a chapel and a preacher of their own. Then, at another place which is a considerable distance from any chapel, there are some eighty or ninety inquirers. These are negotiating for the purchase of a hall of ancestral worship in their village, that they may turn it into a place for worshipping God. Now, no doubt, there are amongst us some who would be willing, and who think themselves able, to undertake the office of evangelist in one or other of these districts, but I want to say something this morning of the kind of men that are wanted for such a work. It is not enough for a preacher that he should be a man well instructed in the Scriptures. Some men are all that, who, nevertheless, have no gift in the way of preaching or teaching others. Then there are some who have both knowledge and also the gift of utterance, but their character is not such as to command confidence and respect. There are others who, though qualified in point of character, are wanting in tact and courtesy—men who would give offence without intending to do so, and who would make enemies or cause confusion by their want of common sense. Knowledge, power of utterance, character, tact—these are all essential to a man who is to be a really useful evangelist. Still more so is the habit of prayerfulness. Only men of prayer will be good leaders in a church. Just as a carpenter's tools, however excellent they may be, are only of use in the carpenter's hands, so are we, with all our qualifications, only of use as we put ourselves into the Lord's hands, and are used by Him in His work. It is no easy thing to be a pastor or evangelist. Preachers who will take offence at some little slight passed on them, or who, when anything happens that they do not like, will throw up their work for God as they would throw up a disagreeable trade, these are not men whom God will

Digitized by Google

use. We want men of determination—men of spiritual power. He who would be a preacher must show, by his life, that he believes what he preaches. A preacher must become so by the call and choice of God, and not by his own choice, as if he were choosing a trade or profession. Pray the Lord of the harvest that He will send forth labourers into His harvest at King-shan and in other places where the harvest is so great and the labourers are so much needed."

4. Mr. Hiung, the second preacher in Hankow, said: "The work, of late, has been prospering at most of our country stations — Hiaokan, Yun-mung, Ying-shan, and King-shan. Our largest church is, of course, in Hankow, but some of our members here do not seem to show as much earnestness as the more recent converts in King-shan. During my stay in King-shan I was struck by the zeal of the Christians there for the character and reputation of the church and for the spiritual welfare of individual members. If any member acts inconsistently with his Christian profession, someone will be sure to exhort him to act differently. If that fails, he will rebuke him, and if that fails, the matter will be brought before the church, and the offender will be disciplined. Now this is a very important matter. It is not enough for us, as Christians, simply to think of our own spiritual state. We have responsibilities in regard to our fellow-Christians, and we shall be held responsible, like the watchman spoken of in Ezekiel, if we do not warn those who need warning. During the hot summer nights we have been having lately, I have often been disturbed by the watchman in my neighbourhood beating his drum at all hours of the night.* I said to him the other day: 'You seem to make a good deal of unnecessary noise at night.' He replied: 'You don't understand. There have been a great many thieves about of late, and when robberies are committed in my district the magistrate holds me responsible.' So it is with us. We are responsible for evil done by others, which we might have prevented if we had warned them in time. If I see a spark in my neighbour's stack of straw and he is asleep, I must either wake him or put it out myself, and if I do neither I am responsible if there is a conflagration. You may say: 'The pastors and evangelists are God's watchmen, not we.' How can the pastors know about everybody in a large church? If you know of wrong in a Christian brother which nobody besides you knows of, you are the appointed watchman to give him warning, and you are responsible for warning him. Remember the reputation of the church and the importance of the purity of the church. Remember what you owe to Christ who bought us with His blood."

After a few closing words from the presiding missionary, the meeting closed.

* In China, a night watchman goes, once every hour, round the property he is appointed to watch, beating a little drum to warn any thieves who may be lurking about that they cannot safely steal on this property.

"SOWING THE SEED" IN MANGARI DISTRICT.

"Behold, the sower went forth to sow. And as he sowed, some seeds fell by the way side . . . and others fell upon the rocky places . . . and others fell upon the thorns."

—MATT. xiii. 3-7 (R.V.).

THAT is the story of our daily work in Mangari district month in and month out. And the application of the parable as given by our Lord is literally realised by us seed-sowers every day. Some seed—it seems by far the greater part—never springs up at all. Some no sooner springs up than it withers away. "When tribulation or persecution ariseth because of the word, straightway he stumbleth." For the fear of man is a mighty stumbling-block here in India. There does not seem to be one in ten thousand in these parts who, in the matter of religion, has the *courage* to come out of the darkness and into the light. Some few there are who would like to do it, and who go so far as to announce their intention of becoming Christians, but their friends soon succeed in turning them from their purpose; and as soon as persecution begins they take fright and recant. Oh, it is hard, hard!—those at home little know how hard—for a Hindu or Mohammedan to be baptized into the Christian faith, unless, indeed, he or she have the spirit of grand Paul when he said: "For whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in Him." For a convert to Christianity breaks his caste, and is looked upon as a mad renegade and as an outcast. He forfeits all his family rights, and his old friends become his bitter enemies. They are few and far between who can face all this.

And some seed is choked by the thorns. Oh, these thorns! I am often reminded of the wild convolvulus, parasitic weed in my manse garden at home, which had its network of roots everywhere, so that it was almost impossible to clear all the noxious roots out; and it grew and spread, choking many a plant, do all one could to eradicate it. What chance is there for the seed where the thorns are thick; where the sole thought of the people, if they be poor—and the masses are very poor—is how to find food for themselves and their families, whilst in their religion they are entirely priest-ridden and tradition-bound; where their whole mind, if they be rich, is entangled in the deceitfulness of richness? There are men who have said to us: "I will become a Christian when I have put certain matters straight, or gathered certain crops in; then I shall be free to attend to this great matter you press upon me." But I need not say that time and that decision for Christ has never come, for it comes not so. A work or decision that is put off from day to day is at length put off *sine die*. "The cares of the world, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becometh unfruitful." And there are thorns of another kind, fallacies and idolatrous customs, and a false system of religion built on merit, and yet immoral at the core, the growth of many centuries. The people are so enslaved to what is false that there is no room for the entrance of that Word which giveth light.

Can we add: "And other fell into good ground, and yielded fruit"? There seems to us very little fruit yet in all the ground we till. Perhaps He who "giveth the increase," and who knows the heart, sees fruit where we do not; but day after day, as we return from our morning and evening tramps in the villages around, we ask ourselves with wistful and sometimes faint hearts: "Where is the good ground, and where is the fruit?" But the word of the Psalmist helps us to go on in faith and hope, staying ourselves upon the promises of God: "Though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him."

Oh, that in Mangari district much golden fruit may soon be found! Who is praying for it?

Mangari. HORACE H. THEOBALD.

Digitized by Google

VISITATION OF SAMOAN OUT-STATIONS.

BY REV. J. NEWELL, OF MALUA.

OWING to Mr. Hill's inability to take the N.W. Voyage, the duties of that visitation devolved on me. As Mrs. Newell was able to accompany me, it was unnecessary to take Miss Moore away from her work at Papauta. Mrs. Newell, therefore, discharged the duties of the lady deputation. These now occupy a definite and very important place in the annual visitation. The recent visits of Misses Moore and Schultze are bearing most gratifying fruit in the deepening interest of the women and girls in Christian work, as well as in the eager (if also somewhat embarrassing) desire of the girls in many of the islands to come to Papauta.

The Christian Endeavour movement, which has taken root on several of the islands in the Tokelau and Ellice Groups, is also doing much to develop and train the girls who have joined the church, or are about to do so, and they will at length come and take their proper place in the church's life and work. The loving and earnest appeals of our own ladies to their sisters in these islands in the past and on the present voyage on the subject of personal purity must, by God's blessing, be doing much to bring about what we hope and pray is indeed the promise of a reform in many of the islands.

Recent reports have referred to the sad condition of the people in this respect, even the church roll in islands like Atafu in the Tokelau Group, and Niutao in the Ellice Group, giving deplorable evidence of the lack of a pure and enlightened conscience on the question of social morality. The actual condition of a people in small and detached communities, where every detail of public life (and there is little that can be private) is known, is soon ascertained. It is therefore with much joy that we report the testimony of many of the pastors in these two groups, and confirmed by the church statistics, that there is a great change for the better in islands where the sin abounded.

The Committee's regulation, excluding all married persons from the public school examinations, has enabled us this year to gauge more accurately than ever before the present condition of the schools. Some special instances of the great advance made since the adoption of the new Educational Code I shall have to note more particularly; but it is pleasant to be able to say, generally, that in two of the Gilbert Islands, and in all the islands of the Tokelau and Ellice Groups, except two, the progress made is most gratifying. Not only are the pastors doing their work better, and are better equipped mentally for this important part of their work, but their wives, stimulated by the counsel and example of our lady missionaries (both married and single), are evidently doing much more and better work th n I have seen in the past.

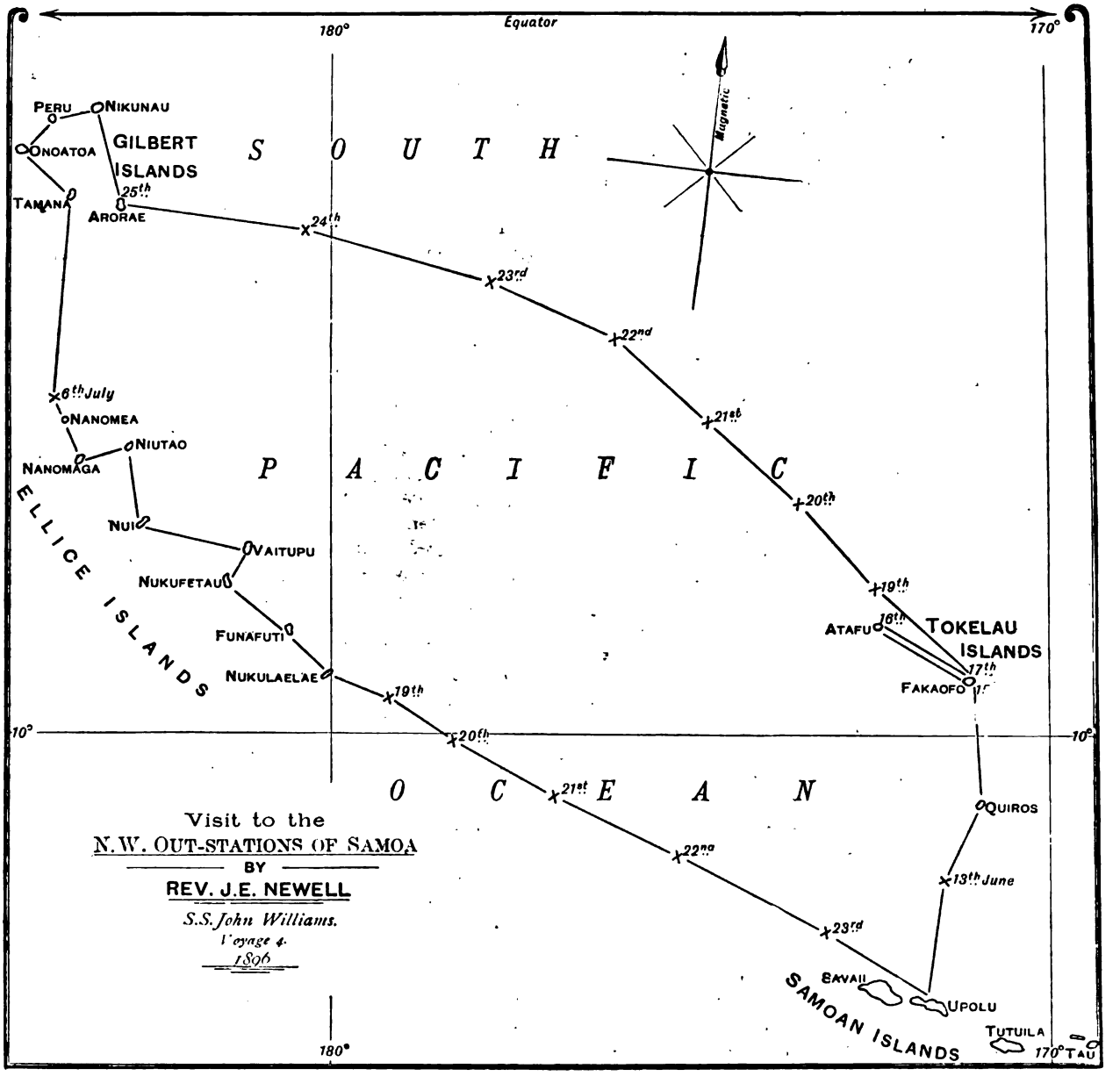
wish I could report progress all along the line. Peru d Onoatoa, and Nanomea and Nukulaelae are all still very backward. Whilst making all just allowances for the discouraging and depressing conditions of life and work in Peru and Onoatoa during recent years, I still think that the pastors here are not doing their duty. In Peru they seem unable to shake off the lethargy and discontent which I noted two years ago, but which Tema's energy and endurance and high-toned ability did much then to redeem. Now that he has retired, and Pastor Samuelu has been unable to return, neither school nor church work make any advance. It is unnecessary in this report to enter into particulars of the work at Peru and Onoatoa, which will come before the District Committee. A change is possible and most desirable at Nanomea (in the Ellice Group).

In connection with our visitation at Nanomea an unpleasant event occurred, which is an illustration of a difficulty which will have to be met by printed regulations. The people at Nanomea have been suffering for several years past from a serious drought, but they have now recovered. No sooner, however, had they ascertained that we had come from the Gilbert Islands, and were only now commencing from the north the visitation of the Ellice Group, than they clamoured for free passages by the *John Williams* to various islands. This I firmly declined to grant. Whilst I was proceeding with the work of the visitation on shore, upwards of sixty of the people went on board and literally took possession of the decks of the *John Williams*. As soon as possible I went to the help of Captain Hore, who had meanwhile received my note stating that I had not granted any passage to anyone on a mere excursion to other islands. The canoes, which had taken the people on board, were not to be found. There was therefore no alternative but to wait until canoes could be got. Two hours elapsed before we got all the people conveyed away from the ship. Not only at Nanomea, but all through the voyage, similar applications were made by people wishing to visit other islands, and desiring free passages by the s.s. *John Williams*, on the ground that she was a missionary ship. I trust I have, by my firmness and the trouble I took to explain our position, lightened the burden of this for my successors, but the matter will have to be dealt with by regulation.

I append to my report a chart of the voyage, kindly prepared by Captain Hore, and also statistics of each of the three groups. With reference to the latter, it appears to me that the official report would be a more useful guide to the Committee if these statistics were given each year. It will be seen that our course was from Samoa to the Tokelau Islands. We were unable to land at Fakaofo when we reached that island on account of the sea that was running, and so we decided to go on to Atafu, and after our visitation there to return to Fakaofo in the hope of better weather. As we neared Atafu, one of our native passengers, a woman named Rakapa (whom we were taking back to her home in the Gilbert Islands, she being far advanced in consumption)

Digitized by Google

breathed her last in her husband's arms. Next day, amongst our other duties on shore, was this last tender one of burying her body. The Atafu people responded most kindly to my request for a piece of ground and help to bury our dead.



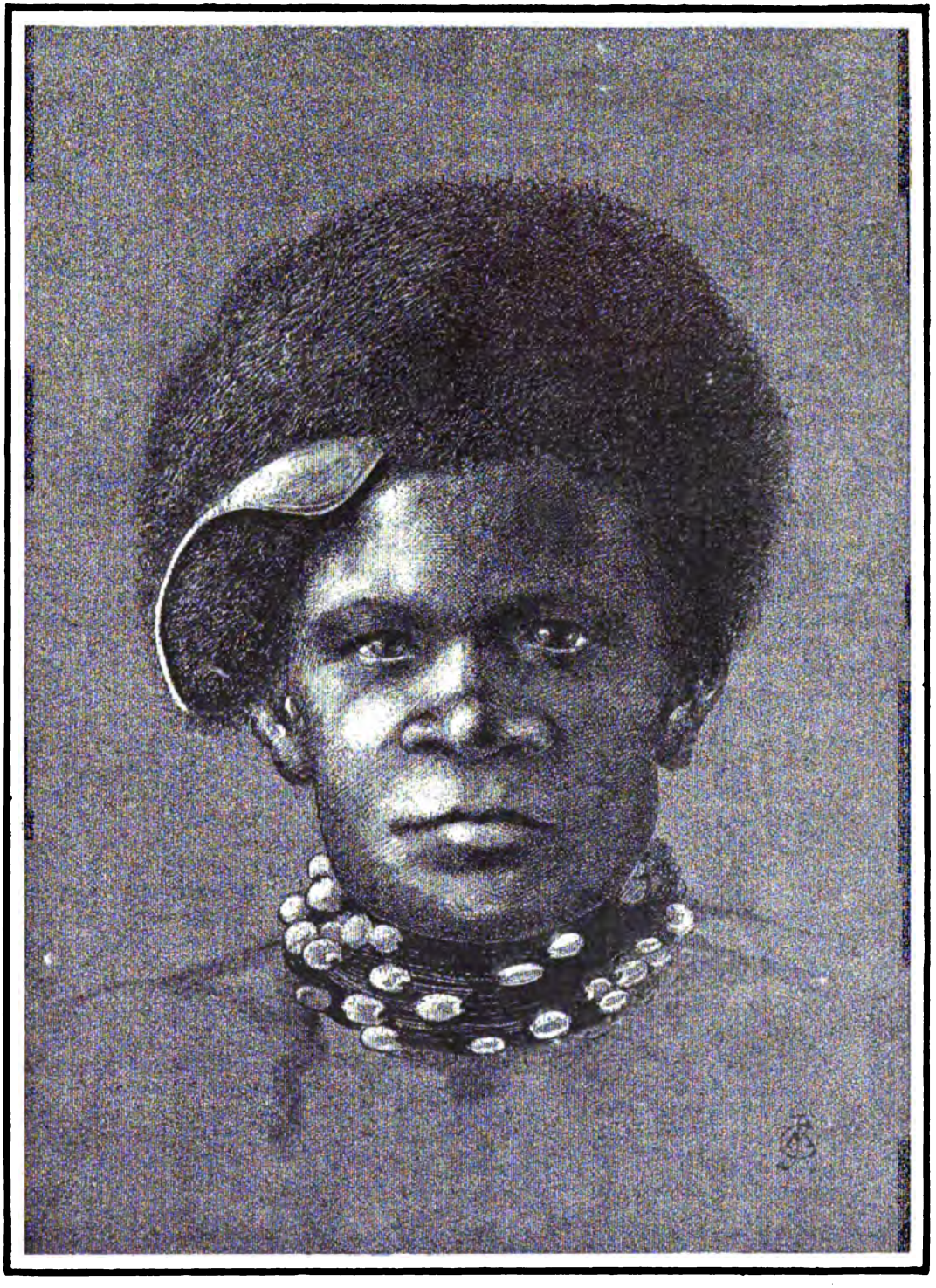
And in a pretty spot on that island Rakapa lies, thank God, "in sure and certain hope."

We went direct to the Gilbert Group from Fakaofo, taking the islands of that group in the following order—viz., Arorae, Nikunau, Peru, Onoatoa, and Tamana—one day between Tamana and Nanomea, in the Ellice Group, with which island we commenced our work in that Group. We touched our first island on June 13th, and we left Nukulaelae, the last of the islands to be visited, on June 17th, being thirty-four days in the three groups, sixteen of which were spent on shore. The whole time of our absence was exactly six weeks.

Several of the pastors whose work came under review newly ordained, and only entered upon their work in the out-stations twelve months ago.

These are: Lilongo, appointed to Arorae; Uele, appointed

Digitized by Google



CRAYON STUDY OF A WOMAN'S HEAD (EASTERN POLYNESIA).

Digitized by Google

to Vaitupu; Iafeta, appointed to Nanomaga; Luteru, appointed to Niutao; Simona to Funafuti; and Isaia to Nukulaelae. The removals this year have been: Liuvao (an excellent pastor) from Nikunau, Henry Kirisome from Tamana, Emosi from Nanumea, all on furlough or sick leave and returning to Samoa; also Taitai from Nikunau, on furlough to Nui (his own home), and Mulifanua from Onoatoa, removed by decision of Committee. Tasesa (a young man recently appointed) went to take the place of Kirisome at Tamana, and Peni, a native of Nanomaga, to Nikunau.

The first island in the course of our visitation was Olosenga (or Quiros). Here we met the South Sea Island labourers engaged in work for Mr. Jennings, the owner of the island, and kindly and justly treated by him. It is a lesson in South Sea geography only to hear the names of the places from which they have come—from several islands in the Solomon Group; from Epi, or Api, in the New Hebrides; and one from Pukapuka (Danger Island), so well known in connection with the Rarotongan Mission. Alas! many understand neither Samoan nor English, but as I speak in Samoan the bright eyes and open mouth of *Heo* (as he calls himself) convince me that he understands me. "Heo," I say, for I have already got their names, "you understand what I am saying. Where do you come from?" "Yes, I do; but I never heard this story you are telling in my own land," he replies, in nearly pure Samoan speech. "I come from Nuia, near to Keroma, on the way to New Ireland." Nuia, or Aniua, I have heard of before, though how an island north of Santa Cruz is on the way to New Ireland is not giving much information of its locality. Just before starting our voyage I received a letter from Mr. T. Pratt to say that our desire to visit three new islands, north of Santa Cruz, could not be granted at present. This Nuia is one of them, and here is unexpected confirmation of the fact that, ethnologically, the people who have not yet heard the Gospel are our people, although perhaps, geographically, they are belonging to the Melanesian Mission.

We were pleased with the condition of the work at Fakaofo and Atafu, and especially at Fakaofo, where Pastor Panapa and his wife are doing such excellent work. There were 106 children at the examination out of a population of 278, and of these 17 were in Standard VI., obtaining an average of 76 per cent. marks.

We had nearly six days under sail between Fakaofo, in the Tokelau Islands, and Arorae, in the Gilbert Group, which prepared us well for the arduous work of the visitation of the Gilbert and Ellice Islands. Steam takes one rapidly from island to island, and you have scarcely got rid of one set of duties and responsibilities before you have to face others equally weighty and responsible.

On the other hand, your comfort on board is immeasurably greater than under the old conditions, and the capacity for enjoying it is proportionate to the work you have on shore. Then Captain Hore is every way helpful. He is constantly studying how he may relieve one of detail and mere routine work, and how, by mechanical aids and methods, the visitation work may be lightened. It would, I think, be impossible to have a captain more entirely sympathetic and helpful.

THE SECOND CENTURY OF THE L.M.S.:

FROM THE STANDPOINT OF ENLARGED OPPORTUNITY.*

WE stand on the threshold of the second century of our Society's work, with a marvellous outlook before us. We have lived to reap in joy the harvest that our fathers sowed in tears and blood. A hundred years ago foreign missionary work was a new experiment. When the *Duff* sailed from Blackwall Docks, in 1796, with thirty missionaries on board, they appeared to our Christian churches to be entering on a hazardous and desperate, if not a foolhardy, enterprise; and had they known all the difficulties and dangers that were to be encountered, their fears would have seemed to be all the more justified. The story of these heroic years of struggle and the glorious consummation that crowned them is now familiar to us all. Where they encountered the opposition of savage tribes we may now find established Christian communities, and many of the children of those who were then living in cannibalism are to-day preachers of the Gospel of Christ.

The worst of the difficulties which faced our missionary pioneers have now ceased to exist, and the places that were once the abode only of fierce savages have become safe and pleasant homes for European residents. In the great East, also, the obstacles that once presented themselves have largely passed away. China, for long practically closed to us, is now open to our missionaries throughout its length and breadth, and the violent opposition once offered to our work in the great Indian Empire has practically, at least in its worst forms, ceased to exist. That the work still calls for much endurance and arduous toil we do not for a moment forget; but the difficulties and dangers of to-day, whatever they may be, are not the apparently insuperable ones of days gone by. Moreover, the rapid strides made in modern days in improved modes of locomotion have brought these lands immensely nearer to us. Places once separated from us by a journey of weeks are now accessible in as many days, and the voyage once represented by months is now reduced to weeks. The ends of the earth are every day being brought closer to our own doors, and the advantages which mean so much to the commercial world and to those who avail themselves of the pleasure of travel mean infinitely more to those who hold the Master's command to "go into all the world and preach the Gospel to every creature."

More significant still is that portion of our outlook which presents to us a world almost everywhere ready to receive our messengers, and to welcome the Gospel which they preach. Men and women are growing weary of the superstitions of their fathers, which provide nothing for the

* The substance of a paper read by the Rev. R. Fotheringham, M.A., of Blackheath, at the Autumnal Meeting of the Metropolitan Auxiliary Council, October 5th, 1896.

Digitized by Google

hungry heart; and even where they have neither thrown away their idols, nor renounced their heathen faith there are innumerable indications of a readiness to listen to the story of Jesus, and a frank admission of its beauty and power.

Very briefly and imperfectly stated, these are the facts which face us, and which call for our deepest and most earnest consideration in any view of our future work.

I.—It is obvious at the outset that there is thus laid upon us *an immense responsibility*.

Brethren, the voice which cries: "Prepare ye the way of the Lord; make straight in the desert a highway for your God," is a voice that is never dumb. It is the voice of the future, the voice of progress, the voice of God. There have been times when men, to their own irreparable loss, have neither heard it nor heeded it; but there are times also when they that have ears to hear cannot but hear, and that is the case to-day. We *have* heard that voice—we have heard it, and endeavoured to respond to it. The Forward Movement of our Society, in spite of the various criticisms to which it has been subjected, was a genuine attempt to respond to the Divine call. From the wilderness of heathenism it cried to us, and, according to our power and, as some have said, beyond our power, we endeavoured to answer its appeal; and I venture to say that results have justified the policy then adopted. If that policy has brought disappointment in some respects, the disappointment has not been in the work itself.

There has been no disappointment in the men and women who have volunteered for the service. No finer spirits have embarked upon missionary work than those who have gone out during the past few years. There has been no disappointment in the work they have undertaken. No one has ever dared to say that there were already sufficient labourers in the harvest. No one has dared to deny that there are more openings than we can ever fill, and more crying needs than we can ever meet. No, the only disappointment has been in the place where the responsibility chiefly rests—namely, in the response of the churches at home; and of that disappointment, and the responsibility which it involves, I feel that enough has not been said. The Directors of our Society cannot well speak of it, save in the way of further and more urgent appeal, but it ought to lie as a heavy burden on the hearts of all our churches, and especially, let me say, on the hearts of the ministers of our churches; for it remains a fact that the attitude of the minister towards missionary work sooner or later becomes the attitude of the people to whom he ministers.

First of all we must get rid of the fallacy that increased support of missionary work means the impoverishment of other interests and other causes. Frankly, I do not believe that we have reached the extreme limit of the giving power of our churches; and until it can be shown beyond all question that that point has been reached, the cry of impoverishing other objects is not only out of place, but it is a cry that does untold mischief.

One still hears occasionally also the shallow criticism that the London Missionary Society was guilty of an unbusinesslike proceeding in launching out into work that meant so much additional expenditure before they knew where support was to come from. The last time I heard that remark was from a prominent representative of a provincial church, which had erected magnificent new premises at an immense outlay before a quarter of the necessary money was in hand, and which for three years had not contributed a penny to the London Missionary Society or the Home Missionary Society, so busy had they been in trying to pay the price of their own extravagance. My own profound conviction is that if our people only realised the real state of the outlook, only knew how great is the opportunity that lies before us, could only hear the voice of God for themselves, there would be no talk of going back, no advocacy of a retrograde policy. Our churches are still composed of Christian men and women who would not, nay, who dare not, with open eyes accept the awful responsibility of allowing any of our workers to be recalled in such an hour. Our very difficulties have arisen out of God's wonderful blessing on our work. All through the New Testament we find it clearly stated that God's reward of faithful and successful service is increased responsibility. He that is faithful over a few things is made ruler over many things. He whose pound has gained ten pounds is made ruler over ten cities. And, I, for one, do not believe that our churches, which have been so faithful in the past, will refuse the responsibility which the faith and prayer and earnest labour of a hundred years have brought to them.

II.—And this leads me to say, further, that the wonderful outlook with which our second century opens calls for *a renewed and deeper consecration* on the part of our churches. If we can secure that the rest will be easy.

We often quote, in connection with our missionary work, the words of Jesus, when He said: "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into the harvest."

Need of *labourers*—need, that is, of men who will throw their whole life into this work; for Jesus here selected, of all the words He might have used, the one which is both simplest and yet most severe in its simplicity. That word "labourers" means those who will make God's work their very life's business, who will feel that it is all they have to live for. That was the only kind of worker that Jesus thought could be of any use in God's harvest-field. Brethren, we *do* look for that type of worker among those who go out into the mission-field itself, and, thank God, we do not look for it in vain; but is that sufficient?

Are not we also, in the churches at home, labourers together with them, and have they not an equal right to

Digitized by Google

expect in us the same standard of devotion that we look for in them? It ought to be very clear to us by this time that God only uses consecrated lives. When one stands side by side with Christ and looks over the world as He sees it, it becomes clear that this is not work that men and women can dabble in. It is so great, so momentous, as to call for consecration utter and entire—the devotion of a lifetime.

I fear we have sometimes led our people to suppose that it is sufficient if once or twice a year they turn their thoughts to the work of the great mission-field, and that their responsibility ends when they have given an annual subscription. What one longs to see is the day when our churches shall feel that this is *their* work—theirs, as much as it is that of their representatives actually at work among the heathen.

PERSONAL NOTES.

CHINA.—The Rev. A. E. Claxton, of Chung King, writes that the people are not merely friendly, but seem curious to learn. Mrs. Claxton had a few days before paid a round of visits to the parents of the girls in her day school, and was very cordially received. In fact she could not accept a tithe of the invitations that were pressed upon her to enter the homes of perfect strangers. There are a few inquirers, and the day school was never better attended.—Tidings have reached this country of the sudden death, from cholera, of Dr. A. M. Mackay, who joined our Central China Mission in 1890, acting for a time as *locum tenens* to Dr. Gillison, at Hankow, while the latter visited this country, and then taking up medical work at Wuchang. He retired from the service of the Society in 1895, but still carried on his devoted Christian labours in his capacity as a private physician. The Rev. A. D. and Mrs. Cousins, from whom we have learnt the sad news, have written in warm terms of Dr. Mackay's personal character and of his kindness to them, and they feel his removal very much. His bereaved mother will have the deep sympathy of all who knew our departed friend, for to her the trial must be exceptionally severe. Dr. Griffith John refers to the late Dr. Mackay in the following appreciative terms:—"Though not connected with our Mission for some time, he still continued to feel a deep interest in the missionary work as carried on in this centre, and his influence among the official class in Wuchang was very considerable, and entirely for good. He was a good man, an able physician, and a most conscientious worker. His old colleagues in this Mission, in common with many others, mourn his loss greatly. They also deeply sympathise with his aged mother, his brother in the ministry, and with every member of his famil."

INDIA.—Mrs. Andrews, wife of Mr. Andrews, who has been connected with Union Chapel, Calcutta, since the beginning of its history, passed away on October 6th—the anniversary of their sixty-second wedding-day—at the age of eighty-nine.—We have heard with much regret of the death of Mr. J. D. Chatterton, who, on retiring from a position which he held under the Indian Government, as superintendent of the lighthouse at Muttom, Travancore, was accepted by the Directors in 1893 as an honorary member of the Neyoor Mission. Before he joined the Mission staff he had rendered very great help in the erection of the hospital, leper asylum, &c., at Neyoor, and his desire was to devote himself specially, though not exclusively, in connection with the Medical Mission at that station. This he did until the end of 1894, when a proposal was made that he should transfer his valuable services to the South Indian Mission in order to superintend the erection of certain Mission buildings then contemplated. Mr. Chatterton died at Madras on October 7th. He was highly respected, and will be greatly missed.—The Rev. E. and Mrs. Lewis hope to reach Bellary about December 15th.

MADAGASCAR.—Mrs. Pearse and Miss Hare have safely reached Mananjara, where they were met by the Rev. J. Pearse.

SOUTH SEAS.—Dr. W. G. Lawes writes from Sydney:—"The Australian Centenary Meetings are over. The final meeting was Mr. Howard Smith's ordination service on September 3rd. I had not been at an ordination service in English since my own, nearly thirty-six years ago. I think the meetings on the whole have been exceedingly good. It remains to be seen whether the revived interest will be maintained, but I believe it will. There has been an amazing improvement in missionary organisation and interest during the last six or seven years, and that is mainly owing to our friend Mr. King. He is untiring in his work, and commands the respect and affection of the ministers and churches everywhere."—The Rev. J. H. Holmes, of New Guinea, has been compelled to seek a change in Sydney for the benefit of his health. He was very ill before he left New Guinea, but had much improved when Dr. Lawes wrote early in September.

WEEKLY PRAYER MEETING.

THE weekly prayer-meetings are held in the Board Room of the Mission House on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following will preside during December:—

December 3rd.—Rev. C. S. Pedley, B.A., New Southgate.
" 10th.—Rev. A. A. Ramsay, Dulwich.
" 17th.—Rev. J. C. Postans, Peckham Rye.
" 24th.—Meeting given up on account of Christmas Eve.

Digitized by Google

SOME SOUTH INDIAN HOMES.

I SHOULD like you to visit some Hindu homes with me and to see the part of our work commonly called Zenana work. In South India, the women are allowed rather more liberty, and are not so strictly kept by themselves as in the north. Still, there is seclusion, and the higher the social standing the stricter is this seclusion.

We shall begin with a family rather high in the social scale, the gentlemen of which are enlightened and come in contact with Englishmen a good deal. You will notice there is some resemblance to an English house here, and some attempt to follow English customs, but mixed up in a very incongruous way with Hindu ideas; for though the men have some idea of the appointments of an English house the women have none, and so things get very much mixed up indeed. It often is the case also that these Anglicised apartments are not used except on very special occasions, and that the men when at home live in their own primitive Hindu fashion, sitting on a mat and eating their curry and rice from plantain leaves, so that when we are ushered in to what is meant to be the drawing-room, we find it covered with dust, and have to wait till chairs are dusted for us. The ladies of the house soon make their appearance, bringing their books, &c., and the work begins.

Perhaps you feel disappointed at their plain appearance, for they are dressed only in cotton cloths and wear very few jewels, but this is their every-day garb in which they go about their household duties. You may be certain that they have very handsome silk cloths in their possession; and as for jewels, I once got a peep into the strong box, and they are magnificent. A bride's dowry is her jewels, and intended marriages are sometimes broken off if these are deficient either in quality or in quantity. Each of these ladies must have brought her dowry with her, and these dowries all go to increase the wealth of the family.

None of the ladies of this house are diligent pupils, and I have often been saddened by their lack of interest in the Bible lessons. As we are going on with the lessons, a widow comes into the room. She is the widow of the eldest son of the family, and, being the mother of a boy, she is of some importance. Moreover she is a clever and educated woman (as education goes here), and exerts an influence on the affairs of the female part of the family. I have never before met with a widow that exerted so much influence. She is fond of showing the beautiful pieces of work she used to do, but having been educated in one of the Government schools, she knew nothing of Christ and Christianity till we came to the house.

This family is in the habit of giving large entertainments at which, as at most Hindu houses, the singing and dancing of Nautch girls form an important part. I once almost offended them by refusing an invitation to be present at a Nautch. I am glad to say that lately some of the more enlightened Hindus have associated themselves together in an endeavour

Digitized by Google

to get the disgraceful custom of having Nautches at their entertainments done away with, and have even approached the Governor of Madras on the subject, asking him to refuse to be present when a Nautch is given in his honour; but this the Governor has not seen his way to accede to, as by refusing offence might be given to Rajahs and other Indian magnates.

The second house we shall visit is a typical Hindu home. The house is built in a square, having in the interior a large open court, from which there is an entrance to all the principal rooms. This court contains a well, from which water is drawn for culinary purposes and other domestic uses, and a verandah runs round the court. In this verandah chairs are placed for us, and in the midst of domestic operations of all kinds, such as drawing water, washing the rice, grinding the curry stuffs, and in the midst of much noise as well—for the tongues move as fast as the hands—we sit down to hear our pupils read to us. It is no easy matter to go on with our work, there is so much to distract us.

The third house boasts only of half a court, through which a filthy drain runs. The smells that issue from these drains (and most Hindu houses have them) are sickening. In one house of this kind which we used to visit fever was never absent; either it was the husband or child, or the woman herself. Coming to the house one day when the drain was even more filthy than usual, and the stench greater, I was told the husband was down with fever. I asked the woman if she knew the reason why fever haunted her house. She said she did not. I pointed to the drain, and told her that as long as her drain was like that fever would never leave her house, and advised her to clean it out every day, and flush it well with water, and then see what effect that would have. How pleased I was the next time I visited this house to find the drain clean, and covered with a board, on which were some crotons, and to hear, in answer to my inquiry, that all were well.

When a Hindu marries he brings his wife home to his father's house, so the number of female inmates of the zenana depends on the number of sons in the family. A Hindu seldom marries more than one wife, unless there is no son, and that is such a calamity that either a son is adopted or he marries again.

As long as woman occupied the low, degraded position to which she had been long relegated, and was looked upon much in the light of a necessary evil, there could be little hope of India's moral and spiritual well-being.

Let us rejoice that a new era has dawned for India; that her women are becoming enlightened and beginning to take their proper place as the helpers and companions of their husbands. Wherever Christianity comes it gives woman her right position. It is so in our native Christian families, and many enlightened Hindus, who are not Christians, look upon an educated and enlightened womanhood as the hope of India.

C. BROWN.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

AN IMPORTANT MEMORANDUM.

A COMMITTEE of seven missionaries (including Rev. J. Sadler, of Amoy), appointed by a conference of over eighty Fuhkien missionaries assembled at the August Convention at Kuliang, near Foochow, have sent home to their respective committees and boards of the British and American missionary societies a memorandum regarding the present prospects and condition of missionary labour and status in the province of Fuhkien, and an earnest appeal for prayer, sympathy, and vigilance that Treaty rights be maintained. The memorandum, which is equally suited to all parts of China, states that "the atrocious crime of August 1st, 1895, which turned the eyes of the world upon this part of China, has been followed by the undermentioned results:—(*a*) The fact that neither the missionary societies of England and America whose interests were involved, nor the relatives of those who lost their lives at Hwasang, have asked for the slightest compensation, has afforded to the world a conspicuous example of the disinterested motives of the missionary societies and their agents; (*b*) the abundant wealth of prayer which has ascended from all churches in all parts of the world since the massacre of August 1st has been manifestly followed by a widespread and general movement towards Christianity among all classes of the population and in all parts of the province, but especially in the neighbourhood of Foochow and the northern part of the province; (*c*) the knowledge of this movement, and the fact that in many places hundreds have joined the local churches has caused a feeling of uneasiness in the minds of the Chinese authorities. And paralleled with the above movement there is noticeable on the part of the local authorities an organised effort to repress and to intimidate the people from joining the Christian churches by harassing the native Christians and discriminating against them in every possible circumstance and on every possible occasion. It may be that it is 'not hunger for spiritual things which gives this movement its growing impulse, but certainly God's Spirit is at work in those who are invoking Christian help. The desire for freedom, for alleviation in the social scale, for many good things in the world like these, may possibly form the main-

Digitized by Google

spring of the movement.' Patience with the crudeness of such a movement, generous support, hopeful prayer, and steadfast labour will lift the hearts drawn to Christ up to a higher faith in Him as the Redeemer from sin under these circumstances." Read between the lines, the document shows the intensely practical character of mission work in China. The Chinese are not sentimentalists; in fact, the stability of their character makes them the more difficult to win, while at the same time, when won, they are the better Christians.

PASTORAL LETTER TO CHINESE CHRISTIANS.

THE pastoral letter to Chinese Christians referred to above sets forth what, in the opinion of the missionaries, are the rights of the native Christians in Fuhkien, and how they should endeavour to procure them. After pointing out what is involved in embracing Christianity, the missionaries explain that it is possible for them to be true Christians under whatever human laws or circumstances they may be placed; that native Christians are amenable to the civil laws for violation of the same; that they have no right to expect foreign Governments to compel the Chinese Government to alter its ordinary laws; that the treaties provide for liberty to embrace Christianity and exemption from taxation for idolatrous or immoral purposes; therefore they must not demand discriminating legislation on their own behalf; that they should settle questions of religious liberty amicably without appealing to the courts, and they must not look to the missionaries to take the initiative, as it would naturally lead to hatred of Christians by the officials if the foreigners were too forward in such undertakings; that "as the people become Christianised, then gradually Christian laws and methods will become possible"; and that the Christians should represent to their officials the injustice that must result in case Christians are for their religion deprived of their share in their patrimony, and by reason of their marriage and social customs.

INDIA.

NEW COLLEGE BUILDING AT NAGERCOIL.

ON the 16th of October the corner-stone of the Nagercoil Christian College was laid by the Rev. J. Duthie in the presence of a very large gathering of native Christians and native ministers, as well as Government officials and others. Mr. Dennison clearly laid before the audience the object of the institution, and Mr. Duthie, after laying the foundation-stone, reviewed the history of the South Travancore Mission, and gave a deeply interesting account of the work carried on by various missionaries and of the growth of the Seminary, pointing out the contrast between the small beginning and the extensive work of the Mission at the present time. Mr. Paul Daniel, B.A., proposed, and Mr. M. D. Daniel, B.A., seconded, a vote of thanks to Mr. Duthie, and expressed the gratitude which the native Christians must feel to the Directors and their representatives for all they had done for them. After this the ladies and some of the gentlemen were garlanded, and the meeting closed with a short prayer by Mr. Dennison. The money for the building was kindly given by the late Mr Septimus Scott.

A FAMILY EMBRACES CHRISTIANITY.

AT the end of September the Calcutta missionaries were greatly encouraged by the arrival of a whole family—husband, wife, and three children—from the country, desiring baptism. "The husband," says the Rev. W. R Le Quesne, "is an educated man, with a good knowledge of English, and he has hitherto been earning a fair income as a private tutor. He has been earnestly studying the Bible for the last two years with some help from a deacon of the Circular Road Baptist Chapel, whom he got to know when in Calcutta, and a little from a C.M.S. missionary, but mostly by himself. For some time past he has been a sincere believer in Christ, and he himself brought his wife to the same faith, so that they regularly held family worship together and taught their children to pray to God through Jesus Christ. They had to endure much persecution for all this, and the husband was fast losing his employment, so that they made up their minds to seek baptism and throw in their lot with the Christians. Through a late Christian student of our College, whom they had come to know, they were led to write and ask whether we would receive them. We made inquiries about them, and the result was so satisfactory that we wrote to them to come. One of our Christian families in Bhowanipur has received them, and will entertain them until they can provide for themselves. As there seems no doubt whatever as to the genuineness of their faith, we have made arrangements for their baptism. The husband is a very thoughtful and intelligent man and very humble-minded. The wife, too, I hear, is very intelligent, and has had some education. There are evident signs of a movement towards Christianity in this part of Bengal. From our country stations, especially Bongong and Joynagar, most encouraging reports come in."

MAGIC-LANTERN EXHIBITIONS IN THE VILLAGES

THE Rev. H. J. Goffin gives an interesting and lively description of his magic-lantern meetings in the villages in the Kadiri district. "Usually," he says, "we hold them in the open air; but owing to the high winds now prevailing, and also to its being bright moonlight, we are glad, when we can, to get inside a shed, or village halting-place, or house. We were invited to show our pictures in a large house belonging to a farmer, the chief man of the village of Akshenoondlapalli, about a mile and a

Digitized by Google

half from where we had pitched our tent. The house was the usual *middé*, or flat-roofed house, the roof supported on fifty or sixty wooden posts, with a hole in the middle of it for ventilation, and a door back and front—the only means of ingress and egress and of lighting. The floor was of various levels, little settees and half-walls built of mud being raised here and there for various purposes. We fastened the lantern-sheet between two of the posts (rather troubled lest the soot of the smoky rafters should dirty it), and I took up my position a few feet in front of it with the lantern, in the midst of my audience. And what an audience it was, half seen in the dim light! Scores of men, but scantily clothed, sitting, lying, standing about all around, with the women and children in the background, and amongst them two or three cows and a buffalo, not to mention a row of cocks and hens roosting just above my head. And no easy matter was it to stand there (for I could find no sitting room) for some three hours, in the midst of that sweltering crowd, and, with the help of a couple of native preachers, interest and instruct them. We began with a few amusing pictures, which put all into good humour, and then went on with pictures of English towns. It seemed very strange to introduce into such surroundings our beloved Queen (who seemed to smile benignly down from the bright sheet upon her dusky subjects), and pictures of London streets, cathedrals, and the Houses of Parliament. Now and then we had some singing with a fiddle accompaniment, which was greatly appreciated. Lastly came scenes from the life of the Lord Jesus Christ, beginning with His birth, and concluding with His crucifixion, resurrection, and ascension, which were all looked at, and our explanations listened to with the deepest attention. At length the oil in the lantern began to fail, and the oil of our strength began to give way. too; but the people said: 'Oh, do go on! Tell us more! Come again,' they said, 'another time, when you can show the pictures out of doors, and many more can gather to see them.'"

AN UNFORTUNATE CLIMAX.

"THIS work," adds Mr. Goffin, "is laborious, but most profitable. We meet with hardly any opposition anywhere. As at home—so here—the worst foe we encounter is that indifferent spirit which cares for nothing but mere physical and worldly comfort. Just as I am about to send this letter off, my tent man comes running in to say that last night thieves entered the tent and stole my trunk of clothes, books, &c., and the magic-lantern box. The former was chained to the tent centre-pole, and the tent-man was sleeping between it and the lantern-box; yet the thieves managed to get off with both. On searching around, the lantern was found, but with the front tube and lenses missing—the most valuable part of the thing. My box is nowhere to be found; altogether about 200 rupees' worth of property is stolen, including a small medicine-chest, two valuable maps of the district, a writing-case, books, &c. I am very sorry about the magic lantern. It was the gift of the Sunday-school children and other friends of Crosby Church, Liverpool, through their superintendent, Mr. S. G. Rudler. I earnestly hope the missing part may be recovered—it can be of no use to the thieves. This is the second time I have been robbed in this way during my travels in this district—a part of the country notorious for deeds of this description. Perhaps some of the readers of the CHRONICLE will try and help us to make good this loss. For the present, we are put to no small inconvenience, and the people will have no more magic-lantern exhibitions."

NEW WORK AT SATTYAVEDU.

THE Rev. Maurice Phillips, of Madras writes:—"I wish to thank the kind friends who responded to my appeal for help to carry on work in the new station at Sattyavedu. With the exception of Mr. John Viney, Stoke Newington, to whom I have written, none have given their names. I am unable, therefore, to write to them. The next best thing I can do is to convey, through the CHRONICLE, my heart-felt thanks to the donors under the designations given—viz., to 'A. D.' for £40; to 'Rochdale, a Thank-offering,' £10; and to the Y.P.S.C.E., Albion Church, Ashton-under-Lyne, for £3. These liberal contributions are sufficient to carry on the work at Sattyavedu for some time. I have just (September 9th) returned from a ten days' tour in the Tripassur Mission district, within which Sattyavedu is situated. In my preaching tours I am accompanied generally by two native assistants, but in this tour I was accompanied by eight young men, students, who are studying in our Bangalore Theological Seminary. It was thought that it would do them good to see some active work on the field, under the guidance of an experienced missionary. I was very glad indeed to have them, for I like to be among young men; and they were equally glad to be with me, for they entered most heartily into their work and enjoyed the tour immensely. Of course, they had to rough it considerably, and walk many miles every day; but this they did cheerfully, and preached on an average three times a day. In the mornings we divided. Mr. Streenivasachary, evangelist at Tripassur, took four of the students and I took the other four, and we went to different villages. In the evenings we joined forces and preached in the towns. In this way we were able to cover a good deal of ground. Three of the young men played violins, and all sang."

A PLEA FOR VIOLINS.

"THE violin," continues Mr. Phillips, "is a very popular instrument in India, and the people are passionately fond of singing. The violins and singing, therefore, attracted large crowds. I wish our friends at home could see and hear us when on these preaching tours, for I feel sure that they would not only be greatly interested, but

Digitized by Google

would think that the students are worthy of better instruments than the very common violins which their narrow means have enabled them to procure. If there be any good violins lying idle anywhere, I would point out that our theological students can make good use of them. After working six days in Tripassur and the surrounding towns and villages, within a radius of seven miles, we went to Sattyavedu, twenty-six miles distant, visiting the large town of Uddacotta on the way. At Sattyavedu we found the school getting on well, and a number of people under Christian instruction. After examining the catechumens carefully we were thankful to find that four families, containing twenty persons, were ready for baptism; and so on Sunday, the 30th of August, we baptized them. It was a solemn service, and the Divine Presence was in our midst. A large crowd of heathen gathered to witness the ceremony, and some of them declared at the close that they would also join us. We hope to baptize more the next time we visit the place. May I ask God's people to remember this infant station in their prayers? A good work has been commenced there; may God continue to carry it on. As the catechist-teacher whom I at first located at Sattyavedu finds it difficult to attend to the day-school and the inquirers, some of whom live in other villages, I have sent a young man to take charge of the school, and so the catechist is able to devote the whole of his time to spiritual work."

AFRICA.

A REPRESENTATIVE MEETING.

THE Rev. E. Lloyd, of Kanye, writes:—"On September 6th we had our Communion service, and a large number of people were present. Next morning (Monday) we had a large prayer-meeting, which was very representative. Of those who took part in it, Motlhanke came forty miles south of Kanye; Roger Khukwe came fifty miles east from the Transvaal; Gabachwane hails from Moshopa, fifteen miles north of us; while Modirwe came a distance of 300 miles from Lehututu, away in the Khalahari desert—a barren and arid spot visited by few Europeans. I first met Modirwe at his home in 1891, and was very pleased with what I saw of him. His conversion is a remarkable one. Many years ago he was hunting with a native Christian. Even then he was very dissatisfied with the life he lived, though he lived a moral life; he knew that he lacked something, but what it was poor Modirwe had no idea. His companion proclaimed Jesus to him, and he accepted Him as his Saviour, and has ever since been a Christian teacher to his own people, who were heathen of the heathen. His example and his words have not been in vain, for now several have joined him in serving the Lord Jesus Christ in that distant corner of His vineyard."

WHEN the Swedish missionaries on the Congo first tried to establish schools for women, they met with great opposition from the men, who were afraid that learning to read would give the women a distaste for field labour and cooking, and the missionaries had to begin by convincing them that the women would only do their work better when they had learned the Word of God. Now the women come to school three times a week, as well as on Sunday evenings, and receive instruction in sewing as well as reading. In the beginning, it is true, they often came with tobacco-pipes in their mouths, and sometimes one would come drunk; but in the course of time they learned order and good behaviour, and at last some were found who desired baptism and could receive instruction as candidates. The first Christian wedding took place in 1893. It was that of of the evangelist, Abeli. He had to marry a heathen, and she made a great deal of trouble for him with her heathenism, until she at last was overcome by the Gospel and came to be baptized. The number of baptized women is still very small, but the last news tells of a hopeful movement and of many Christian weddings, so that there is hope that the number of Christian women is growing, and that a Christian family life will soon become possible, to the blessing of the whole community.—*Allgemeine Missions-zeitschrift.*

FROM the same Mission it is reported that a gradual progress is taking place in the economic position of the Christian negroes. The boys and youths on the station have become accustomed to regular work, whether agricultural or industrial, and this is bearing fruit. The amount of land under cultivation has increased, *the men begin to help the women in field work*, larger and better-built clay houses are visible here and there and some negroes have even begun, in imitation of the missionary, to aim at the building of permanent houses. Very much cannot be said about the improvement of agriculture; as long as draught cattle are wanting the primitive hoe remains the only instrument of culture. On the other hand, it is considered practicable and desirable to teach the men industrial employments, and an enlargement of the women's narrow sphere of activity is on foot, through the establishment of a girls' home in Diadia, in which looms are to be set up. The increased desire for better clothing will help this plan. It has been decided to strengthen the Mission by the addition of artisan workers, in order to leave the missionaries more free for spiritual work.—*Allgemeine Missions-zeitschrift.*

THE Bengalese of the higher ranks have become almost estranged from their old religion; orthodoxy is now represented

Digitized by Google

chiefly in the zenanas. It often happens that the Babu eats by himself in his own rooms the food which his Mohammedan cook has prepared for him, while his family eats its meals with the strictest observation of the laws of caste; and while the master of the house attends a religious meeting in the hall of the Brahmo Samâj, his wife prostrates herself before the little house-god, before whom she has lighted a lamp and offered flowers and sweetmeats. Hundreds of Bengalese are held back by their wives and mothers from becoming Christians. As in the first centuries after Christ the cultivated classes among the Romans and Greeks passed through a period of Deism and scepticism before they accepted Christianity, so it is with the Hindus, whose Brahmo Samâj and similar societies are not the first example of a vague religious system, lacking all the elements of stability, filling up the interval between heathenism and Christianity, between the full renunciation of the old and the acceptance of the new. The moral and social influence which Christianity exercises on Hinduism is great and ever-growing, and the time of the fall of heathenism will certainly come; but we must indulge in no over-sanguine hopes, as if this could happen in our generation. Amongst the Hindus and Bengalese the work of missions is still in its preparatory stages. The seed is just sprouting out of the ground; the harvest is still far off.—*Allgemeine Missions-zeitschrift.*

A COMPARISON of the census of 1891 with that of 1881 shows that the number of Hindus in Chota Nagpur has decreased, while that of the Animists has considerably increased. The number of Mohammedans is only a little larger; but that of the native Christians has more than doubled. These are hopeful signs; they show that there is a wide open door in Chota Nagpur. May the Church of Christ not delay to enter in!—*Allegemeine Missions-zeitschrift.*

THE Rhenish missionaries in Sumatra report that during the last year 1,500 heathen were baptized, and since their report was prepared 400 more have been added. And it is not of external increase alone that they have to tell. Thus Brother Metzler writes:—"We have a circle of regular church-goers among both men and women, who are the salt of the church. Those who are idle and careless are constantly warned and admonished, and I always find that Christian teaching bears fruit. As often as I preach here I have to thank God that the great church is full. . . ." It is noteworthy that the new teacher just appointed for Padang Bolak has taken up his abode in a house which belonged to the Mohammedan priest, who fled on hearing that a Christian teacher was coming, and that the Rajah was about to become a Christian. From the west coast of Nias requests are continually coming to the missionary to send a teacher; among these petitions was one from a Rajah who had previously threatened the missionaries that if they settled in Fadoro he would attack their station; but, having been present at a service in Fadoro, he expressed his astonishment at seeing "so many people following the way of God."—*Berichte der Rheinischen Missions-gesellschaft.*

THE C.M.S. missionaries at Nasik, Western India, are rejoicing over the baptism of a somewhat notable convert, Professor Paudet Gopal Chundra Sastra, M.A. He is the son of a wealthy landlord and influential merchant, and was himself at one time a magistrate of the second class. The Professor is an Oriental scholar, and has travelled widely in India. He has visited Burma, Ceylon, Aden, and even Thibet, as a preacher and teacher of Hinduism. In attributing his conversion to the Bible alone, he says:—"It is the book through which God speaks to man. By constantly reading both the Testaments, I have been able to understand the true religion and the only Mediator."—*C.M. Intelligencer.*

THE Annual Survey of the Missions of the American Board in Asiatic Turkey is heart-stirring reading. For seventy years its missionaries have been working there; but the powers of evil have of late dealt such deadly blows that it might seem to a casual view that all the results of these long years of toil have gone down in the general crash, and that the only thing left to do is to withdraw from the field and count all as lost. These missions have indeed passed through a baptism of blood, and wear the aureole of martyrdom. Swept by a storm of massacre, pillage, and fire, the missionaries, men and women without an exception, have remained at their posts and have shared the perils of their people. Some have been stripped of their goods and driven from their burning homes; some have been imprisoned in their houses, and cut off from their associates. But they have been able to open relief works and attend to the sick and wounded, and have saved multitudes of lives and have brought comfort to thousands of broken-hearted and despairing Armenians. In that land, so full of darkness and fear, amongst a people so crushed and distressed, with their work for God so assailed and imperilled, these little bands of American missionaries are nobly standing firm and true, with their faces to the front.—*The Missionary Herald.*

THE Free Church of Scotland Foreign Missions Society spends its energies in four distinct channels—*e.g.*, Foreign work, chiefly in India and Africa; Colonial, Continental, and in Missions to the Jews abroad. The Sixty-sixth Report of the Society gives a brief summary of the work in all four departments. The Livingstonia Mission is perhaps the best known of all. It is just twenty-one years since all Scotland united to send out to the heart of Africa the philanthropic expedition which resulted in the Livingstonia and Blantyre Missions. By preceding the trader, the soldier, and the administrator, instead of following him, as in almost every case, Christian philanthropists have been able to create a vast colony of immediate agricultural and prospective mineral wealth, and have starved or wiped out the slave-traders on Livingstone's lines. This Mission is now able to report of five well-founded stations; seven languages are reduced to writing; the Bible, well illustrated, is printed on the spot by the converts; forty schools train 8,000 youths; and industrial and medical missions are in full swing.

THE Official Handbook of the Presbyterian Church of England contains reports and information about all the various missions and institutions connected with that denomination. The reports

Digitized by Google

of the China Mission stations are encouraging. The College at Amoy is full, with nearly twenty students preparing for the ministry. A presbytery has been formed in Formosa, and two native pastors have been ordained there. During the recent disturbances there consequent on the war, a number of native Christians were put to death. The Society's two missionaries were the ambassadors from the inhabitants of Tainaufu to the Japanese, and negotiated the surrender of the city, so that the Japanese army entered it without the firing of a shot on either side. Much of the scholastic and medical work which had been stopped is now going on with much hopefulness.

THE anniversary of the Reading Auxiliary of the L.M.S., which was held in the last week of October, is described in the local papers as a Missionary Festival. Commencing with a prayer-meeting on the Saturday, special sermons were preached in the three Congregational churches the following day. The deputation were the Rev. A. N. Johnson, M.A. (Home Secretary), Rev. J. R. Bacon (S. India), and Miss Gill, of Benares. On Monday, a ladies' conference, followed by tea, was held, presided over by Mrs. Hurry, one of the Directors of the Society. Tuesday was the Children's Day, and a lantern lecture was given by the Rev. J. R. Bacon to a crowded audience of young folks. On Wednesday a conversazione was held in the large Town Hall, which was suitably decorated with missionary maps, pictures, and curios from the London Mission House. Refreshments, an organ recital, and some excellent singing from the "Elijah," preceded the large meeting over which Dr. Hurry ably presided.

THE Sheffield Young Men and Young Women's Missionary Bands, which are ever to the front in all good and helpful work, have formed a class for the study of foreign missions. The main object of this class is to assist missionary speakers and students, and is held once a month. The syllabus promises well. Papers on the "History of Missions," "Answers to Criticisms from Without," "Considerations of Criticisms from Within," and many other kindred subjects are to be read by ladies and gentlemen, and then discussed.

THE Missionary Guild in connection with the Albion Congregational Church, Hammersmith (pastor, Rev. A. R. Shrewsbury), has lately held its fourth annual meeting. The Guild is in connection with our Society, the conditions of membership being the signing of the Guild Agreement:—"I promise to make some definite effort to further the interests of the L.M.S." The report stated that the Guild's donation of £8, promised in support of a native teacher in Travancore, had again been successfully collected. The programme of papers, discussions, &c., had been equal in every respect to any previous one.

A MISSIONARY entertainment of a unique and enjoyable kind was recently given in the large Lecture Hall of Norwood Congregational Church, Liverpool, in aid of the funds of the Ladies' Auxiliary. The pastor, Rev. E. R. Barrett, B.A., presided, and the programme was of a two-fold character, embracing a number of musical items and a specially-written missionary dialogue, from the pen of the Rev. W. J. Wilkins. This dialogue was divided into three parts, music being interspersed. The first scene is laid in an Indian mission-house, the conversation taking place between a resident lady missionary and an English lady friend who has called unexpectedly upon her in the course of taking "the grand tour round the world in eighty days." The missionary, Miss Smith, is delighted to see her old friend, and proceeds to give her a description of her own life and the duties on the mission station. The visitor, Miss Harriss, who at first regards missionary work as very insipid and uninteresting, becomes greatly interested as Miss Smith proceeds with her narrative. The second scene is laid in the Mission School, the work of which is in full progress. Accompanied by Miss Smith, Miss Harriss enters. Miss Smith describes everything to her friend, who is amazed by what she sees and hears. Miss Harriss herself questions the children, and learns something of the horrors of the system of child-marriage from a girl of ten, who for two years has been under the ban of Indian widowhood. The third scene opens with Miss Smith and her visitor in a zenana. Miss Harriss is introduced to three of the resident Bengali ladies, and through Miss Smith, as interpreter, converses with them upon their strange life in the zenana. In the end, Miss Harriss confesses that she is charmed by what she has seen and heard, and declares that if she continues in the same mind to the end of her trip she will come back to share the mission work with her old friend. The admirable plan of the dialogue enabled the services of a number of young ladies of Norwood Sunday-school to be requisitioned for its recital, thereby greatly enhancing the general interest in it. The parts were carefully prepared and recited with good effect. During an interval, brief missionary addresses were delivered by Rev. W. J. Wilkins and Miss E. Horton, Miss Horton giving a touching account of Indian zenana life. The net amount of £10 13s. 6d. was realised by this most enjoyable and successful entertainment.

IN connection with the Leicester United Young People's Missionary Society an exhibition of curios, banners, pictures, scrolls, &c., took place at London Road Chapel on Thursday and Friday, November 5th and 6th. Contributions of valuable articles had been obtained from many local friends, and from the Baptist Missionary Society, whilst from our own Mission House came many boxes of exhibits. Perhaps the centre of attraction was the table upon which was displayed the 'Carey Collection." As Wm. Carey laboured in Leicester as pastor of Harvey Lane Chapel, it was very appropriate that, through the kindness of the Baptist Missionary Society, various articles that

Digitized by Google

once belonged to the great missionary were exhibited. It was with evident interest and reverence that Carey's Bible, watch, Greek New Testament, communion cup (used at Moulton), stitch-bone and boot burnisher (used in his cobbling days), knife and fork, &c., were examined. There were stalls also for missionary literature and refreshments. The exhibition was opened on the Thursday at 11.30, and all day there was a continual stream of visitors, and at night the chapel was inconveniently crowded when there was a Young People's Rally. On Friday the exhibition remained open for Sunday-school scholars, and some hundreds availed themselves of the opportunity. In every way this somewhat unique missionary endeavour was very successful.

WE have received from the secretary of the Scripture Gift Mission (of which the Archdeacon of London is president) specimens of Illustrated Gospels designed for gratuitous distribution. These publications comprise the Four Gospels and the Epistle to the Romans in English; the Gospel of John in Spanish, Portuguese, Modern Greek, and Arabic.; and the Gospel of Luke in French. Other portions are in preparation. The type is readable, the paper is good, and the illustrations—which are from original drawings by the well-known artists, H. A. Harper and J. Clark—have been engraved in first-class style. The object of the Scripture Gift Mission is to promote the circulation of the Scriptures; the reading of one of these Illustrated Gospels, so unconventional in appearance, having frequently led to the study of the complete Bible in its familiar form. From the last report it appears that during the previous twelvemonth 168,000 Illustrated Gospels, in various languages, were put into circulation by the Mission, at a cost of £623. The Mission has no paid agents; the bulk of each edition has been forwarded as free grants to Christian workers at home and missionaries abroad, numberless testimonies having been received as to their usefulness as an evangelistic agency. We heartily bespeak for this worthy object the generosity of our readers. The honorary secretary is Mr. W. Walters, 84, St. Paul's Churchyard, London, E.C.

ANNOUNCEMENTS.

DEPARTURES.

The REV. EBEN. HAWKER, Mrs. Hawker, and child, returning to COIMBATOOR, SOUTH INDIA, left England October 19th.

The REV. A. P. BEGG, Mrs. Begg, and two children, returning to CALCUTTA; MISS LEILA ROBINSON, returning to BERHAMPUR; the REV. J. H. BROWN and Mrs. Brown, appointed to CALCUTTA, and MISS LARGE, proceeding to CALCUTTA, embarked at Liverpool, per steamer *City of Bombay*, October 23nd.

The REV. OTTO STURSBERG, appointed to BERHAMPUR, embarked for Calcutta, per steamer *Nubia*, October 23rd.

The REV. S. J. LONG, Mrs. Long, and two children, returning to COIMBATOOR, SOUTH INDIA, left England October 26th.

The REV. A. L. ALLAN and Mrs. Allan, MISS F. DUTHIE and MISS B. DUTHIE, returning to NAGERCOIL, TRAVANCORE, and MISS BROWN, returning to MADRAS, embarked per steamer *Coromandel*, November 6th.

The REV. C. G. SPARHAM, Mrs. Sparham, and child, returning to HANKOW; MISS A. L. COUSINS, M.D., appointed to HANKOW; REV. H. ROBERTSON, appointed to KING SHAN; DR. WOLFENDALE, appointed to CHUNG KING, REV. A. J. HUTCHINSON, appointed to AMOY; REV. J. S. WASSON, appointed to CHIANG CHIU, and MISS MAY MACGOWAN, proceeding to HONG KONG, embarked at Southampton, per North German Lloyd steamer *Bayern*, on November 9th.

MR. R. A. HICKLING, returning to CHIK BALLAPUR, left England for Marseilles, November 14th.

The REV. J. G. HAWKER and Mrs. Hawker, returning to BELGAUM; REV. R. HERBERT LEWIS, appointed to BELLARY, and MISS GILL, returning to BENARES, embarked at Marseilles, per steamer *India*, November 21st.

ARRIVALS.

MRS. TERRELL and child, from HANKOW, CHINA, per steamer *Himalaya* October 15th.

The REV. BOWEN REES, from MATABELELAND, per steamer *Dunvegan Castle*, at Plymouth, October 31st.

DR. SEWELL S. MCFARLANE, Mrs. McFarlane, and two children, from CHI-CHOU, CHINA, per steamer *Prins Heinrich*, at Southampton, November 19th.

BIRTHS.

JONES.—On September 6th, at Farafangana, Madagascar, the wife of the Rev. E. Pryce Jones, of a daughter.

CAMPBELL.—On October 4th, at Jammalamadugu, South India, the wife of the Rev. W. H. Campbell, of a daughter.

DEATHS.

COLEY.—On October 14th, at 35, St. Augustine's Road, N.W., Herbert Henry, eldest son of the Rev. Henry Coley, formerly of Almora, North India, aged 15 years.

GILL.—On November 11th, at Sydney, New South Wales, the Rev. W Wyatt Gill, D.D., formerly of the Hervey Islands Mission, South Seas, aged 66 years. (By telegram.)

CHATTERTON.—On October 7th, at Madras, Mr. J. D. Chatterton, formerly of Neycor, Travancore, South India.

ORDINATIONS.

ON October 18th an ordination service was held at Morningside Congregational Church, Edinburgh, in connection with the appointment of MR. E. HERBERT LEWIS to mission work at Bellary, South India. The meeting was presided over by the Rev. David Caird, who, after an address, asked the usual questions, which were replied to by Mr. Lewis, who also gave a short address. The ordination prayer was given by the Rev. W. D. McLaren, M.A., and the charge was delivered by the Rev. Professor Hodgson, D.Sc., M.A., D.D. The Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, described the field of labour.

On October 21st, an ordination service was held at Forest Gate Congregational Church, in connection with the appointment of MR. OTTO STURSBERG to mission work at Berhampur, North India. The usual questions were asked by the Rev. G. A. Christie, M.A., and the charge delivered by Rev. A. Cave, D.D., Principal of Hackney College. The ordination prayer was given by Rev. J. Radford Thomson, M.A., and the field of labour was described by the Rev. R. Wardlaw Thompson, the Foreign Secretary of the London Missionary Society.

On Thursday evening, October 29nd, an ordination service was held in the Congregational Chapel, Chapel-in-the-Field, Norwich, when MR. HENRY ROBERTSON was ordained prior to his departure as a missionary to King Shan, China. The meeting was opened with prayer by Rev. John Lewis, and was presided over by the Rev. J. Holden, M.A., who also asked the usual questions. Portions of Scripture were read by Rev. W. D. Hayward. An address was delivered by Rev. J. P. Perkins, and a statement made by Mr. Robertson. The ordination prayer was offered by Rev. G. S. Barrett, D.D., and the charge to the missionary was given by Rev. O. C. Whitehouse, M.A. The Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, described the field of labour.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., *Home Secretary, 14, Bloomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c. should be addressed to the REV. GEORGE COUSINS, *Editorial Secretary, 14 Bloomfield Street, London, E.C.*

Telegraphic Address—MISSIONARY, LONDON.

Digitized by Google

[illegible]CHIU, and Miss MAY HAGGAS, [illegible]
Southampton, per North Germ[illegible]
[illegible].

LOCKLEIN, returning to Chi[illegible]
ber 14th.

G. HAWKER and Mrs. Hawker, [illegible]
LEWIS, appointed to BELLARY, [illegible]
arked at Marseilles, per steamer [illegible].

ARRIVALS

[illegible] and child, from HAILOW, [illegible]

[illegible]WEN REES, from MATABELE[illegible]
[illegible]ch, October 31st.

[illegible]. McFARLANE, Mrs. McFarlane a[illegible]
[illegible] steamer *Prince Heinrich*, at Ma[illegible]

BIRTHS

[illegible]ptember 6th, at Parramatta, [illegible]
[illegible]son, of a daughter.

[illegible] October 4th, at Jamestown, [illegible]
[illegible]mpbell, of a daughter.

DEATHS

[illegible]ober 14th, at 36, St. Augustine's [illegible]
Rev. Henry Cobby, formerly [illegible]

[illegible]mber 11th, at Sydney, Jane [illegible]
formerly of the Harvey Islands [illegible]
GRAM.)

[illegible] October 7th, at Madras, R. [illegible]
[illegible]ore, South India.

ORDINATIONS

[illegible]n ordination service was held [illegible]
[illegible]burgh, in connection with [illegible]
[illegible] and other work at Ilkley, [illegible]
[illegible] the Rev. David Cairns, who [illegible]
[illegible]ch were replied to by Mr. [illegible]
[illegible]tion prayer was given by [illegible]
[illegible]delivered by the Rev. Peter [illegible]
Wardlaw Thompson, Perth[illegible]
labour.

[illegible] ordination service was held [illegible]
[illegible]nection with the appointm[illegible]
[illegible]rhampur, North India. The [illegible]
[illegible]ve, M.A., and the charge [illegible]
[illegible]ney College. The ordinat[illegible]
M.A., and the field of labour [illegible]
[illegible], the Foreign Secretary [illegible]

[illegible], October 23rd, an ordinat[illegible]
, Chapel-in-the-Fold, Ne[illegible]
[illegible]ed prior to his departure [illegible]
[illegible]as opened with prayer by [illegible]
[illegible]w. J. Holden, M.A., was [illegible]
[illegible]were read by Rev. W. B. [illegible]
Perkins, and a statement [illegible]
[illegible]fferred by Rev. G. S. Bens[illegible]
[illegible]ven by Rev. C. C. Wate[illegible]
[illegible]reign Secretary of the [illegible]

[illegible] SUBSCRIBI[illegible]

[illegible]All Contributions, [illegible]
[illegible] JOHNSON, M.A., Rev. [illegible]
[illegible]and that, if any perso[illegible]
[illegible]particulars of the gift [illegible]
[illegible]of Bank of England, [illegible]
[illegible]rest (Office
[illegible]ary Bacon, (following [illegible]
[illegible] REV. GEORGE Cosh[illegible]
[illegible].C.

[illegible]Address—[illegible]

Digitized by Google

Digitized by Google

Stanford University Libraries
3 6105 012 516 295

BV2351
L6
n.s.
v.5
1896

DATE DUE

STANFORD UNIVERSITY LIBRARIES
STANFORD, CALIFORNIA
94305

Digitized by Google

Digitized by Google